

*Wm Macfarlane*

A  
COMMENTARY  
Upon the Three First  
CHAPTERS  
OF  
The First Book of Moses  
Called  
GENESIS.

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By that Reverend Divine  
JOHN WHITE.  
Late Preacher of Gods Word at  
*Dorchester in the County of Dorset.*

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*Search the Scriptures, For in them ye think ye have eternal Life, and they  
are they which testify of me, John 5. 39.  
For had ye believed Moses, ye would have believed me: For he wrote of  
me.  
But if ye believe not his Writings, how shall ye believe my words, John 5.  
46, 47.*

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LONDON,  
Printed by John Streater, and are to be sold by George Calvert,  
at the Sign of the Half-Moon, and Joseph Nevill, at  
the Plough, in the New Buildings in Pauls  
Church-Yard, 1656.



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COMMENTARY  
Upon the Three First  
CHAPTERS  
OF  
The First Book of Moles  
Called  
GENESIS

By John Whitte  
Late Preacher of Gods Word at  
Dorchester in the County of Dorset

But he believeth not in his writings; how shall he believe his words? John 2.  
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LONDON  
Printed by John Sturges, and are to be sold by George Calvert  
at the Sign of the Half-Crown, and John Wright, at  
the Piazza, in the New Buildings in Paris  
Church-Yard, 1676.

trusted for that purpose) made publick  
acceptance in what duty binds me into.

If it may be any way profitable unto

*The HONOURABLE*

DENZEL HOLLS, Esq.

to it may be an encouragement

ment unto the Publisher to commit some

*Honourable Sir,*

**B**EING the purpose of the de-  
ceased Authour my Father (ha-  
ving some thoughts in his Life-  
time, upon the Earnest sollicita-  
tion of some friends of exposing this  
Treatise unto publick view: had not the  
continuance and increase of our then ge-  
neral distractions altered his resolution  
at that time, and induced him to defer it  
for a more seasonable opportunity) to  
dedicate it unto your self being one of  
his Hearers, as an acknowledgmen-  
t of your great friendship, and the severall  
Courtesies he had received from you. I  
thought my self bound by duty, as not  
any longer to deprive the Church of  
God of so profitable a Work; so to pre-  
sent it, being now at last (after some con-  
siderable delay, by the death of a faith-  
full friend into whose hands it was in-



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### *The Epistle Dedicatory.*

---

trusted for that purpose) made publick  
to recommend it unto no other hand but  
yours: not doubting of your favourable  
acceptance in what duty binds me unto.  
If it may be any way profitable unto  
your Self, and the Church of Christ, as  
the Authour shall receive the fruit of his  
Labour; so it may be an Encourage-  
ment unto the Publisher, to commit some  
other Treatise of the Authours unto the  
Presse, which may be of general use.  
That God would give you more and  
more to discern, his Wisdome, Power,  
and Goodnesse in his Works both of  
Creation and Providence, and lay open  
before you the Wiles and Depths of Sa-  
tan; so as you may shun and avoid them,  
(unto both which this Small Treatise  
may through the blessing of God afford  
You with others some Light) is and  
shall be the Prayer of Him who is de-  
voted

*To Honour and Serve*


*You,*

*John White.*

*Mr.*

Mr. Stephen Marshall's Letter to  
Mr. John White, in Commenda-  
tion of these Labours of the Deceased Authour  
his Father.

My Dear Friend,

 Alutations in Christ premised, I have according to the Au-  
thours and your Desire read over this Treatise. Briefly I  
shall tell you my Thoughts of it, it's a most Excellent, Lear-  
ned, Judicious and Holy Piece, worthy of Mr. White his  
Heart and Pen; the farther I proceeded in it, the more  
I was delighted: the Exposition solid, the Observations  
most of them clearly raised, strongly proved, excellently applyed. I think  
I should have been at the Cost of transcribing it, but that I doubt not you  
will get it Printed, which I desire you would hasten, it's pity the Church  
should want it: One onely Observation I stick at, not the matter of it,  
but the raising of it, it's upon Chap. 3. Observation 13. I made a  
mark at it, I cannot consent to have Satans practise propounded as a Di-  
rection. I onely desire you to consider of it, it may be my sticking at it is  
but needlesse. Once again I desire you to get it Printed speedily. The  
Great Bishop of our Soules guide you and prosper your great Work, which  
he hath done, and I hope will do.

Ipswich. Decem-  
ber 12. 1653.

Your Loving Brother,

Stephen Marshall.





Mr. Stephen Marshall's Letter to  
Mr. John White, in Commenda-  
tion of the Labours of the Deceased Author  
his Father.

My Dear Friend,

I have just received your letter of the 24th inst. and am glad to hear that you have been so successful in your search for the MSS. of my father's letter. I have been so long without seeing it, that I have almost forgotten its contents. I have, however, been so much interested in the subject, that I have been unable to let it pass without making a few remarks upon it. I have been so much interested in the subject, that I have been unable to let it pass without making a few remarks upon it. I have been so much interested in the subject, that I have been unable to let it pass without making a few remarks upon it.

Your loving Brother,

Stephen Marshall.

## To the READER.

### Good Reader,

**I**T is not unjustly said by † *Tertullian*, That is truest which is most Ancient; for though in the course of Nature the Night be before the Day, yet in matters of a Moral Concernment the method is quite otherwise; Innocency is before Sin, and Truth before a Lie, for a Lie is the corruption of truth; now among the blind Gentile World there is no true piece of Antiquity to be found: \* One of their own said, that The Greeks were always Children, as being utterly ignorant of the state of the truly Ancient World, and darkning all things with fables of their own devising.

Certainly a clear Light into the Old World is a great satisfaction to the understanding, but it is no where to be had but in the Writings of *Moses*, who had this knowledge not by Tradition only, but Divine Inspiration; the Originals of Nature and Nations are every where else very obscure. *Plutarch* a wise Heathen hath a Dispute which is first, the Hen or the Egg; Or, the Egg or the Hen; which as to their light was indeterminable, but in the Church by Divine Revelation all is clear and open and a Boy out of a Catechisme can give a better solution to that Question, † How the world was made, than the great Doctors of the Gentiles by their profound Researches and Study of Nature; for surely in this Case it is most true, That Philosophy seeks after Truth, but Divinity only findeth it.

The most Ancient Monument and Record of our Religion are the Books of *Moses*, which if they were more Studied and Considered by us, Atheisme would not be so rife and common; for thereby we may not only discern the Sweet Harmony of this part of Scripture with all the rest, but come to understand how the state of that Religion which we do profess was at first laid, and what Accessions and growth it received by a clearer manifestation in every Age.

But chiefly the Three first Chapters of the Book called *Genesis* deserve to be considered by us, as delivering that fundamental doctrine concerning the Creation of the World, the Fall of Man, and the Promised Seed who should be our Restorer, upon which all the rest of Scripture is built.

In Opening these Chapters many have laboured Worthily, and among

† *Id verum quodammodo primum et ad certum quodcunque posterius est.*  
*Tertull. ad Praxean.*  
 \* *Pat. apud Plat. in Timæo.*

*Plutarch. Sympos. lib. 2. quest. 3.*

† *Heb. I. 3.*



## To the Reader.

among the rest this *Our Author* hath his *Peculiar Excellency*; for whiles some deserve esteem for clearing the *letter* and *phrase*, for *vindication* the doctrine therein contained in a *Controversial way*; Others by other wayes of *Illustration* and giving *Light* to the *Text*; That praise which was reserved for our *Author*, was besides a *solid Exposition* of the *Text*, The deducing of *Apt and pertinent Observations*, together with *fit and proper Reasons* to each *Point*, which with what *Judgment* and *Acutenesse* it is performed, I leave to the *Reader* to judge.

\* Mr. Bea  
of Dor-  
chester.

To speak of the *Worth* of the *Author* is needlesse, his *praise* being already in all the *Churches*: onely I must prolesse my sorrow, that, he being a *Person* of so much *Eminency* and *Nore*, none hath as yet *Collected* the *Memorable* passages of his *Life*: If his *Reverend Colleague* that was so intimately acquainted with him, would do something in this kind; it could not but be very acceptable to the *godly* of this *Nation*. For surely the *Long* and *Various Experiences* of such a *Captain* in the *Lords Hosts*, such a *Veterane* in *Christs Service*, must needs yield much *matter of Comfort* and *Profit*, when we shall come to the notice of them.

If this *Book* had proceeded from a *meaner* and *more obscure* hand, its *own Worth* would have sufficiently pleaded for its esteem, and the *Observations* with their *Prosecutions* being every where so *Solid* and *Judicious*, could not but be very *Savoury* to a *gracious appetite*, but coming from such an *Hand*, and, as the product of some years *Serious Meditations*, certainly it will find much acceptance with *Christians* abroad. As much of it as my leisure would permit me to peruse, gave me such refreshing, as I could not but heartily desire the publication of it; and doubt not but it will be judged as *usefull* a *Tractate* as hath been set forth in these last years. This being signified, I subscribe my self,

Thine in the Lords

Work.

The Manton

The most famous and renowned of our Religion are the  
books of *Scripture*, which it they were more studied and considered  
by us, they would be to life and common; for thereby we  
may see the *History* of this part of *Scripture*  
which all the rest, but come to understand how the state of that Re-  
ligion which we do profess was at first laid, and what decisions  
and growth it received by a clearer manifestation in every Age.  
But chiefly the *Three first Chapters* of the *Book* called *Genesis* deserve  
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concerning the *Creation* of the world, the *Fall* of *Man*, and the *Promi-*  
se of *Redemption* which is the rest of *Scripture*.  
In Opening these *Chapters* many have *lapsed* *Worthily* and

A  
 COMMENTARY  
 UPON THE  
 FIRST CHAPTER  
 Of the First  
 BOOK  
 OF  
 MOSES called GENESIS.

**I** He *Hebrews* give the name unto this (as they do likewise unto the other four Books of *Moses* that follow) from the first words, wherewith the book Begins in their Language, and call it *Beresith*, which in our Tongue we render (*In the beginning*). As for the name *Genesis*, it was given by the *Greeks*, and signifies Generation or Begetting, pointing at the Most eminent Subject which the Book handles, the Creation, or Generation of the World. From the Author that penned it, it is called *Moses* his Book; as our Saviour in like manner calls *Exodus* his book, *Mark* 12. 26. And because *Moses* is the Author of the four next Books that follow, for distinctions sake, this is called his first Book.

*This Title of the Book challengeth our best Attention.*

1. From the Authour *Moses*, graced, 1. with the honour, to be the first Pen-man of holy Scripture. 2. with the priviledge to be Gods familiar, with whom he was pleased to confer mouth to mouth, *Numb.* 12. 4. 3. With the Title of the first Instrument, employed by God, for the founding of the Church and State of the *Jews*: And for that cause, of so honourable a name and memory, amongst that people, that God thought fit to conceal his Grave, for the preventing of Idolatry, in succeeding Ages, as most Interpreters conjecture out of *Deut.* 34. 6.

2. From the subjects which the Book handles, being the most eminent, and remarkable in themselves, and most nearly concern-

B

ing



ing men to know, and the most difficult to be found out, of all things that can come within the compasse of humane knowledge, Namely, the Creation of the World, the Fall of Man, and his Restoration by Gods goodnesse, vwith the Estate into vvhich he is restored, the propagation of mankind, and peopling of the World, the Founding the Church, and the Infancy thereof, things unheard of, and unknowvn amongst the Heathen, described, and recorded in no other Writings in the World, but onely in this Sacred History.

*Of the Authority of Moses his Writings.*

**I**T cannot be denied, that the Writings of *Moses* have the same Authority with the rest of the holy Scriptures, being delivered, as the rest of them were, by the same Divine inspiration of the Holy Ghost. And yet withall, these Five Books of *Moses*, may, in some respects, be conceived to gain some kind of preeminence above the rest of the Scriptures, seeing that they are not only the first in order, but in some sort the Fountain, containing the summe of those holy Writings that follow. For the histories of the Old Testament are, for the most part, but as so many instances of the fulfilling of the several Sanctions of the Law, delivered by *Moses*, as well in Judgment, as in Mercy: And the Writings of the Prophets are but applications of the Law, and the Sanctions thereof, to particular places, times, and persons, interlaced with diuers Promises, the Heads whereof we find in these five Books. And the Books of the New Testament contain, for the greatest part, the relation of those promises of Grace, first recorded and set out by *Moses*; and after repeated, and enlarged by the Prophets (to which use our Saviour applyeth them both, *Luke 24. 27, 44.*), together with a clear, and full unfolding of that state of Grace, into which we are restored by Christ, shadowed out, in a great part, by Types, in the Law of *Moses*. Hence it is, that in many of the Writings of the Prophets, and much more in those of the Evangelists, we have the Books of *Moses* so often cited, and thereby the Authority of them the more fully established, and confirmed.

Now as concerning the Means, by which *Moses* might get the knowledge of the things which he relates in this First book of his, whereof all were acted before his time, and some (as namely the Creation of the World) before all mens times, if we suppose he had no help of any Records, to inform him (which the Church might then have, though they be now lost); or if we make no great account of the Tradition of the Fathers, whose memories were the Registers of the Church, before the Scriptures were written: Notwithstanding, it sufficeth; that the same Spirit that guided his hand in writing, withall informed him fully, and infallibly,

bly; of those Truths which he was to leave upon record to posterity. And yet we must take notice, that all that is contained in the four Books following (except the histories of his own Life, and Death) were confirmed unto him, by his own knowledge and experience; his own eyes, and eares being witnesses of all that he writes. A circumstance from which some of the Evangelists and Apostles, justly challenge credit unto that which they deliver, *Luke 1. 3. 1 Job. 1. 1.*

*The Division of this Book of Genesis.*

**T**His Book of *Genesis*, contains (as it evidently appears, by casting up the particulars of the times mentioned therein) an history of 2368 years. Namely, from the Creation of the World, to the Flood, 1656 years; from the Flood to the Birth of *Abraham*, 232 years; and from *Abraham's* birth, unto *Joseph's* death, which closeth up the Book, 360 years. And it seems naturally to divide it self into Two unequall parts, containing in them the Histories,

1. Of the Creation of the World, *Cap. 1.*
2. Of the Administration, and Government of it, especially of the Church of God therein, unto the end of the Book.

The Government of the Church, is described unto us, in a two-fold estate of Mankind.

1. In the state of Innocency, before mans fall, *Cap. 2.*
2. In the state of Corruption, In, and After his fall: And that also,

1. Before the Flood, unto the end of *Cap. 6.*
2. In and After the Flood; and that likewise of the same Church,

1. Scattered over the whole World, to the end of *Cap. 11.*
2. Founded in *Abraham's* Family, and Posterity, till *Joseph's* death, to the end of the Book.

## CHAP. I.



**I**N this first Chapter of *Genesis*, is described unto us the Creation of the visible World, with all the Creatures therein contained, in a plain, and compendious narration, setting before us only the Order, Means, Manner, Times, and Estates, in which all things were Created, and appointed by Gods Ordinance to continue; as they do unto this day, *Psal. 119. 91.* Wherein is laid down before us the work of Creation,



1. In General, expressing What was made, and how, Verſ. 1.
2. More particularly, recounting the ſeveral parts of the work, and therein,
  1. The rudeneſſe out of which all things were made, Ver. 2.
  2. The forming of the ſeveral Creatures out of that lump.
    1. Serving for general Uſe, as the Light, the Earth, the Firmament, the Stars, &c. which ſerve for the benefit of all the creatures here below, to the end of verſ. 10.
    2. Diversified, in their particular forms, and natures, to the end of the Chapter.

Verſ. 1. **I**N the beginning] Of time, as ſome ſupply it; or (as others) of the Creation. Or, to ſpeak more clearly, Of the Creatures: To make this the ſenſe: The firſt beginning which the Creatures had, when there was yet none of them, they received in this manner, which is afterwards expreſſed. A like phraſe of ſpeech, or rather to the ſame ſenſe, we read, *Pſal. 139. 16.* where the *Pſalmiſt* tells us, that his members were faſhioned, by God, in continuance, when there was yet none of them.

*God.* The word, *Elohim*, which we render God, ſignifies properly the Almightyies, or Mighty Powers, and ſeemes, in this place, to point at that wonderful Power, which God manifeſted in this glorious work, when he created the whole world out of nothing; the very conſideration whereof is ſufficient to aſtoniſh any one that thinks of it.

*Created.* That is, made of nothing, or without any matter at all; An act peculiar to God alone, wherein he gave all things that now are, or have been in the world, ſince the beginning thereof, a Being, when they were not at all; Now becauſe the word *Bara*, which we render *Created*, is in the Originall tongue put in the ſingular number, and joyned with *Elohim*, which is of the Plural Number, ſome have drawn thence an argument, to prove the Trinity of the Perſons in the Godhead, as implied in the word *Elohim*, being of the Plurall Number; and the Unity of the Godhead, as intimated in the word *Bara*, which is of the Singular Number. But that fundamentall truth, is more fully ſtrengthened by many more clear and evident arguments, out of other places of Scripture; Although we deny not but that this alſo may be a probable collection, out of thoſe words, ſeeing we know the Holy Ghoſt cannot be conceived to take up any unuſuall phraſe, or form of ſpeech, but upon reaſon, and with a mind to conveigh thereby ſomething unto us for our obſervation.

*The Heaven and Earth.* Or (as the Apoſtle calls it) the world, and all things therein, *Act. 17. v. 24.* So then this verſe is the ſumme of this Chapter following, ſetting before us in one word, what was done: the manner How, and order Wherein, is particularly deſcribed

bed in the verses following. There are notwithstanding some, who by Heaven, in this place, understand that glorious body, which the Apostle calls the third Heaven, 2, Cor. 12. 2. the seat of the Blessed, and under the same name, include the Angels, which have their dwelling there, and came to have been made before the Creatures here below, Job 38. 7. whose creation they conceive, Moses could not omit: and therefore having not mentioned it elsewhere, they conjecture it must be pointed at in this word. But that Argument appears to be grounded upon a supposition that wants evidence, namely that Moses intended, in this history, to give us the description of all Gods creatures Visible, and Invisible; where as it seems much more probable, that he contains himself, to discover unto us, onely the Creation of the visible world. So that we may probably conceive, that in this place he intended onely Indefinitely to signify, that it was God alone that gave a Being to all things that are, which they had not before, without pointing at any particular; As for the Angels, this generall intimation must necessarily imply, that they also were Gods Creatures, although their creation be not described, or pointed at in particular, as not so needful to be known by us, whom it concerns most, to understand the state and condition of those visible things, with which we have most to do.

The first circumstance which here offers it self to our consideration and observation is the phrase and manner of speech which the Holy Ghost makes choice of, in this narration, which we see, is as Plain as it is Brief without any manner of insinuation, by way of preface, and without any garnishing by art, or eloquence which men usually make use of, for the setting out, and gracing of their writings: the Spirit of God suddenly, as it were, darting out the truth which he delivers like the Sun beams breaking in an instant as out of a cloud, as being a light visible, and beautifull in it self, and therefore needing no other ornament, or varnishing to commend it to the world: Whence we may

1. *Observe,*

1. *Observe.*

*Divine Truths sufficiently commend themselves, without the help of any Ornaments, of Art, or Eloquence.*

**S**O they do appear indeed, to all that understand them, as light is beautifull only to those that have eyes to behold it, and to them it hath so glorious a lustre, that it obscures all kind of varnishings; as the Sun, shining in his brightnesse, doth the light of a Candle. A truth which is most clearly manifested by this, that those divine truths shall never appear so glorious, as when they shall be fully revealed in heaven, as it were by the view of them, when Art and humane Eloquence shall be no more.

Let



Let us then desire, both to hear, and preach the Truth of God, as Saint Paul sets it out to the *Corinthians*, in plain and clear expressions, demonstrated, and displayed by the Spirit, rather than garnished with the enticing speeches of humane Eloquence, *1. Cor. 2. 3. 4.* The great art in Preaching, is to make things clear, and evident, by expressing them spiritually, as they are spirituall in themselves, which needs more help of Logick, than of Rhetorick, but more Experience than them both. Notwithstanding, the use of Eloquence is not to be denied, even in the work of the Ministry, so it be neither affected, nor depended on, either by the Preacher, or by the Hearer.

The next observable circumstance, in this brief Compendium, of the history of the Creation of the vworld, the summe vwhereof is comprised in this first verse, is, the order here observed by the Holy Ghost; who first laies down unto us this ground of Truth, that God made the vworld, and afterwards expresseth how, and in vwhat order he created it, in every particular; by this order vvhich he observes in this narration, pointing out unto us in a sort, the right order, in believing Gods Truth; so that vve may thence

2. *Observ.*

2. *Observe,*

*we must first give our assent unto the Truth of God, and search into the fuller understanding of them, afterward.*

**T**Hus *Jeremy* believeth and acknowledgeth Gods Justice first, and then examineth how the prospering of vicked men may stand with that Justice of his afterwards, *Jer. 12. 1.* And the blessed Virgin, first believeth the Angels message, that she should conceive a son, *Luk. 1. 45.* and then enquires how it should be brought to passe, verse 34. In this manner, reason must wait and attend upon faith, and not go before it. Reason 1. The Infallibility of Gods Testimony, who cannot lie, and therefore must be believed upon his own word, although we know no reason for it. 2. By this meanes only, we glorify God, when receiving his Testimony, because he hath said it, we thereby set to our seal that God is true, *John 3. 33.*

Let it then be our labour to bring our hearts to a full assent unto Gods Truths upon his own Testimony, though we cannot sound the depth of them, nor understand How, VWhen, in what Manner, or by what Means they are, or shall be accomplished. That we shall rise again from the dead, although we know not with what body, *1. Cor. 15. 35.* That we shall be like unto Christ, though we know not how, *1 John 3. 2.* That we shall be fed, as *Elijah* was, and did believe he should be, though he knew not how, nor wherewith; As we believe natural things, though we know not the secret waies by which they are brought to passe, by the power of him that makes

## Book I. the first Chapter of Genesis.

7

makes them all, *Ecle. 11. 5. whose waies are past finding out, Rom. 11. 33.*

After the Phrase, and Order, which the Spirit of God useth in this expression: we are in the next place to take into Consideration, the Matter it self which is expressed; and therein first, the time of the worlds Creation pointed out unto us in the first words, *In the beginning* of the world: or, of the Creatures, being (as we said before): a Truth so much questioned amongst the Heathens, whether the world had a beginning, and by the most of them, rather not denied, then believed upon any good assurance; at the least, the world was conceived by them, to be many ages elder than it is. Now the Holy Ghost here tells us, that, not only it had a beginning, but by the following narration, makes it evident, that it began to be, but a while ago. Whence

3. *Observe,*

3. *Observe.*

*The world had a Beginning, nay it began but a while ago.*

**O**F all the Creatures in it, it may be truly said, that they are but of yesterday, *Job. 8. 9.* if we measure them according to Gods (that is according to the True) Account, to whom a thousand years are but as yesterday, *Psal. 90. 4.* in which estimation the world is not yet six daies old.

1. Admire it not. What are five or six thousand yeares to Eternity? which God enjoys, who is from everlasting to everlasting, *Psal. 90. 2.* Much lesse should we make any reckoning of the age of men, of whom the world hath outworn so many generations

2. Trust it not. That which hath a beginning must have an end, *2. Pet. 3. 10.* But rest on him whose yeares fail not, but his Age, Reign, and Faithfulness continue to all generations, *Psal. 146. 10. & 119. 90.* And consequently they that wait on him, shall never be made ashamed, *Jer. 17. 8.*

Next the Time, we have set before us the Author of the worlds Creation, the work man that made it, expressed by this Name *Elohim*, the Mighty God. Now of necessity, God must be before his work that he wrought, before the beginning, that is, before all time; which took beginning with the world which was made in it. Whence

4. *Observe,*

4. *Observe.*

*Before the world was, God is.*

**P***Sal. 90. 2. Prov. 8. 23. Isa. 43. 13. Heb. 1. 10. 11.* Known therefore by his Name *Jehovah*, that is (*I am*) as he terms himself, *Exod. 3. 14.* One, of whom it alwaies was, and ever will be true, that he is. Admire,



Admire, Fear, and Depend upon him alone, who abiding, and continuing the same for ever, is consequently able, both to save such as seek, and love him, and to execute vengeance on those that hate him, *Exod. 20. 5, 6. Heb. 7. 25.*

The name by which God is expressed in this place, may not be passed over: There seems to be some cause why the Holy Ghost, rather chooseth the name, *Elohim*, to expresse him by, than the name *Jehovah*, which is more usuall. It may be it is for the strengthening of our faith, that we should not think this great work, of the Creation of the world, impossible to him who is Almighty (as the word *Elohim* imports) and consequently, able to give beings to things that had none before; Or perhaps, to stay us withall, upon the admiration of the work, being the effect of so great a Power, and consequently in some sort answerable thereunto. Howso-

ever

*Observe.*

5. *Observe.*

*Creation is the work of a mighty Power.*

**T**herefore the Lord produceth that, as a manifest evidence, to prove himself to be God, *Isa. 25. 18.* Able to do any thing, *Isa. 52. 4, 5, 6. Jer. 32. 17.* that cannot faint, nor be weary, that is, to be weak in power (as faint and weary men are) or unable to effect what he will, *Isa. 40. 26. 28.*

Let us make Use of the meditation thereof, to amaze our selves, with the consideration of Gods infinite Power. The stretching out of the heavens, the Founding and setting of the earth, the bounding of the Sea, commanding of the winds, casting out of lightnings, and the like: being works beyond the power of men and Angels, are every where mentioned, as arguments of Gods infinite Power: but what are all these to the Creation, by vvhich all things received their Being that had none before, the very meditation vvhich of is enough to swallow up any mans spirit. Let this meditation support our vveak faith, and let the consideration, of the supporting of the Creatures, by the same hand, that they continue according to his Ordinance, and are continued in the propagation of their kinds, vvhich are but in a sort a renewed Creation, affect us daily vvhich we behold them.

Next to the time of the worlds Creation, and the Work man that made it, followes the consideration of the work it self, which is termed a Creation, by which, that which vvas not before, received a being, and became that vvhich it novv is. Afterwards, even to this day, God ordinarily makes one thing out of another, but in the beginning he made the very being it self, that very something (as vve may term it) out of vvhich the severall Creatures were taken. Whence,

Whence

6. *Observe,*

6. *Observe.*

*The world was Nothing till God gave it a Being.*

**N**othing of all that which now appears, *Heb. 11. 3.* No marvell then, though God account all Creatures as nothing, *Isa. 40. 17.* as indeed they are, considered in themselves, apart from God, in whom they have their being, *18. 17. 28.*

*Reason.* It must needs be so, else it had been Eternal, of it self, and consequently a God. Now seeing there can be but one Being, or *Jehovah*, all things besides him must needs be Nothing, Of themselves, and In themselves.

Depend not then on the world, or any Creature in it. Wilt thou set thine eyes upon that which is nothing? *Prov. 23. 5.* What Creature soever it be, it was nothing at the first, and is nothing at present in it self, farther then God upholds it, *Heb. 1. 3.* nor in Gods account, before Whom all the Inhabitants of the Earth are reputed as nothing, *Dan. 4. 35.* and shall be, after a little while, nothing of that which now it is, *Isa. 51. 6.*

Let men stay their hearts upon God, when Means fail: He that made all of nothing, can at his pleasure provide means where there are none, *Numb. 11. 23.* or do, and supply all without means: as he gave water without clouds, *2 King. 3. 17.* and as he sustained *Moses, Elijah,* and *Christ* 40 dayes without food.

The last considerable Circumstance, in this brief summe of the Work of Creation, is the Subject, or Matter, that was made, the Heaven and Earth. He names the Heaven first, as being First, if not in time, yet at least in dignity, and therefore usually acknowledged to be the chiefest amongst Gods Works. From whence we may

7. *Observe,*

7. *Observe.*

*Heaven is more excellent than the Earth.*

**H**igher in Place, Larger in Extent, more pure in the Substance of it, more glorious in shew, more effectual in Operation; graced with the manifestation of Gods presence there, inhabited by the *Angels,* and the *Spirits of just men made perfect,* as they are termed, *Heb. 12. 23.*

Let us then make Heaven our chiefest care and desire, *Matth. 6. 33.* the scope of all desires, and negotiations, which the Apostle terms, the *having of our conversation in heaven,* *Phil. 3. 20.* whither we make over our estates, *Matth. 6. 20.* where we make us friends, *Luke 16. 9.* and lay the foundation of our building, *1 Tim. 6. 10.* as being strangers here on Earth, *Heb. 11. 13.* heavenly in our better part, and partakers of the Divine nature, *2 Pet. 1. 4.* having

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an inheritance in heaven, *Col. 1. 5.* and the earnest of it already, *Eph. 1. 14.* our head Christ in heaven, *Heb. 4. 14.* from whence we look for him, *Phil. 3. 20.* to take us up thither to himself, *Joh. 14. 3.* to behold his glory, *Joh. 17. 24.* that we may be ever with the Lord, *1 Thess. 4. 17.* and be satisfied with his likeness, *Psal. 17. 15.*

Let us learn of the heavens to stoop to those which are below us, as we are advised, *Rom. 12. 16.* cherishing them with our influence of love, and the fruits thereof, and serving them with our abilities, as the Heavens do the Earth; nay, as Christ doth his Church, *Mark 10. 45.* teaching us to do the like by his example, *Joh. 13. 15.* though we receive nothing from them again, *Luke 14. 14.* as the heavens afford their influences to the earth, though they receive nothing from it back again.

Now though the Heavens be first named, yet the Earth is not left out; that also, and all the store of it, is affirmed to be Gods Workmanship, who created the one, as well as the other. Whence,

8. *Observe.*

8. *Observe,*

*Even the Earth and all the store of it, is the work of Gods hand.*

**I***sa. 45. 12, 18.* The Earth as well as the rest of the World, he formed from the beginning, *Psal. 90. 2.* beares up the Pillars of it to this day, *Psal. 75. 3.* and renews the face of it from time to time, *Psal. 104. 30.* and so will do, as long as it shall continue.

1. Let all men then depend on Gods Power, and faithful providence, for the supporting and guiding of things here below, which he can and will abase himself to look upon, though he dwell on high, *Psal. 113. 5, 6.* to take care of and make provision for them, *Psal. 145. 15, 16.* God is not like the *Ostrich*, *Joh. 39. 14, 19.* Whosoever he hath made, he takes care of: 1. Because he is a faithful Creator, *1 Pet. 4. 19.* 2. And besides, because he hath made all things for himself, *Prov. 16. 4.* that is, for his own glory, which although it be advanced above the earth, *Psal. 148. 13.* yet is manifest in the earth where all his Creatures praise him, *Psal. 148. 7. & 145. 10.*

2. Acknowledge God alone, even in the Conservation and Dispensation of earthly things, looking at him as the only true owner of them, *Psal. 24. 1.* seeking at his hands even our very bread, and allowance for every day, referring all to his glory, *1 Cor. 10. 30.* and using all things according to his direction.

3. Observe the hand, and work of God, in the ordering and disposing even of the things here below, amongst these visible Creatures, which both in their Creation, *Rom. 1. 20.* and much more in their administration, manifest the invisible things of God, and were Created for none other end, but that in them he might manifest his Wisdom, Power, Righteousness, Mercy, and Truth,

Truth, and therefore to be searched into, by those that fear him, *Psal.* 111. 2.

Verf. 2. **W***ithout form, and empty*] That is, without Ornament, shape, or furniture, and void of any Inhabitant. The same phrase we find used in the same sense, *Isa.* 34. 11. (which we there render *Confusion* and *Emptiness*) and *Jer.* 4. 23. to represent and expresse an utter Desolation, or Confusion of all things, and emptiness thereby.

*Darkness was*] That is, there was no light yet created, the absence whereof is darkness: how long that darkness continued, that is, how long it was before this light, which was after created, appeared, after the creation of this rude mass, is not here expressed; sure we are there was light the first day, and that this darkness was no Creature, as being a meer Privation, and therefore could have no positive cause: Notwithstanding as Darkness is taken for Affliction, so God is said to Create it.

*Upon the Face*] Or upper part, which first appears unto, and is seen by the eye, as being derived from a word, in the *Hebrew* Language, which signifies *to look upon*; the same word signifies sometimes Presence, and sometimes Person.

*Of the Deep*] That rude, unformed Mass, a mixture of Earth and Waters, and covered by them like a Sea, *Psal.* 104. 6. But that place, *2 Pet.* 3. 5. which some apply to this purpose, where the Apostle saith, The earth consisted out of the water, and in the water, seems rather to note the present state and form of the earth, Consisting and appearing out of the Waters, since God gathered them into their channels, and Subsisting and abiding still firm in the midst of them.

*Spirit*] The Third Person in the Trinity, to which all Operations are most properly ascribed, and by which God still renews the face of the Earth, *Psal.* 104. 30.

*Moving*] Or, Hovering, as a bird doth over her Eggs or Young ones, as the same word is rendered, *Deut.* 32. 11. intimating the cherishing of that Mass by a secret influence of that quickening power of the Spirit, by which it drew all the Creatures, out of that gross lump or mass, into their several forms, and natures, in which they were all formed, and perfected successively, and in which, themselves, or the kinds of them do continue and remain unto this day.

Thus the Holy Ghost in the first place layes before us this mishapen and confused Mass, which was the Matter out of which all these various and beautiful creatures (some whereof we do, and that deservedly, behold nor without admiration) were taken; that looking upon them and considering them in their first Original, we may be the more sensible both of our own and their vileness; a meditation hinted by the order in which things are expressed



pressed in this Narration, which we may therefore think to be intended by the Holy Ghost : And may

1. *Observe.*

1. *Observe,*

*The best way to judge of things aright, is to look back and consider them in their first Original.*

**T**HUS God leads *Adam* back to the dust out of which he was first formed, *Gen. 3. 19.* The *Children of Israel* to the *rock* whence they were hewn, *Ila. 51. 1.* to a *Syrian* their *Father* ready to perish, *Deut. 26. 5.* and their *Mother an Hittite*; and to the blood in which they were born, *Ezek. 16. 3, 4.* To the same end also we are often minded of that naturall Corrupt condition in which we were, as we were born, *1 Cor. 6. 11, Ephes. 2. 1.*

Let every man that desires to judge unpartially of himself exercise himself seriously and often in that meditation ; Our Bodies, in their Original base and vile every way, in their substance, place of Conception, manner of birth. Our Soules, which is our more excellent part, though not in themselves, yet by the corruption that cleaves unto them more base then our bodies, a masse of sin, which hath overspread all the parts of them, in which there was nothing to be discerned but the hatefull and deformed Image of the Devil. A Meditation of singular use unto us, 1. To bring down our Pride. 2. To quicken our Endeavours. 3. To fill our mouthes with praises to him that hath made us what we now are, considering what we were at first, and by our own defects might have continued to be still, without his free and infinite mercy.

But if we consider this description of the Original of the World and all things contained therein, as we find it positively laid down unto us by *Moses* in this place ; we may

2. *Observe.*

2. *Observe,*

*All Creatures, how Glorious, and Beautifull soever they appear at present, were Base and deformed in their Original.*

**F**IRST, Nothing : Next, a rude confused masse, without shape or form. And such are they in their continued propagation, even Kings and Princes, the most eminent amongst the sons of men, at first a substance that one would loath to look on, shapen in a den of darknesse ; at first a lump without parts, without shape, without life ; and born in as base a manner, as the meanest beggars.

Let it bring down every high look, and take away all Vaunting from the sons of men, who can challenge nothing as their own but basenesse, and deformity ; whatsoever they have more then that, is but borrowed, and is the beauty that God hath put upon them.

And

And let it take off our hearts from admiring any Creatures as unworthy of honour and estimation in themselves, if we consider whence they came.

The Earth (as the Holy Ghost tells us) was not only *without* any form, but *Empty* too, that is, unfurnished of that variety of Creatures, wherewith every part was afterward, and is now stored, which the Psalmist calls *the fulnesse of the Earth*, Psal. 24. 1. Whence,

3. *Observe,*

3. *Observe.*

*The Earth was Empty, till God furnished and stored it.*

**I**T is true, it was not made to be empty, *Isa. 45. 18.* but was ordained and fitted by God to be the habitation of men and other Creatures, but was Empty of it self till he himself furnished both it, and the Seas out of his store, so that both the one and the other are full of his riches, *Psal. 104. 24, 25.* so that he justly claimes both beasts and fowles and all to be his own, *Psal. 50. 10, 11.*

Let all men admire Gods All-sufficiency, who so easily, speedily, and richly furnished the Heaven Earth and Seas with such infinite variety of Creatures, which we cannot behold but with admiration, considering with what labour and difficulty we furnish a poor Cottage that we have built; or stock a small Farm that we have purchased, and that too with such things as we do but borrow out of Gods Store.

*Darknesse* (saith *Moses*) *was indeed upon the face of the deep*, but not made by God, as the Heaven, and Earth, and other Creatures were, as being only a meer privation, and want of light, and could not be the effect of any positive cause, as we have shewed. Whence,

4. *Observe,*

4. *Observe.*

*Imperfections and Wants are no part of Gods work.*

**N**ot Sinne; for God made man righteous, *Eccles. 7. 29.* but sin entred in by man, *Rom. 5. 12.* allured by Satan and not by God: As for other wants, they came not in by any act or work of God, the effect whereof is sufficiency and perfection, but by his ceasing and forbearing to work any longer.

Let us, if there be any thing wanting to us, not lay the blame upon God, whether it be in Outward things; either within us, as strength or usefulness of the parts of the body; or without us, as want of necessaries for the sustaining of our lives: or in Inward defects of the mind, wants of Knowledge, Faith, Holiness, or the like; but blame our sins, that hinder good things from us. Rather acknowledge his mercy and bounty, if we have anything, in bestowing what we have, which is more than either we had of our selves,



selves, or can any way deserve, or do use as we ought.

Moses, having set before us the condition of the Earth what it was at the first, and beginning now to shew us, how it became to be that which it now is, points out unto us first the Agent by whom it was brought to this perfection, the Spirit: and the manner how it wrought; it moved, or hovered upon the waters. So then all the Creatures which are afterwards described to be formed into their several kinds and natures must necessarily be the effect or work of that Spirit. Whence,

5. *Observe.*

5. *Observe,*

*The formes and natures of all sorts of Creatures are the work and effects of Gods Spirit.*

**A**ND that not only in their first Creation, but in their successive Generation too. *Elihu* acknowledged that he was made by Gods Spirit, and that the Breath of the Almighty gave him life, *Job.* 33. 4. Yea the Spirit sent forth from God creates all things to this day, and renews the face of the Earth, *Psal.* 104. 30. How much more then must mans Renovation, and the life of Grace wrought in him thereby, be the effect of the same Spirit?

1. Pray earnestly for the power of that Spirit to fashion our hearts anew, with the Prophet *David*, *Psal.* 51. 10. Even the Spirit of Sanctification, as it is termed (from that effect, *1 Pet.* 1. 2.) by which we must be born anew, *John* 3. 5. and Established and upheld, *Psal.* 51. 12. and by the power whereof we must mortifie the deeds of the flesh, *Rom.* 8. 13. And where the power of that Spirit is wanting, there the Word is a dead letter, the Sacraments dead Elements, and we dead Creatures; It is the Spirit that giveth life, *2 Cor.* 3. 6. and quickens, *Joh.* 6. 63.

2. Let us ascribe all unto the Spirit that we receive from God, whether it be in the works of Nature or Grace; whatsoever be the means, or instruments; the shape of our bodies, the abilities of our minds, much more all spiritual graces, as Knowledge, Faith, Holiness, and the like, which are all the effects of the Spirit which worketh all in all, *1 Cor.* 12. 8, 9, 11. Grieve not then that Spirit, *Ephes.* 4. 30. Resist it not, *Ab.* 7. 51. but walk in it, *Gal.* 5. 16.

The darknesse then which was upon the face of the deeps did not hide this rude masse from the eyes of God the Spirit, notwithstanding that darknesse came down upon it, or hovered over it, and so was present there notwithstanding the very darknesse it self.

Whence,

6. *Observe,*

6. *Observe,*6. *Observe.*

*The Spirit of God is present every where, yea even in the midst of the greatest darknesse.*

**U**NTO God the darknesse is as the noon-day, *Psal. 139. 11, 12.* The Land of darknesse, that is, the state of the dead, *Job 10. 21.* and Hell, the Kingdom of darknesse; these are naked before him, and have no covering; nay the very conscience of a man, inlightened by the Spirit, is a light, in the most secret closet of the heart, searching and discovering the very hidden parts of the belly, saith Solomon, *Prov. 20. 27.*

*Reason 1.* God himself is light, *1 Job. 1. 5.* and consequently there can be no darknesse to him, as there is none in him.

*2.* And it must be so, that the Judge of all the World may do right, judging the very secrets of men, *Rom. 2. 16.*

Let all men then tremble and fear before him, even in their secret places, nay, in the very secret thoughts of their hearts, which he knowes afar off, *Psal. 139. 20.* whose eyes run to and fro through the whole earth, *Chro. 16. 9.* and searching the very veins, *Jer. 17. 20.* much more observing the wayes of men, and their works, though done in the most secret corners, which he shall one day bring to light, even the most hidden things of darknesse, and make manifest even the very counsels of mens hearts, *1 Cor. 4. 5.*

The manner of this work of the Spirit followes in the next place, It is said to move, or hover upon the face of the deep. Thus the Holy Ghost is pleased to stoop to mens weak capacity, to speak to men in the phrase and expressions of men, rather shadowing out unto us, than opening the manner of that Wonderfull, and secret work, which, when all is done, can neither be Expressed, nor Comprehended by us, as it is. Only we must suppose, that by the expressing of it in such an obscure form, there is implied, both a secret, and yet withall an effectual working of the Spirit upon that unformed and rude mass, to bring it into those various shapes and forms, of severall kinds of Creatures, which we do now behold. *Whence,*

7. *Observe,*7. *Observe.*

*The way of Gods working is secret, and undiscernable, though the effect when it is wrought be manifest.*

**T**HE Apostle tells us, that Gods wayes are past finding out, *Rom. 11. 33.* The word, in the Original, hath very great force, and signifies, that God leaves no print of his steps behind him, by which men might trace him out, in his goings. *Job* tells us, that one cannot behold him, though he work fast by us, upon the right,

or



or left hand, *Job* 23.9. As we cannot behold the Workman, so we cannot the manner how he works; neither without us; we know not how the corn growes, though we can see that it is grown, *Mark* 4. 27. nor how the wind blowes, *John* 3.8. although we hear the found of it; nor how the clouds are balanced; and the like, *Job* 37. 16. Nor in our own bodies, the Mother knowes not how the child is fashioned in her womb, *Eccles.* 11.5. nor any man how his meat nourisheth, and quickens him, nor so much as how his cloathes keep him warm, when the South wind blowes, *Job* 37.7.

*Reason* 1. That we might admire God the more, in all his waies, and be the more abased in our selves, by the consideration of our own ignorance.

2. The work it self is sufficient to discover unto us God himself, and to direct us in our duties, though we know not how it is wrought.

Let it silence our carnal reason, in enquiring curiously into that, which God hath purposely hidden from our eyes, that we might be sensible of our own weaknesse, that cannot understand the wayes of God, in those works that we behold with our eyes. It is true indeed, that the works of God Are, and Ought to be sought out of those that fear him, *Psal.* 111. 2. but that which they search out in them, is the manifestation of his power, Wisdom, *Psal.* 104. 24. Loving kindnesse, *Psal.* 107. 43. Righteousnesse and Holinesse, *Psal.* 145. 17. that we might honour, fear, and trust in him. As for the manner of his working, we are at present unable to comprehend it, nor could profit by it, if we knew it.

We cannot but take notice of the degrees, by which the Creatures were brought on to perfection. First, they were nothing at all; next, they are a rude lump. Lastly, the Spirit moves upon them, and by degrees gives them their several shapcs and natures, which now they have.

#### 8. Observe,

*All Creatures are perfect by degrees.*

**A**S they were in their first Creation, so are they much more in their successive generation. Man himself hath his body fashioned in time, *Psal.* 139. 16. And experience shewes us, that Corn growes up, first into a blade, then to an ear, and at last comes to be ripe corn, *Mark* 4. 28.

*Reason* 1. That we might the more easily take notice of Gods workmanship, upon, and in them. For we are not able to observe those things that are done in an Instant.

2. Because if all things were made perfect, at the first, Perfection might be conceived to be natural to them, if they received that together with their being.

Let

Let it quiet all our hearts, in observing the work of grace, which is wrought in them. Let us take notice of our present infirmities, with the Apostle, *1 Cor. 13. 9.* yea, be sensible of them, and groan under them, *Rom. 7. 24.* striving earnestly to a farther degree of perfection, *Phil. 3. 12.* *Heb. 6. 1.* but without murmuring at our present condition, or despairing of attaining to farther perfection, having Gods promise to perfect that which is begun in us, *Phil. 1. 6.* *Eph. 5. 27.* Although at present, he think fit to leave us in much weaknesse, and wants many wayes; and that, 1. To humble our hearts and keep them low. 2. To quicken us both to fervent prayers, and constant endeavours, to attain what we want. 3. To manifest our Faith, and dependance on Gods Povver, by which we are supported, in the midst of our wants, and weaknesse. 4. To encrease our thankfulness, when we feel any farther enlargement, and growth in that grace, which we have received, and which vve find encreased in us in some measure at present, and are assured will be perfected hereafter.

We have considered the Agent, or Workman, with the manner of his secret working; the matter upon which he wrought followes; it is called *the Deep*, than which nothing could be more vile, no not the dirt it self; a rude, unformed, unprofitable masse, or lump: this was it which the Spirit overspread, or fomented, and left it not, till he brought it into several forms and shapes of infinite variety. Whence,

9. Observe,

9. Observe

*God is pleased to abase himself unto, and to take care of, and cherish the very meanest, and basest of all his works.*

**H**E must indeed abase himself to look unto, and have respect to any creature, *Psal. 113. 6.* but yet he is pleased to take care both of man and beast, *Psal. 36. 6.* of Oxen, *1 Cor. 9. 9.* of the young ravens, *Psal. 147. 9.* yea of every living thing, *Psal. 145. 16.* and that so far as to support and uphold them, *Heb. 1. 3.* to satisfie their desire, *Psal. 145. 16.* to provide them food, *Job 38. 41.* to cloathe them, *Matth. 6. 30.* nay, to observe, and direct all their wayes, *Matth. 10. 29.*

*Reason 1.* They could not otherwise subsist, seeing in him all things live, and move, and have their being, *Act. 17. 28.*

2. It magnifies his mercy the more, *Psal. 113. 5, 6.*

Let none despair, being in never so mean a Condition; *Job's* breath may be strange to his Wife, and his Maids might account him as a stranger, *Job 19. 15, 17.* but God heareth the poor, and despiseth not his prisoners, *Psal. 69. 33.* gathereth the outcasts of his people, *Psal. 147. 2.* looks upon the Church in her blood, when no eye pitied her, *Ezek. 16. 6.* even upon men in sin, *Rom. 5. 8.* Nay, even for such persons, though more vile then the earth, God gives his own

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Son



Son, bestowes upon them his own Spirit, makes them up amongst his own Jewels, *Mal.* 3. 17. and reserves them to eternal glory. Only the proud, and such as rebel against him, he *knowes* afar off, *Psal.* 138. 6.

## VERSE 3.

**H**itherto have been described the matter, out of which all Creatures were to be framed, the Workman that undertakes the work, with the manner of his working. In the rest of the Chapter, we have laid before us the description of the severall Creatures, which were made successively, with the means whereby, and manner how they were formed; and took their being, expressed with wonderfull brevity; yet so, that the Holy Ghost, in this relation, forgets not to shew us distinctly,

1. The Order in which they were made successively.
2. The Author of the Work, which was God himself.
3. The Means, which he used in Creating them, His Word.
4. The time, in which every Creature was made, distinguished by severall dayes.
5. The Effect, or Work it self.
6. The Approbation of every work in Particular, and of the Whole in General, by the Lord himself, the most Able, and most Impartiall Judge of his own VWork.

In the Order, which God was pleased to observe, in making the Creatures, we are to take speciall notice, that he first Creates those things that were either for General Use, to all Creatures, as the Light, Air, Heavens, Seas, and Earth; or for more particular Use, to the Creatures afterwards to be made, as the Plants before the beasts, which were to be nourished by them; and not onely of them, but of the beasts too, before he Created the Man, that was to make use of them all, discovering therein both his Wisdom, and Providence, in taking care for the comfortable subsistence of the Creatures, before he made them. Whence,

1. *Observe.*

1. *Observe,*

*The General good of the Creature, is Gods First, and Chief care.*

**A**S appears by the largeness of his bounty, in making provisions for his Creatures in General, that the desire of every living thing might be satisfied, *Psal.* 143. 16. And by the strange course of his Providence, by which he hath still upheld the kinds of the Creature, in the midst of the continual decay of so many particulars; and is farther evident, by that principle, that he hath planted in the hearts of all men, that States, and Societies of men, must be supported even with the losse, sometimes, of particular persons.

Woe

Woe be then to those Monsters of men, that take care, and seek with all their endeavours, themselves only, and their own good, without any respect at all to the Church, or State; A Common evil, as appears by the Apostles complaint, *Phil. 2. 21.* and yet approved as a principle of great wisdom by too many, *Psal. 49. 18.* A Sin against nature, even in Heathen mens judgment. A sottish sin, as if any person could possibly subsist, or any member continue in any comfortable condition, without the preservation of the body. And a sin, that deservedly deprives a man of all love from men, and reward from God.

Let all that are godly, imitate God, in caring for, and with all their endeavours furthering the General, more than their own private good, according to the Apostles direction, *1 Cor. 10. 24.* and example, *vers. 33.* As, 1. More desireable in it self. 2. Most tending to Gods honour. 3. Most furthering our own good involved in, and supported by the general welfare. 4. And being that, for which we were principally ordained by God. 5. And which God will surely reward, and men honour, as they did *Jehojadah*, *2 Chr. 24. 6.* which a man may warrantably challenge at Gods hand, *Neb. 5. 19.*

We find but one efficient cause of all the Creatures, God himself, whom we may withall take notice of in every particular work, as the Spirit of God points him out unto us. The Meanes likewise used in the production of every Creature, is only Gods VVord, or Effectual decree. For we may not conceive God speaking with an articulate voyce, having none but himself, at least no Creature that had eares and understanding, to speak unto. This Means, which God made use of, in Creating the VVorld; if we take into consideration once for all, we may warrantably from thence,

2. *Observe,*2. *Observe.*

*God needs no other Means to effect any thing, but his own word, and will.*

**A**S of it self being mighty in operations, in Natural effects, To create, *Psal. 33. 6.* to sustain and support, *Psal. 119. 89, 91.* to prevail upon, and order, all Creatures, *Psal. 29. 3, 4.* Upon the Sun, to stay the course of it, *Josb. 10. 13.* nay to bring it back, *2 King. 20. 10.* Upon the Sea, to remand, and hasten it into the Channel prepared for it, *Psal. 104. 7.* In the works of Grace, the word of God is quick, and powerful, *Heb. 4. 12.* to cast down strong holds, *2 Cor. 10. 5.* to renew, quicken, subdue, and comfort the heart, and to work in us both to will, and to do, according to Gods good pleasure. Thus he doth whatsoever he pleaseth in Heaven and Earth, *Psal. 135. 6.* so that his counsel standeth, and the thoughts of his heart,



to all Ages, *Psal.* 33. 11. and his Word or Decree brings to passe whatsoever he will.

Depend upon that Word with the Prophet *David*, *Psal.* 130. 5. as being in it self unchangeable, *Isa.* 45. 23. as God himself is, that utters it, *Mal.* 3. 6. who will not alter the word that it came out of his lips, *Psal.* 89. 34. whether it be for good, *Numb.* 23. 19. or for evil, *Numb.* 14. comparing verse 12. with 25. 35. And is as effectually in the event, *2 King.* 10. 10. much more than the word of Kings, *Eccles.* 8. 4. because he is strong, and faithful that utters it. Trust in it then firmly, it is surer than the strongest Evidences. And fear it, it is firmer then the Lawes of the *Medes* and *Per-  
sians*.

Light, is the first of all the Creatures that God makes, as being it self most generally useful, especially to the end which God principally aimed at, which was to make all the rest of his works Visible, and thereby capable of observation, which was the principal end wherefore he made them. This Light, being a Creature, must needs infinitely differ in nature, from that Eternal brightness, which God, who only hath Immortality, is said to dwell in, from all eternity, *1 Tim.* 6. 16. In what body it was fixed, and how spread over the face of this unformed masse, it is not easie to conjecture, (especially seeing at present we know not the way where the Light dwelleth, *Job* 38. 19.) nor needful to enquire after, seeing the Holy Ghost passeth it over in silence. Only, because all the works following, must needs be created in the Light, which was created before them all, We may

3. *Observe.*

3. *Observe,*

*God loves to do all his works, in the light.*

AS he dwells in the light, *1 Tim.* 6. 16. The manner indeed of his working is secret, and not observable or visible to men; but the work it self is brought forth into the light, and made manifest to all. He declares his strength, *Psal.* 77. 14. and his righteousness, *Psal.* 58. 11. & 92. 2. and hath therefore published in his Word, the rule by which he proceeds, and the end at which he aims, in all that he doth, and hath besides planted in all men a light of understanding, by which they may both comprehend, and judge of all his works.

*Reason 1.* Because his work is Perfect, *Deut.* 32. 4. and therefore able to endure the light, *John* 3. 21. which none hide their works from, but evil doers, verse 22.

2. Because one special end of all his works, is that he might be known in, and By them, *Rom.* 1. 20. and be honoured for them, *Psal.* 111. 2, 3, 4. & 145. 10, 11. for which cause, he hath also left his most memorable works upon record, to posterity, that men behold-  
ing

ing all his wayes might know and fear him, and trust in him, *Psal.* 78. 6, 7.

Let us then search into, and heedfully observe Gods works, which is the duty, and practice of all those that have pleasure therein, *Psal.* 111. 2. A study, 1. Pleasant. 2. Profitable. 3. Necessary, both by Gods Command, and because they nearly concern our selves. Unto the true understanding whereof, there needs Outwardly the direction of the Word, *Psal.* 73. 16, 17. and besides that, Inward light of the Spirit, which discovers unto all, the Counsels of God, as far as they concern us.

Let us also, after Gods Example, Walk, and Work in the light, *1 Joh.* 1. 7. as being Children of the Light, *Ephes.* 5. 8. ordained by God to *shine as Lights in the world*, *Phil.* 2. 15. that our works being seen of men, *they may glorifie our Father which is in Heaven*, *Matth.* 5. 16. doing those things that may abide the light, and be approved by it, *Joh.* 3. 21. and setting all that we do before the light of our own consciences, and before Gods presence, *Psal.* 139. 23, 24. Yea, if need be, before the faces of all men, when Gods honour, and our own necessary justification, and the credit of Religion thereby, require it at our hands. Otherwise, even works of the light, are to be done in secret, *Matth.* 6. 3. unlesse the encouragement of other men, or the necessity of the work it self require the performance of it in a more publick manner; As even modest women choose rather to uncover their breasts before others, than to suffer their children to cry for hunger.

In this Relation, although the way where the light dwelleth be not discovered unto us, yet the Author who Created it, is expressly mentioned. *Light*, as well as all other Creatures, was the effect of Gods decree. Whence,

4. *Observe,*

*Light, as well as all others Creatures, is the Work of God himself.*

4. *observ.*

**I**N many respects resembling him that made it, as being Glorious, Spiritual, Pure, diffused in an instant, searching all places, and useful for Direction, and Comfort. Thus both the light it self, and the Sun that carries it are both prepared by God, *Psal.* 74. 16. *Isa.* 45. 7: How much more is God the Author of VVisdom, and Understanding, the Inward light of the soul? seeing *he is the Light that enlightens every one that comes into the world*, *John* 1. 9. but more of his own children, whom he enlighteneth with that true knowledge of the glory of God, in the face of his Son Jesus Christ, *2 Cor.* 4. 6.

Let all men then seek the Light of VVisdom at Gods hand, as we are directed, *1. Tim.* 1. 5. *Ephes.* 1. 17, 18. and that by the means which



which he hath ordained, his VVord especially, which is a light; *Prov.* 6. 23. shining in a dark place, *2 Pet.* 1. 19. enlightening the eyes, *Psal.* 19. 8. and directing the steps, *Psal.* 119. 105. and yet not comprehended by the darknesse, *John* 1. 5. which rests upon the hearts of all them that remain in their natural condition; and that this light may be discerned, the eyes of the mind must be opened by the Spirit, which must be begged of God, by fervent and frequent prayer, as *David* prays God to open his eyes, *Psal.* 119. 18.

Let us acknowledge the light, as a speciall blessing from God, without which our life were both Uncomfortable, and Unprofitable, and all the Creatures to us, for the most part unserviceable: as we see in the *Egyptian* darknesse, which fixed men to their places, that they moved not for three dayes, *Exod.* 10. 22, 23. and was an immediate fore-runner of a greater plague. Much more let us acknowledge the light of our minds, to be his blessing, who hath opened our eyes, and shined into our hearts, when he hath left the rest of the world to perish in their ignorance. Our thankfulnesse for so great a mercy ought to be manifested, by walking in that light, and perswading others to walk in it with us, *Isa.* 2. 5.

We cannot but take notice, that God brought this Light out of Darknesse; for there was *nothing but darknesse upon the face of the Deep*, when God commanded this light to shine forth; as there was nothing but deformity, till God brought beauty into the world. Whence,

5. *Observe.*

5. *Observe,*

*God can, and often doth, bring Light out of Darknesse.*

**A**S he doth daily by renewing the light of the day, after the darknesse of the night. Thus he changeth the darkness of Affliction and Misery, into the light of Prosperity, and Peace, according to his promise, *Isa.* 58. 10. and the darkness of ignorance into the light of knowledge, *2 Cor.* 4. 6. as being able to do whatsoever pleaseth him *in heaven and earth*, *Psal.* 135. 6. nay, he makes misery, to yield comfort; and Errours, direction and Wifdome to walk warily for time to come.

1. Admire his Work, and compare his Power, with mens weakness. We can bring one body to borrow light of another, as the candle of the fire; but where is he that can make light, where there is none? And we can bring light into dark places, but who is he that can turn darknesse into light, and cause light to shine out of darknesse, not onely where it was not before, but where it was not at all? This is a Wonder of all wonders, sufficient to astonish all men, to see salvation brought out of destruction; one contrary out of another: these wonders God doth alone, *Psal.* 136. 4.

2. Despair

2. Despair not in the greatest outward Evils, *Mic. 7. 9, 10, 11.* see that wonderful change of the Jewes condition, resembled by *Ezechieh's* dried bones, of which themselves concluded, that their hope was lost, *Ezek. 37. 11.* Let us be of like comfort, in the inward agonies of our spirits, when our soul refuseth comfort, when God, hiding for the present, his face from us, we doubt that his Promises fail for evermore, *Psal. 77. 2, 8.* Remember, in such a condition, Christs promise, *Joh. 16. 20.* and his Commission from God, *Isa. 61. 1.* who creates peace, *Isa. 57. 19.* and comes with healing in his wings, changing Gods wrath into love, and the sentence of death into a gracious promise of Life.

The Word and Decree of God for creating light we have heard, the Effect followes immediately, *There was Light*; as he had Comanded, so it came to passe. Whence,

6. Observe,

6. Observe.

Gods Word and Deed are all one.

**H**e spake the word, and it was done; he commanded, and it stood fast, *Psal. 33. 9, 11.* Sometimes the word and effect go together, as in the Judgment upon *Dathan* and *Abiram*, *Numb. 16. 31.* and upon *Ananias* and *Sapphira*, *Act. 5. 5, 10.* Or at least the Word is fulfilled in the appointed time, as in the Judgment denounced, *Numb. 14. 33, 34, 35.* then it shall come, and not tarry, *Hab. 2. 3.*

Reason 1. Gods Truth, and Power, neither of which can fail, he cannot lie, *Tit. 1. 2.* nor faint, *Isa. 40. 28.*

Let us then rest confidently upon his VVord, which is firmer then the earth. Tremble at his threatenings, sometimes executed as soon as they are uttered, as we have seen in *Dathans* case; or perhaps the next day, as in the Plagues of *Egypt*; or after a few years, as the flood came upon the old world after 120 years; and be no more mockers, with those, *2 Pet. 3. 4.* lest your bonds encrease. And trust in his promises, which are *Yea* and *Amen*, *2 Cor. 1. 20.* seeing God cannot repent, *Numb. 23. 19.* nor fail in power, *Numb. 11. 23.* but speaks Righteousnesse, *Isa. 45. 19.* failing none of those that wait for him, *Isa. 49. 23.* in the way of his Judgments, *Isa. 26. 8.*

That God by his VVord made the light, is evident in the letter of the Text, how he carried and spread it over the world, and in what body he fixed it, is much disputed. That it could not be the Sun, which now carries the light about the world, it is evident; seeing the light was made the first day, and the Sun not till the fourth. It could not be planted in the element of fire, which some imagine compasseth the VVorld, for then it must have shined night and day, and then how came the darknesse of the three nights follow-



following? But since it is expressly said, that there was light, but where, and in what body it was fixed, is not expressed, why doth it trouble our thoughts? sobriety is best, where the Scripture is silent, and thereby, in effect, commands us silence. Sure we are, that though it please God now, to make use of the Sunne, to carry the light of the VVorld, he had power to spread it abroad, and to take it in again, without the help of a Creature, and it is here expressly affirmed, that he sent out the light in the day, and withdrew it in the night, before there was any Sun. VVhence,

7. *Observe.*

7. *Observe,*

*Though God be pleased, ordinarily, to make use of second means, yet the want of them cannot hinder his work.*

**H**E could give rain, without clouds, 2 Kings 3. 17. Provide bread for his people, without corn; and flesh without flocks, or herds, or the fishes of the Sea, Numb. 11. 22, 31. VVhen there was no man to help, he could help without man, Isa. 63. 5. as he shall be able, and will hereafter supply all things to his servants, without any means at all, Rev. 21. 23.

*Reason 1.* Even the means themselves are, not only created by him, but receive all their strength to work any effect, from him, Isa. 54. 16, 17. which therefore he can as easily conveigh, and put forth without them, as by them, if he please.

2. It is fit for God to work without means sometimes, that his power may be the more clearly seen, and acknowledged, as he tells Gideon, Judg. 7. 2. which, where means are used, men are more apt to ascribe unto them, than to him that works by them.

Let not want of means, or Insufficiency of means, be any impediment to our faith, and dependance upon God; no more than it was to Abraham, to believe that he should have a son by Sarah, though it were beyond the course of nature; or to the blessed Virgin, to believe the Angels promise, that she should conceive a Child, though she had known no man. This is indeed to give glory unto God, to believe in hope, against hope, Rom. 4. 18. And is of the very nature of Faith, to be an Evidence of things not seen, Heb. 11. 1.

Hitherto of the Creation of the Light: The Approbation of the Goodnesse of it by God himself, and the distinction of the Light from the Darknes, both in succession of time, and in name and appellation followes.

VERSE

## VERSE 4.

**A***Nd God [saw]* Looking back, as it were, upon his own work, not as if he then first knew it to be good, by experience, when it was made, and not before. For we are sure that God knew the goodnesse of it before he made it, as well as he did afterwards. But this is spoken after the manner of men, who being weak in their judgments, find many times errours in their own works, by Experience, when they have made them, which they foresaw not before, so that they find them unanswerable to their own intentions, and expectations. In Gods works it was otherwise: they all of them proved as good as they were intended, and that in the most exact Judgment of God himself, who having in himself all Perfection, must needs be the best Judge of it. So then (*seeing*) in this place signifies no more then *Knowing*, or *Approving*.

*That it was good*] In the Nature of it, Perfect in the highest degree, according to the proportion of that Creature; and in the use of it fit and serviceable to that end for which it was made, wherein the greatest goodnesse of a Creature consists. Thus, when God hath made his works, he overlooks them, and passeth his censure upon them, which is nothing else but a continued approbation of, and rejoycing in, his works, as the Psalmist terms it *Psal. 104. 31.* So that we may from thence,

1. *Observe,*

*God takes a view, and notice, of all his works that he makes.*

1. *Observe.*

**P**Artly to rejoyce in them, as he doth in himself, which is a chief part of his happinesse; and partly to support them and cherish them, that his tender mercies may be over all his works, *Psal. 145. 9.* and lastly, that he may order and direct them by his wisdom, to the ends that best please him, *Psal. 33. 14, 15.*

Let us, in imitation of God, observe all that he hath done, or doth, in heaven, or earth, either in the works of Creation, or of Providence: 1. It is the end wherefore God hath given us understanding, more then the beasts of the field. 2. It oftentimes furnisheth us with rules, for the directing of our wayes. 3. Sometimes it yields us ground of comfort and encouragement, for staying up of our hearts, in times of doubts and fears, *Psal. 77. 10, 11, 12.* 4. It is a great means of encreasing Love, Fear, and Reliance upon God, by the discovery of his wisdom, and faithfulness, in all his wayes, *Psal. 104. 24.* And lastly, fills our hearts and mouthes with his praise, *Psal. 145. 5, 6.*

2. Let us learn to look back upon, and try our own wayes, and

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works,



works, that it may minister unto us matter either of rejoycing in well doing, *Gal. 6. 4.* (and yet not in our selves, but in God who furnisheth us with power, and guides us by his counsel, in that we choose as *David* doth, *Psal. 16. 7.*) or of humiliation, in our failings, with the same Prophet, *2 Sam. 24. 10.* The neglect of this duty is justly taxed in Gods people, *Jer. 8. 6.* We have indeed cause to be the more carefull in the performance of this duty, 1. Because of our manifold errours, in all that we put our hand unto. 2. Of the account which we must give unto God, of our well, or ill doings hereafter, when God shall bring every work into Judgment, *Eccles. 12. 14.*

It is worth our observation, that Gods allowance of his own work, is set to it, as a sufficient seal, to passe it for currant, without control, or farther examination. For the Holy Ghost, commending Gods work unto us, as every way good, and perfect, tells us that he saw and approved it to be so: Whence,

2. *Observe,*

2. *Observe.*

*God is a sufficient witnesse to himself.*

**J**ohn 8. for which cause he swears by himself, *Gen. 22. 16.* and all men do, or should swear by Him alone; as if, when their credit is doubted of, they would appeal to a witnesse that is without exception, as being an Oracle or Standard of Truth.

*Reason 1.* Because he knows all things, and is truth it self, whereof if any Creature partake in any proportion, it receives it from God; and therefore if God take in any witnesse from man, it is in effect his own Testimony; yet infinitely weaker then his own, because it passeth through the hand of those that are subject to Error.

2. It is an high honour to God, that his Word should carry such Authority with it, as an Oracle of Truth, without any debate, or contradiction, whereby his Sovereignty, Wisdom, and Truth are acknowledged by men, and Angels, when they receive his Testimony without farther tryal (as we do that coyn, that the King hath stamped and allowed) when we acknowledge both his Sovereignty and Faithfulness.

1. Let us receive his Testimony for his own sake, because he hath spoken it, as our Saviour requires us to do, *Math. 5. 20.* Who can neither deceive, *Tit. 1. 2.* nor be deceived. And that, 1. in obedience to him, who is the Lord of our faith. 2. As the readiest and surest way, for the settling of our own hearts. 3. As the only meanes to give God his due honour, by setting to our seal, that he is true, *Joh. 3. 33.* Gods Testimony we call either his Word, or the Testimony of the Spirit agreeable thereunto.

2. Admire Gods goodness to men, who having no need of their

their Testimony, *Joh. 5. 34.* as having greater of his own, *ver. 30.* is pleased notwithstanding to honour them so far, as to accept them for his witnesses, *Isa. 43. 10.* and besides to reward their Testimony, as a good service, done unto himself, *Gen. 15. 6. Luke 12. 8.*

This Testimony that God gives unto the works that he made, severally, that they were good; and generally, that they were very good; must be understood of their goodnesse every way, and in all respects. They were good in their Being, Good in the perfection of their Being, according to their kinds, in their proportion; Good in their fitnessse to their uses, for which they were Created, and Good in their mutuall correspondence: and thus this goodnesse of the Light is to be understood, in this place, by occasion whereof to avoid needlesse repetitions, we may once for all,

3. *Observe,*

3. *Observe.*

*All that God doth, is exceeding Good and Perfect.*

**I**N the work of Creation, all Gods works were made in wisdom, *Psal. 104. 24.* In the administration of the Creatures, his work is perfect, *Deut. 32. 4,* and all his waies, *Psal. 18. 30.* yea every thing is made Beautifull in its time, *Eccl. 3. 11.*

*Reason. 1.* They must needs, in their proportion, be answerable to the workman, to God that made them; now God is Good, and perfect every way, and therefore cannot make any thing Evill, or imperfect: because he hath power in his hand, to make what he will, and how he will; which men, who are imperfect themselves, and have no power, but what they receive by dispensation from him, cannot do.

2. His works need to be Good and Perfect, because they cannot be mended. No man can add to, or take from them, *Eccl. 3. 14.* supply that which is wanting, or make strait that which is crooked, *Eccl. 1. 15.* Men can only apply Gods works to their uses, but can neither alter them, nor add unto them.

3. Gods works are made to shew forth, and manifest God unto us, even the invisible things of God, *Rom. 1. 20.* They must therefore be all good and perfect, that they may represent unto us his goodnesse, and perfection, that is the Author of them.

1. Let us then acknowledge them to be so. All the works of nature, even those the end or use whereof we understand not; the meanest, and basest whereof, even a fly, a louse, a toad, the most curious workman in the world, cannot frame, much lesse give life unto: And all the works of Providence, afflictions of the godly, *Psal. 119. 75.* The prosperity of the wicked, *Psal. 73. 18.* as all working together for good. *Rom. 8. 28.* though we discern it not, by reason of the error of our Judgments, who know nothing as



we ought to know; yea let us acknowledge our approbation of Gods waies and works, both by setting out their praise, and by quieting, and contenting our hearts, in whatsoever events befall our selves, or others.

2. If they prove not so to us, let us blame our selves, and not the work of God, much lesse him that wrought it; we are out of order, and not any Act of Gods, wherefore let us leave complaining, and fall to searching and trying our waies, *Lam. 3, 39. 40.* Not wishing any act of Providence altered, but our selves; seeing the inequality is not in Gods waies, but in our own, *Ezech. 18. 25.* And we must needs acknowledge, as it is testified of him, *Psal. 145. 17. That he is righteous in all his waies, and Holy in all his works.*

3. Let us labour to imitate God, in our works, as far as we are able. Do that which is good in it self, correspoudent every way, and useful to others, which is, and will be our honour, Comfort, and ground of reward from God in time to come, *Rom. 2. 6, 7.*

The goodnesse of the Light, as it is a work of God, considered in Generall, we have observed: If we consider it apart, as we find it here in particular approved by God, and testified by him to be good, We may,

#### 4. Observe,

#### 4. Observe.

#### Light is a good Creature.

**G**Lorious in it self, and therefore said to be the robe wherewith God cloaths himself, *Psal. 104. 4.* exceeding comfortable, and delightfome, *Ecc. 11. 7.* For which cause a prosperous and comfortable condition, is every where expressed by Light: of singular use to the Creatures, as discovering and making all things manifest unto them, *Eph. 5. 13.* and thereby directing, and guiding them in all their waies, (for which cause Gods Law, according to which all mens waies ought to be ordered, is expressed by that name, *Prov. 6. 23. Psal. 119. 20.*) And consequently furthering all imployments; which when the *Egyptians* wanted; they were faine to fit still every one in his place, *Exod. 10. 23.*

1. Acknowledge it unto God with all thankfulnesse: as a specially, though a Common blessing, that we enjoy the Light, comparing the comfortablenesse of the Light of the day, with the shadow and darknesse of the night; the manifold benefits of the sight, with the uncomfartablenesse of blindness; and the dangers unto which it makes men subject. Much more let us rejoyce in that glorious Light of the Word, and Gospell, and the knowledge and understanding of heavenly things, which we gain thereby, by which God himself is in some measure discovered unto us, and the things freely given us by him, by which our hearts are revived,  
our

our steps directed, and our selves stirred up, and strengthened to walk in a safe way, till God bring us in peace to the Light of glory hereafter.

2. Let us then use the light well, This Outward light, to exercise our selves, by the benefit thereof, in profitable employments, *Psal.* 104. 23. Not to trifle it out in idlenesse and vanity, much lesse abusing it to the acting of the works of darknesse, and surfeiting and drunkenesse, and the like. But especially the Spirituall Light of the Word, and not trifling with it as the *Jewes* did, *Joh.* 5. 35. as children that set up a candle to play by: but attending and taking heed to it, *2 Pet.* 1. 19. and walking in it, as *Children of Light.* See *Romans* 13. 12. *Ephesi.* 5. 8.

Something may yet farther be observed in this Testimony of God, concerning both the Light, and other Creatures which he formes afterwards; That the Holy Ghost thinks this sufficient to commend Gods Works unto us, that they were approved by God himself, and allowed as good. Whence,

5. *Observe,*

*That, and that only, is good which God Approves.*

5. *observ.*

**R**om. 2. 29. *2 Cor.* 10. 18. Whence it is, that God laies a speciall charge upon his people, to do, Not that which is right in their own eyes, *Deut.* 12. 8: But that which is good in the eyes of the Lord their God *Deut.* 6. 18.

*Reason* 1. He onely hath Authority, to allow and approve, as Princes have to stamp Coyn; and that justly; seeing he hath onely wisdom, to understand and discern things aright; and thereby to put a true difference between good and evil; and besides, his will is that which makes things good.

2. There could otherwise be no certainty in the world, unlesse there be One, and that an unchangeable, and infallible Rule, for men to walk by; and one ballance, in which all men and their actions may be equally weighed, and approved thereby.

Let no man please himself, either with his own, or with the worlds censure, concerning himself, or his wayes, against which *St. Paul* protests, *1 Cor.* 4. 3, 4. Considering, 1. That the Creature hath no Authority to justifie or condemn, *Rom.* 14. 4. 2. Neither is any Creature furnished with such a measure of wisdom, as to set a right esteem on mens Actions, the grounds and scope whereof they cannot reach into, much lesse of their persons, seeing they can look only on the outward appearance; so that God reverseth their judgments, abhorring many times, that which they highly esteem, *Luke* 16. 15.

After the Approbation of the Light, followes the distinction and separation



separation of it from the darknesse; which as they are opposite in nature, and so cannot subsist together, so God separated them in time, appointing them to succeed one another mutually in their turns. Whence,

6. *Observe.*

6. *Observe,*

*Light and Darknesse cannot subsist together.*

**N**either by nature, in which, being Opposite, they must necessarily destroy one another; nor by the will of God, who hath purposely severed them, for avoiding Confusion. See 2 Cor. 6. 14.

Let all those that are of the Light, 1 Thess. 5. 5. say *Light in the Lord*, Ephes. 5. 8. abandon darknesse, with all the works thereof, Rom. 13. 12. Ephes. 5. 11. together with the society of all that walk in them; as being, 1. Uncomely. 2. Unprofitable and unfruitful. 3. Dangerous, as wholly opposite to the state unto which we are called, and hindering our communion and fellowship with God, who dwelleth in the Light, 1 Tim. 6. 16. say is altogether light, without any darknesse at all, 1 Joh. 1. 5, 6.

Now though God divided the light from the darknesse, yet he took not the darknesse clean away, but continued them both, still, though not confounded together, yet to take their turns successively, and come in one anothers room, in the order that he appointed. Whence,

7. *Observe.*

7. *Observe,*

*Light and Darknesse take their turnes, and succeed one another, in the Order that God hath appointed.*

**W**Hether we take them Properly, so we see the night and day succeeding one another by turns: Or if we take them figuratively for Prosperity and Adversity, they also have their mutual succession, Psal. 30. 5. so that *weeping may endure for a night, but joy cometh in the morning*; and that also by Gods appointment, who hath set the one against the other, Eccles. 7. 14. to keep all upright.

*Reason 1.* They are both useful in their times, the Light and Day for action and employment, Psal. 104. 23. The Night and Darknesse, for rest and sleep, 1 Thess. 5. 7. Prosperity to quicken, and encourage, and afford us opportunity to be doing, Job, 9. 4. Adversity, like the cold of Winter, to keep in our shooting up, and putting forward into outward works, that we might take root downwards, and recollect our spirits, and exercise our thoughts upon our selves, in trying our wayes, searching our hearts, strengthening our faith, and the like.

2. Even darknesse is needful, that it may be a means to remember

ber us of Gods mercy, in causing the light to shine out of it: as sin, even in sanctified persons, is left in them, to manifest unto them from what a fearful bondage they were delivered, when it reigned in them, which they find so burthensome, when it doth but dwell in them.

1. Let every one of us, even when we are in the light, prepare for darknesse, expecting still a mixture of *Joy* and *Heaviness*, as being, 1. Our portion allotted us by God himself, *Eccles.* 7. 14. which, upon that very ground, we have reason to be well pleased withal; with holy *Job*, who blesteth God for his afflictions, *Job* 1. 21. 2. As being besides necessary for us, *Eccles.* 7. 2, 3. as a yoaik for wanton bullocks, *Jer.* 31. 18. to keep them in a right way, as *David* acknowledgeth afflictions did him, *Psal.* 119. 67. 3. Being sure they will end in the fulnesse of joy at the last, *Mic.* 7. 9. *when all tears shall be wiped from our eyes, and sorrow and sighing shall fly away*, *Isa.* 35. 10. 4. And are easie to be born in the mean time, by the secret support of the Spirit, when we are troubled, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; so that we faint not for the light affliction, *2 Cor.* 4. 8, 17. The best means to prepare our selves for such changes, is, 1. To keep a good conscience in all things, that we adde not the weight of sin to the rest of our burthens. 2. By improving the light, while we enjoy it, to our best advantage, in our times of peace, performing whatsoever our hand finds to do, with all our power. 3. By sustaining and supporting our hearts by faith in Gods gracious promises, with which *David* quickned and revived his heart, *Psal.* 119. 92. 4. By expecting afflictions before-hand, lest if we be surpris'd upon the sudden, we be discouraged, and take offence, with those resembled to the stony ground, *Matth.* 13. 21.

2. Let us long for heaven, *where is light without darknesse*, *Rev.* 22. 5. *Joy without heaviness*; yea the fulness of joyes, and pleasures for evermore, *Psal.* 16. 11. And in the mean time, let us draw near unto God, holding fast our Communion with him, *in whom is no darkness at all*, *1 Joh.* 1. 5. and the light of whose countenance shall revive and establish our hearts in the midst of the greatest darknesse, even *in the shadow of death*, *Psal.* 23. 4.

#### VERSE 5.

**A***Nd God called the Light Day]* Not that God needed any name to distinguish things by, as men do. Some therefore conceive, that those words import no more but this, that either he directed, and appointed them to be distinguished by those names, as they were in nature, or that man afterwards by that wisdom that God gave him, called them by those names. As for the names themselves, *Day*, and *Night*, *Jom*], which in the Hebrew



Hebrew Language signifies *Day*, is conceived to be given it from the hurry and tumultuous noise, that fills the ayr, by the businesse and multitude of employments of men, in the day-time; and (*Lajelah*) which is the name of the Night, to point at the yelling and howling of wild beasts, which in the night time creep out of their dens, as the Psalmist affirms, *Psal.* 104. 20, 21. Howsoever, the name *Day*, is taken in a double sense, in this verse. Here, where it is distinguished from the *Night*, it is taken for a Civil day, that is, that part of 24 houres which is Light; but in the latter end of the verse, it signifies a Natural day, consisting of 24. houres, and includes the night too.

*And the Evening*] That is, thus the first day ended with Creating the Light, and God forbore to create any more, untill that Evening was past, and the next morning came. By the *Evening*, we must here understand the whole night, or space between the shutting in of the light, and the dawning of the next day. Now *Moses* names the *Evening* first, because the darknesse was before the light. In the same manner runs the computation of Times, among the *Hebrews* to this day. Now, why it pleased God to make no more but the Light, the first day, it is Curiosity to enquire.

This only we may take notice of, that God, as he makes his Works, so he gives them names; or at least appointeth names to be given them: questionlesse, some way expressing their natures, and for the better distinction of one thing from another. Whence,

#### 1. Observe,

1. Observe.

*All things must be called, and distinguished by names proper unto them, and, as much as may be, agreeable to their natures.*

**F**Or avoyding confusion, which is prevented, when the names, that are given to all things, expresse them diversly, as the things themselves are divers, which they represent. And it cannot be denied, but although names be given by institution, yet, that at least, in the first imposition of them, there was great respect had to the natures of the things themselves, whereof we find more evident footsteps in the Hebrew Language, then in any other Tongue. Howsoever, God seems to take speciaall care, that all things should be distinguished by their names, as they are different in their natures.

Woe then to those, that labour to bring in confusion, by misapplying names to things of contrary natures, calling light darkness, and darkness light, *Isa.* 5. 20. putting Wolves into sheeps cloathing, and gracing evil with specious names, that it may have some appearance of good, and so may be embraced and entertained by those, that judge of all things, as they are represented to them by their

their names. A practice of dangerous consequence, by which many simple persons, embracing evil instead of good, destroy their own soules.

God is here represented to us, in the Creation of the world, proceeding by leisure, and taking the time of Six dayes, to perform that, which he might have as easily dispatched in a moment of time, if he had so been pleased. So that we may thence,

2. *Observe,*

*God is pleased to take Time, and Leisure, in bringing things to passe, though he might end his work in an Instant.* 2. *Observe.*

**I**N the works of Nature, he fashions our bodies by degrees, *Psal.* 139. 16. The Corn, Herbs, and Plants grow up by degrees, the light comes forth in time, encreasing more and more till it be perfect day, *Prov.* 4. 18. And in the work of Sanctification, though the life of Grace, as well as of Nature, be given in an instant, yet the graces of the Spirit come on by degrees, growing up, and encreasing in us day by day: whereas God might fill us with his Spirit, and perfect our Sanctification in an instant. And this he doth,

1. Because we could not otherwise observe Gods works, if they were done in an instant; we can take notice of nothing but that which is done in time; so great is our weaknesse.

2. That our hearts might be the longer stayed upon the meditation of Gods works, while we wait for the perfecting, and full accomplishing of that, which we see to be already begun.

Let it move us to wait upon God, in the way of his providence, with the greater care, and watchfulnesse, when we see how far God condescends unto our weaknesse, and applies himself to our weak and slow understandings, heedfully observing the beginnings, taking notice of the Progresse, and waiting for the full accomplishment, and perfecting of any work that he hath in hand. Thus should Gods works be sought out of all that have pleasure therein, *Psal.* 111. 2.

VERSE 6.

**L***Et there be a Firmament]* Or Body spread out, like mettals that flow abroad, when they are melted: and as then, they waxing cool, grow firm, and stiffe withall. Some conceive this name (*Rakiah*) importeth the Firmnesse of the Heavens; which opinion the *Greeks* seem to favour, who translate it (*Stereoma*) which we, in our Language, render (*Firmament*) signifying, not so much the Grossnesse, or Thicknesse, as the Strength, and Compact-



ed firmnesse of the Heavens, unto which *Elihu* seems to allude, *Job* 37. 18. when he stiles it strong, and as a melted Looking-glasse. But it seems more probable, that *Rakiah*, implies only the Extention, or spreading out, (as *Psal.* 104.2.) not the compacted firmnesse of the Heavens, seeing that under this name *Firmament*, we must necessarily comprise, as well the aire which is spread out, over, and round about the earth, as that firmer body of the Heaven above; of which, more anon. That the heaven above is understood by the name of *Firmament*, it is evident, because God set the Moon and the Sun and Starres in the *Firmament*, *vers.* 14. And, that it includes the Aire also, is as Evident, seeing God appoints the birds to flye in the open *Firmament*, *ver.* 20. Now if we conceive the Planets and Stars to move in the Ayr, which many with very great shew of reason maintain, the opinion may seem to be favoured by the Holy Ghost in this Chapter, who calling both the Ayr where the birds flye, and the Heaven in which the Starres are carried, by one name, may seem to imply, that they are both carried in the same body of the Ayr, though at a great distance one from the other. Howsoever it is most probable, that the word *Firmament*, in this place, includes at the uttermost no more, then the sphear in which the Stars are carried, which is the uttermost bound of the visible world, the making whereof was that which *Moses* only intended to describe in this place, where we find nothing at all mentioned concerning the Third Heavens, or the Angels who have their residence therein.

*In the midst of the waters*] That is, as it is expressed in the next verse, to be between the waters, and to separate the waters above, and below the Firmament. Now what these Waters be, that are below the Firmament, we see; but what is meant by the Waters that are above the Firmament, is much questioned. Some place them above the Starres, and imagine them to be either a kind of Christal sphear, which is termed *Waters*, for the resemblance which it hath unto waters congealed; or else that there are true real waters there indeed. Others by the *Waters above*, understand the waters which are carried in the Ayr, above the Earth, in the Clouds, and bound up in them, *Job* 26. 8. Which opinion if we embrace, we must understand the word *Firmament* by a *Synecdoche*, for the lower part of the Firmament; in, and above the lower part whereof the clouds are carried.

*And let it divide*] That is, by receiving, and taking up part of the waters, which are to be carried in clouds in the ayr, and employed in watering the earth, by consequent separate and divide them from the waters which remain here below.

Thus we see the first of those creatures which were formed out of that rude masse, this huge vaste Firmament which our eyes can hardly measure, of an extent almost incredible. This is notwithstanding a part of Gods work, created only by the Word of his mouth. Whence,

I. Observe,

1. *Observe,* *that God hath made the Heavens and the Earth.*

*The vasse and almost boundlesse Body of the heavens is the work of God.* 1. *Observe.*

**T**He largeness of this work, although we extend it no farther then may be discerned by us, that is, to the starry sky, is so great and almost exceeding belief, that it cannot but astonish any man that thinks of it; especially if we believe Astronomers dimensions, according to which, the least of the fixed stars exceeds the earth in bignesse nine times; and according to that account the whole earth in comparison of the Heavens, is not so much, as the smallest hillock in comparison of the whole Earth: and this is Gods Work, called therefore Gods Heavens, *Psal.* 8. 3. and the *Heavens of the Lord,* *Lam.* 3. 66.

Let it set before us the infinite power of him that made it, nay stretched it out like a Curtain, *Psal.* 14. 2. and compare with this work *Nebuchadnezzars* Babylon, *Dan.* 4. 30. or *Ahasuerus* hangings in the Pallace at *Sbusban,* *Hest.* 1. 6. or *Solomons* Temple, or that which was after enlarged and beautified by *Herod,* so much admired, *Matth.* 13. 1. and the rest of the famous works, wrought by men, which they accompted the wonders of the world: and so whether they be if compared with this work, so much as a drop to the whole Ocean, and let it swallow up our Spirits with the admiration of the greatnesse of him whose work it is, and whose immensitie, notwithstanding the large extent of the heavens, cannot be contained in them, *1 King.* 4. 27.

We have already shewed, that the Ayre is included under this name firmament, or body spread out, as well as the higher heavens. So that the Ayre also is a part of Gods Work, which we may not passe by, without taking speciall notice thereof. Wherefore,

2. *Observe,* *that the Ayre is Gods Creature.*

*The Ayre in which we move and breath is Gods Creature.* 2. *Observe.*

**I**T is true that the Ayre is no where expressly, by name, reckoned amongst Gods works, as the Earth and Seas, and other Creatures are: but is still included under this generall name of the heavens, and so accounted as a part thereof, and thereby testified to be a part of Gods work.

Let us acknowledge the Ayre also, among none of the meanest of Gods blessings, taking notice of the manifold uses thereof, unto the lives, and comfortable being, and subsisting of our selves and other Creatures; as, 1. serving for Respiration, or breathing, the immediate meanes of preserving our lives, as we know for to



take away breath, is to take away life, *Psal.* 104. 29. And when God is said to have power over our lives, he is said to have our breath in his hand, *Job.* 12. 10. *Dan.* 5. 23. 1. It transmits the Light, and Influence of the Celestiall Bodies: and so furthers their use, and service to the earth, and to the Creatures here below, which are cherished and quickned thereby, and so becomes in a sort a common band, and meanes of union between heaven and earth. 3. It makes way both to the motion of our selves, and every other moving Creature, by the yielding nature thereof; without which the places in which we, and other creatures are, would become our prisons: and consequently would make both them and us utterly unfit for any service at all. 4. It sustaines the clouds, in which the rain is bound up, and maks way to their moving about the Earth, and lets down from them the soft rain: without which, all hearbs and plants must wither of necessity, and by consequent, the Earth must become wholly barren and unfruitfull. The truth is those common blessings, which all Creatures enjoy, the Light, Ayre, VVater, and the Earth whereon we walk, and by the fruites whereof we are sustained, are of an infinite, and inestimable value, infinitely beyond gold and silver, which we set at so high a rate; and yet are despised, because they are enjoyed in common; and therefore ought to be the more thoroughly enquired into, and observed by Gods Children, whose hearts ought to be enlarged unto thankfulness, by the Consideration, and taste of Gods goodness, communicated to us in every one of his Creatures.

The dividing of the waters from the waters (which is conceived to be one use of the Ayre) is a work worth the scanning, especially if by the waters above we understand the clouds, which contain the rain which is raised in thin vapours, and consequently severed thereby from the waters below; and carried about over our heads, and let down upon the Earth, without which a great part of it would be utterly unfruitfull; for God having gathered the water here below into one Chancel, that the Earth might be dry, and by that means habitable, howsoever in his Wisdom and Providence he hath so ordered it, that waters issuing out from the Seas by secret passages, and breaking out into Fountaines, and Rivers, may thereby make fruitfull the vallies and lower parts of the Earth: yet we know they reach not to the higher grounds, much lesse to the tops of the hills. It was therefore needful that some water should be carried on high above the hills, and higher grounds; that from thence they might distil, and fall down in just showers upon the mountaines and higher places of the Earth, to moisten them too, that no part thereof might remain barren and unprofitable: and might thereby further manifest the care and Providence of God, in cherishing those parts from Heaven, which seem to be most unprovided, and in a sort neglected,

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in the constitution of the World and the severall parts thereof. Thus *Moses* affirms that Gods Eyes and Care, were more for *Canaan*, then for *Egypt*: because that was overflowed by waters below, which might be carried hither and thither by the industry of men, to make their grounds fruitful; but *Canaan* was watered from Heaven, with seasonable rains, *Deut.* 11. 19. 11. 12. Whereupon the Prophet taxeth the Jewes of great unthankfulness, for not fearing God, that gave them rain from Heaven; the former and the later, and the rebey brought about the appointed weeks of harvest, *Jer.* 5. 24. So this division of the waters, must needs be acknowledged, to be a speciall work of Gods Wisdome, disposing them so, as they might be most useful to the Earth. Whence,

3. *Observe,*

*God so orders all things, as they may best serve for use.*

3. *Observe.*

**T**HUS in the Creation, he drevy the waters into their Channels, that the earth, being by that means left dry, might be fit for habitation; compassed the earth with the Heavens, that they might cherish every part thereof, with their influence; hath so ordered the course of the Sunne, that it might successively give light, and heat unto the World: Set herbs and plants on the upper face of the earth, that they might be at hand for the food of men, and beasts. In our bodies he hath set our eyes on high as it were in a Watch-tower; our feet below, to support and carry the whole body; our hands in the midst, that they might be usefull and serviceable to every part, and the like. And the same order we may easily see, he observes in the whole course of his Providence.

*Reason 1.* His Wisdom and goodnesse, which together both moved, and enabled him to dispose of all things, for use and profit, which is not the least part of his honour.

2. Gods end in all his works, was to make all for use and service: for the mutual support of Creatures one by another, that they might be all knit together in a straight band of Love, grounded upon, or strengthened by the mutuall help and supply which they have one from another, without which they could not subsist.

Let it quiet all mens hearts, which are so apt to quarrel, at the distribution of the Commodities of the Earth, the division of mens habitations, and disposition of their estates: which howsoever we conceive, out of a partiall respect to our selves, to be full of error, and inequality; yet we shall find upon due examination, to be equall and just, directed by the Wisdom of God; to the end for which all things were made, the honour of himselfe, and the general good of his Creatures. It should indeed silence all our

murmurings,



murmurings, that God may do with his own what he will; and if we understand not, in every particular, how he hath done things well, let us in modesty blame our own ignorance, who cannot search into the depth of his counsels, *whose waies are past finding out*, Rom. 11. 33.

2. Let it move us to dispose of our selves, as we may be most serviceable to others, and employ our abilities and means to the good of others, as having received whatsoever we have for that end.

The Creation and Use of the Firmament we have seen, the matter whereof could be none other then that which was taken out of that rude and confused masse, which before was described to be without shape, or form: out of that deformed and mishapen heap, were taken those glorious bodies of the Heavens, Sun, Moon, and Stars, the beauty whereof we now behold, with so much admiration. Whence,

#### 4. Observe,

4. Observe.

*God can put beauty and excellency on the basest things that are, and raise Earth to Heaven if He please.*

**T**His is clearly manifested by the shapes of all Creatures, which are all of them comely in their kinds, and yet all of them deformed, and base in their Originals, as all experience shewes, not man himself excepted, although created after Gods own Image. Thus God puts beauty upon his Church, which he found weiring in her blood, cast out to the contempt of her person; Ezek. 16. 14.

*Reason 1.* God hath all beauty and excellency in himself, and therefore can easily bestow it where he pleaseth, even where it is not.

2. He delights to do it, that no flesh might glory, but the eminency that appears in any Creature might be wholly ascribed to him, when it appears, that in it self it had nothing but baseness and deformity, and consequently the excellency that is found upon it, must be acknowledged to be bestowed by him that made it.

Let us then depend on God for the adorning and beautifying of our corrupt Soules made abominable in their own nature through the defilement of sin, and deformed by the Image of Satan upon them, which he can and will make *without spot or wrinkle*, or any such thing, Ephes. 5. 27. comely by his beauty, Ezek. 16. 14. even the Image of the Son, which is renewed in us, in righteousness and holiness, and thereby made glorious in his eyes, *without spot*, Cant. 4. 7. Nay, depend on him to cloath these base bodies of ours, so vile in their Original, so full of weakness and Corruption at present,

sent, and so odious in and after their dissolution, with honour and glory, even this *Corruptible with Incorruption*, 1 Cor. 15. 42. Yea, to lift up both body and soul from these *earthly tabernacles*, and to place them in *heavenly habitations*, in which he hath made us sit together with Christ, Ephes. 2. 6. who is gone before to take possession for us, and to prepare us a place there, Job. 14. 2. that we may be where he is, Job. 17. 24.

VERSE 7.

**A**ND God made the Firmament] By that Word or Effectual Will and Decree of his, which the Psalmist calls his Commandement, Psal. 33. 9.

And divided] He made not only the body of the Firmament, but withall made it serviceable to the use for which he had appointed it. Thus both in this, and in the narrations which follow, the Holy Ghost punctually sets before us the Effect answerable in every particular Circumstance to the Will and Decree of God by which it was appointed to be so. Whence once for all we may,

1. *Observe,*

God performs all things, and that in every particular Circumstance, according to that which he hath decreed.

1. *Observe.*

**I**N the time; The self-same day, at the end of 430 years, the time which God had decreed and foretold Abraham long before, Gen. 15. 13. the children of Israel came out of Egypt, Exod. 12. 41. In the same instant that the years foretold by Daniel were accomplished in the Children of Israel's captivity, the Decree came out from Cyrus, for their return, Dan. 9. 20, 23. In the place, the dogs shall eat the flesh of Jezabel by the wall of Jezreel, 1 King. 21. 23. which was made good in every tittle, 2 King. 9. 36. Our Saviour Christ came at the time, was born of the Stock, and in the place, and condition foretold by the Prophets; Lived, Did, Spake, and Suffered, according to all that had been prophesied of him. Thus nothing falls to the ground of all that God hath spoken, 2 King. 10. 10.

*Reason 1.* That God, that doth whatsoever he pleaseth in heaven and earth, and all deeps, Psal. 135. 6, can as easily do when and where, and how he will, as what he will.

2. Circumstances, as they grace and commend the actions of men, so they do Gods also; he makes every thing beautifull in his time, Eccles. 3. 11. And therefore it concerns God, if he will commend his Work, and make it wonderful and glorious, to Grace

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it both in the substance, and circumstances of every action that is done by him.

If we desire to give unto God the due honour of his glorious Works, in which he makes himself known unto us, let us,  
1. Take notice of all the Circumstances, as well as of the substance of every work of his, there to seek out his work, *Psal. 111. 2.*  
2. Compare them all with his Word, as *Jehu* did the Judgments upon *Ahabs* Family, with *Elijahs* Prophecie, *2 King. 9. 25, 36. & 10. 10.*  
3. In reading Gods Word, let us carefully lay up in our hearts, whatsoever we find written therein, concerning his Decrees, either of Mercy, or Judgment, with every Circumstance thereof, that we may know what to expect for time to come. This will be the means to discover unto us more clearly all the wayes of God, by which our hearts may be quickned to fear, admiration, thankfulness, and an holy rejoycing in him, and be strengthened to an holy dependance, and reliance on him. In all which we shall yeeld unto him the due honour of his Wisdom, Power, Mercy, Faithfulness, and Truth, which as it is the end that God aims at in his works, so it should be of our Observation of them.

God is said not only to make the *Firmament*, that might divide the waters, in the former Verse, but in this, the very act of dividing the waters above, from those below, is ascribed unto him also. So that he both made the means, by which the work should be done, and yet did the work too. Whence,

## 2. Observe,

2. Observe.

*Even where God provides the Means, yet it is he that Doth, and Must, perform the work by them.*

**G**od gives us bread, but we live not by it, but by every word that proceeds out of Gods mouth, *Deut. 8. 3.* He sends rain upon the earth, yet the fruitfulness of it is by Gods blessing; it is He, and not the showres, that prepares the corn, and blesseth the springing of it, *Psal. 65. 10.* Much more in spiritual things; *Paul* plants, and *Apollo* waters, the Ministers that God sends; but they effect nothing of themselves, it is God alone that gives the increase, *1 Cor. 3. 7.*

*Reason 1.* The very Means themselves have no power in them, to produce any effect, they have all their force, and efficacy from God, and work in his might, *2 Cor. 10. 4.* When *Paul* laboured more abundantly then all the rest, yet it was not he, but the grace of God with him, as himself acknowledgeth, *1 Cor. 15. 10.*

2. It is most fit it should be so, that no Creature might share with him in his honour: which cannot be reserved entirely unto himself, till it be acknowledged, that it is done by him, who worketh all in all, *1 Cor. 12. 6.* and in whom all things consist, *Col. 1. 17.*

1. Let

1. Let God have all the honour and glory for all that is wrought In us, or By us. Of our Natural, and of our New birth; of the nourishment of our bodies, and of our soules; of the subduing of our Outward, and of our Inward enemies: Love the instrument, but honour only the hand that works by it.

2. Let no man be discouraged, when the means are either weak, or none at all. Seeing the effects of all things are not from them, but from him who can work without them, what he pleaseth, and will not fail to work what he hath promised. Only neglect not means, where God offers them, but use them conscionably, depending not upon them, but upon him that worketh In and By them, for the successe of all that we take in hand, and still ascribing all that is effected, to Him Alone.

Now *Moses* expressly tells us, that God *divided*, or separated the waters above the Firmament, from those below, which if we understand of the clouds, and rain contained in them; We may

3. *Observe,*

*The Clouds and Rain are Gods works, and are raised up only by his Power.*

3. *Observe.*

**H**E prepareth the rain for the earth, and covers the heaven with clouds, *Psal.* 147. 8. and carrieth them about by his counsel, *Job* 37. 12. and maketh small the drops of water, *Job* 36. 27: which have no other Father, *Job* 38. 28. neither can any of the vanities of the Gentiles give them, *Jer.* 14. 22.

Acknowledge both the Rain, and the fruitfulness of the earth, to him only, as his blessings: 1. By seeking them at his hand, with *Elijah*, *Jam.* 5. 17. As we are directed to do, *1 King.* 8. 35. 2. By returning thanks to him, and holding our selves engaged by such mercies, to his fear, and service (the neglect whereof is taxed, *Jer.* 5. 24.) as blessings of inestimable value, the want whereof; in one year, might ruine the world.

VERSE 8.

**A**Nd God called] What is to be understood by that phrase, see ver. 3.

*The Firmament, Heaven*]. The Original *Shammajim* (signifying, as much as there be waters) is taken in Scripture, 1. For the lower part of the Ayr, wherein the birds flye, the clouds are carried, and the winds blow, *Gen.* 8. 2. 2. It is taken for the place where the Sun, Moon, and Stars are settled, *Gen.* 1. 17. 3. It signifies the dwelling of the Saints, and blessed Angels, *Matth.* 22. 2. called the Third Heaven, *2 Cor.* 12. 2. If we comprehend All,

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or only the two first, under this name, the work is of vast extent, as we have seen already, which if we compare with the means by which it was raised, and stretched out, and fixed in the place which God assigned to it, which was only his VVord, VVe may

1. Observe,

1. Observe.

*The glorious, and vast frame of the heavens, was raised up, and settled, only by the word of God.*

**P** *Salm 33. 6, 9. God spake, and it was done, the Heavens, and all the host of them by his VVord, and by the breath of his mouth, and according to his Ordinance, they are settled, and continue to this day, Psal. 119. 89, 91. [See the Second Observation on the Third, and the First on the Sixth verse.]*

The Evening and Morning keep their course, as they did the first day, and so do they all the dayes ensuing; yea, as we see even to this time, as they shall do to the worlds end. VVhence,

2. Observe,

2. Observe.

*whatsoever God hath once Settled, doth, and shall, continue for ever, in that Order that he hath appointed.*

**H** *E laid the foundations of the Earth, that it should not be moved for ever, Psal. 104. 5. bounded the Sea by a perpetual decree, Jer. 5. 22. set the Sun and Moon a constant course, which they still observe, Psal. 104. 19. Yea, appointed earing, and harvest, Summer, and VVinter, to continue as long as the earth remaineth, Gen. 8. 22. which continue all of them according to his Ordinance, Psal. 119. 91.*

*Reason 1. Because the same power that Created them, continues the same for ever to uphold them, Heb. 1. 3, 12. And the same Wisedome orders and directs them still, which at the first determined and decreed them.*

2. Because God, that appointed and made them, is capable, neither of Errour, nor Inconstancy, *James 1. 17.* and therefore there is neither cause for him to alter his mind, nor any disposition in him, to alter it without cause: wherefore his counsel must of necessity stand for ever, and the thoughts of his heart throughout all Generations, *Psal. 33. 11.*

Let all men then depend upon that, which God hath once settled and decreed, as a foundation that cannot fail: As we do in the course of natural causes, so much more in the decrees of his Word, which is firmer then heaven and earth, *Math. 5. 18.* VVhether it publish unto us the Covenant of Grace, established with his servants, *Jer. 31. 35. & 33. 20. Isa. 54. 10.* or the decrees of vengeance upon

upon the wicked, *Exod. 17. 24.* In both which, Gods honour is most manifested and advanced, and unto the execution of them both, he is necessarily and freely, carried on by the righteousnesse of his unchangeable Nature; for the manifesting of his Truth, in making good, both his mercies promised, and his Judgments threatened.

VERSE. 9.

**A**nd God said] After he had disposed the waters above the Firmament, he now takes order with those which are here below, gathering them into one place, within their Channels; for the cause afterward expressed. Some there are that imagine, the work of gathering the water into their channels, and discovering the dry land thereby, to be a part of the work of the Second day: As well, because they conceive it likely, that when God began to dispose of the waters, he made an end of that whole work at once, and did it not by halves, part on one day, and part on next: As also because that, unless these two verses be taken into the history of the second daies work, the work of that day wants Gods Approbation, which we find annexed, to the works of all the other daies, both before and after. And besides, if we make these two verses part of the description of the third daies work, we have a double approbation of the work of that day, which we find in none of the rest: although there seeme to be as great, or a greater occasion, of doubling that approbation upon the sixth daies work, than there is here. But whether upon these conjectures it be fit to allow an inversion of the order of the Text; (although upon manifest, and undeniable reasons, we are enforced to do it in some other places) let the Reader judge. Few Interpreters follow this opinion.

*Let the Waters be gathered]* Which before covered the face of the earth, as by nature they should, seeing the earth being heavier then the waters, must necessarily sink into them, and so be covered by them. How they were gathered into one place it is needlesse to dispute. He that was able to make them, by his Word, could more easily gather them together, by the same word. Many conceive this work to be described, *Psal. 104. 7. 8.*

*Into one place]* Called One place comparatively, because before God thus gathered the waters into the Sea, they covered every place. Although (if we set aside the rivers, and lakes, which are scarce worth the naming, in comparison of the Ocean) the Sea may justly be accounted but one great body, branched out into divers limbs: so the place or Channel thereof, may not improperly be said to be One, although the bounds thereof be extended as far as the world is wide in compasse.



*And let the dry land appear*] That was indeed the Principal, although not the sole end of gathering the waters together; without which, the earth could not be made habitable, either for man, or beast, or yield any fit nourishment or food, for either the one, or the other.

Thus we see the waters are put from the place which they possessed before, at the Lords Commandement, for the furthering of the common good; and brought down into their Channels, the place whereunto God had confined them, there to abide, and continue, as they do unto this day, according to Gods Decree. VVhence,

1. *Observe,*

1. *Observe.*

*It is the will of God that all Creatures shall depart from their own Private, for a Common good.*

**T**HUS we see, he hath made the waters to leave their place, that the Earth might be dry, and habitable; and causeth the Ayre to come down, and fill up the hollow places of it; for preventing of vacuity and emptinesse. And that which he hath ordered, and appointed, concerning these baser, and unsensible Creatures: he hath commanded those which are reasonable, voluntarily to yield unto. The very Angels themselves, the glory of all Gods works, come down from heaven, their habitation, and are contented, for a time, to want the Vision of God: that they may become Ministering Spirits, for the good of the Elect, *Heb. 1. 14.* No marvail then, if God require his Children, to condescend to those of the lower sort, *Rom. 12. 16.* not seeking their own profit, but the profit of many, *1 Cor. 29. 33.* And though they be free, yet becoming servants unto all, *1 Cor. 19. 19.* after our Saviour Christs example, *Phil. 2. 4.*

*Reason 1.* No Creature hath any wrong by it, seeing it enjoyes nothing, in its own right; but hath all by Gods free gift, who therefore hath just right, to appoint the employment of that, which himself hath freely bestowed.

2. All Creatures were ordained, not for themselves, but for Gods honour, and for their mutuall support, for the preservation of Community. So that in forgoing their own, for a common good, they are carried on unto their proper end; for which they were at the first Created.

3. The applying of our selves to further a Common Good, is our greatest Honour, profit, and safety: and certainly recompenced with a large reward from God, who failes not to make up our losses, which we freely make for his service, in furthering the common good, with a larger proportion of gain, usually at present, but undoubtedly hereafter, according to his own promise, *Matth. 19. 29.*

Let

to Let no man have respect to his own Right, or Honour, or Profit, in any case; wherein God requires any service for himself, or for his Church, after the example of *Joshua's Trees*; *Judg. 9. 13.* VVhich 1. favours strongly of Self-love, which is always joyned with an unloving heart towards others. 2. Argues great unthankfulnesse, and disobedience unto God; when a man denies himself, or his estate, or abilities to him that gave them, and is still Lord of us, and of whatsoever we have. 3. And discovers a distrustful heart, as questioning either Gods VVill, or Ability, to recompence his service, wherein we wrong God in an high degree who will be no mans debtor.

It was no sooner spoken, but it was done, and that with speed; when God had spoken, the waters fled, they hasten away; as the *Psalmist* represents unto us, the effect of this Decree of God; *Psal. 104. 7.* So his Word, that had created the waters, prevailed upon them, to carry them speedily to their places, and to settle them there. Whence:

2. Observ.

All the Creatures in the world, obey the voice of God.

2. Observ.

**S**EE, *Psal. 148. 6. 8.* That prevailed upon the waters, to gather them together, into their Channels; *Psal. 104. 7. 8.* and to shut them up there, *Job. 37. 8.* as in Store-houses, *Psal. 33. 7.* At it the earth melts; *Psal. 46. 6.* And the foundation of it are discovered; *Psal. 18. 15.* The Sun melts as it course, and stands still; *Jesse. 10. 13.* Nay turns back again; *2 King. 20. 11.* The winds cease and are still, *Mich. 8. 27.* Yea the hearts of the most rebellious stoop, and are calmed, and their rage is pacified; *Gen. 3. 1. 29.*

*Reason 1.* Why should not that voice command them, which made them, at first; and limit their motions, which gave them their being.

2. Otherwise it were impossible for God, to do all things, according to the counsell of his own Heart, and consequently to govern the world in righteousness, if he had made Creatures which he could not rule.

Let all Creatures then tremble at his Power; whom the very winds and Seas obey; *Math. 8. 12. 7.* *Jer. 5. 22.* Whereof all the Monarchs on the Earth, are not able to stay one wave or blast. And let all his Saints trust in him, even in the greatest extremities; with the Church; *Psal. 46. 2.* That God who can command the Earth, the Seas, Winds, and Heavens, can still the tumults, and ragings of the people; nay of the most bloody Tyrants; *Psal. 64. 7.* and will not fail to do it, for the good and safety of his Servants.

The end why the waters were thus gathered together, and confined to their Channels; was especially that the dry land might appear,



appear, without which, there could not have been either food or habitation for men, or beasts, nor place for any herb, or plant to grow on: which quickly appeared, when God let loose the waters, and overwhelmed the Earth by them, in the general deluge. So the appearing of the dry land, and making it habitable, by the gathering together of the waters, was none of the least of Gods Mercies. VVhence,

## 3. Observe,

## 3. Observe.

*It is onely Gods Powerfull restraint of the Seas, and waters, that makes the earth habitable for man and Beast.*

**T**He Flood of *Noah* is a sufficient evidence of this Truth, which is likewise often manifested by smaller inundations since, which have deprived many people of their dwellings, and not a few of their lives.

Let all men lay it to heart, and blesse the Authour of this great Mercy, when they look upon the firm foundation of their houses, the fruites of their grounds, the encrease of their cattell; when they enjoy the Ayre to breath in, the dry ground to walk on, and the seas to trade in, and do their businesse there. And let men walk in fear before that Mighty God, who more easily might let loose the Sea, then keep it in, within those weak bounds that he hath set it; *Jer. 5. 22.* and thereby choak all flesh in an instant.

But it may be questioned, why God did not take away the waters, as well as he gathered them into their Channels; seeing the Earth had thereby been much enlarged. And it cannot be doubted but he had so done if he had found it good, either for his own Honour, or for the benefit of the Creature. VVhence,

## 4. Observe,

## 4. Observe.

*Even the Huge and vast Seas are the Creatures of God, and ordained for special use unto Man.*

**F**irst to fill the hearts of men, with the fear of that great God, by beholding so vast, and mighty a Creature, ruled and ordered by his power, and kept within the bounds, which he hath appointed for it. 2. By observing, that by it way is made, to the discovering of the large Circuite of the Earth, which God hath given to the sons of Men for their habitation, with the variety of the Creature's several kinds, wherewith it is furnished; discovered only by Navigation, and unknown in a great part, in former ages, wherein that art was imperfect, whereby the world being in a great part unknown, was conceived to be much lesse usefull for habitation, then we now find it to be. Secondly, for the use

use of mans life it is beneficial, 1. By furnishing them with more plentiful provision of food, by the infinite store, and variety of fishes that are bred therein. 2. By affording the means of intercourse, between Nation and Nation, and thereby, in some measure, uniting the far distant parts of the earth, and making way for the dispersing of those various commodities, in which some Countries abound, when others want them; so that by this means, all the fruits, which the earth produceth, are communicated to every part of it.

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VERSE 10.

**A**nd God called the dry Land, Earth] The word *Eretz* in the Original, (to which our English, *Earth*, comes very near; and the Radical letters whereof, both the Latine, and some other Languages seem to retain) whether it be derived from *Rutz*, which signifies to Run; or [*Rat-sais*] which is to wear, or presse down (both which seem to point at either the Firmnesse of the Earth, which yeelds sure footing, to the Creatures that run and tread upon it: Or, at the Scituation of it, which by its own weight is pressed down into the lowest place, the other Elements of Ayr and Fire (if there be any such) circuiting and being carried about it in a perpetual motion) comprehends the whole body of the *dry land*: so that it seems to be more general then (*Tebel*) which signifies only the habitable earth.

[*Seas*] Or, *Waters*; called *Seas* by a kind of Eminency, because all the waters, to speak of, are contained in the *Seas*. And God terms them *Seas*, in the Plural number, because that collection of waters hath many parts, and branches. This name of *Sea*, we find also given to Lakes: as the *Lake of Genesaret*, is also called the *Sea of Galilee*, *Matth. 4. 18.* nay, to *Solomons* huge brazen vessel, which he made for the Priests to wash themselves in, *1 King. 7. 23.*

This separation of the *Waters* from the *Earth*, and the discovery of the dry land, by gathering them together into one place, God Looks upon and Approves as good, as he had done the *Light* before; and doth the rest of his works in particular afterwards, and all of them taken together, when he had ended them, *vers. 31.* Out of which particular view and approbation of every work apart, we may

observe,



*Observe,*

*Observe.*

*The goodnesse of every Creature of God, ought to be considered, and observed, in Particular.*

**T**He Earth, Seas, Ayr, Heaven, Sun, Moon, Stars, Fowles, Fishes, Beasts, Man, his Soul, his Body, and every Faculty of the one, and Part of the other, that we may be wholly swallowed up with admiration, and may cry out with the Psalmist, *How manifold are thy Works, O Lord? in wisdom hast thou made them all,* Psal. 104. 24. Thus God having first given Job a view of the world in general, takes him (as it were) by the hand, and leads him to the Observation, and Consideration of divers Creatures in particular, Job 38. ver. 39, 40, & 41. Now if the Queen of Sheba were so much astonished, when she beheld, and took a particular survey of the order of Solomon's house, the meat at his Table, sitting of his servants, attendance of his Ministers, 1 King. 10. 5. what impression ought the consideration of the infinite multitude, and various kinds of the Creatures, all supplied out of Gods own store, and directed, and ordered by his VVisdome, to make upon our hearts?

#### **LIVERSE II.**

**L**ET the earth bring forth] He means Presently, as he doth in all the rest of his Commands, in his Chapter, (for God will not endure that the earth should be barren for a moment) and withal Constantly, not only for the present time, but for continuance, in all times to come. Now we know the earth yeelds nothing, but the Matter of the herbs and plants. The severall forms and shapes of them, especially their life, is from God, who makes the grasse to grow upon the Mountains, Psal. 104. 14.

*Grasse]* Or, Tender grasse; a name which some conceive signifies only such herbs as grow of themselves, without seed: and then we have here mentioned two sorts of herbs, some that spring up of themselves, and others that grow of seed which is sown.

*Herb yielding seed]* By which, when it decayes it self, yet the Kind of it might be renewed and continued, those are herbs that spring not of themselves, but grow only out of seed; otherwife there is neither herb, nor plant, but either bears some seed, or hath at least a propagative root, which is instead of seed by which it is or may be encreased and multiplied in the kind thereof, as experience shewes.

*And*

*And fruit Trees]* And all trees have some fruit, or something answerable to it, by which they propagate themselves; as appears in those that seem least fruitful, as Elms, Poplars, and the like. Some think that poysonous herbs, and briars, and thornes, were not within the compasse of this Decree, but were the effects of Gods curse on the earth, for mans sin, *Gen. 3. 18.* Although others, more probably, conceive, that even all these were created at the first, and became hurtful only by the curle of God upon man for sin; as it happened in beasts, which were all made in the beginning, but for mans sin, of useful and profitable servants, divers of them were made untractable and dangerous enemies.

*After his kind]* That is, according to the nature of the plant on which it growes. A matter worth our admiration, that Trees and Herbs should produce (as we see they do) every one of them their proper seed, nothing like unto the plant it self, on which it growes, and yet infallibly, out of it self produceth such another body, of an herb, or plant, as it self grew upon.

*whose seed is in it self]* Not received from another, as it is usual in Animals, which are propagated by the mixture of sexes, whereof one receives seed from the other, as we see by experience.

*And it was so]* Not only at present (for the earth was presently clothed with all variety of herbs, and plants) but continues so, untill this day, according to the same Ordinance and Decree of God, and shall do to the worlds end.

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VERSE 12.

**A***nd the Earth brought forth]* Every particular, in the Event, answers the Decree in every point; wherein the admirable and unchangeable order that God hath set in nature, offers it self to our consideration. First, that all herbs and plants, having the matter of their nourishment, and being produced by the same Earth, and cherished by the influence of the same Heavens, yet grow up into several forms, having their natures and kinds, still distinct one from another, every several kind answerable to it self in every one of the individuals. Secondly, all of them grow to perfection. and continue the way of their propagation in the same uniform course, first the blade, then the ear, and at last the full and ripe corn in the ear, *Mark 4. 28.* The seed falls into the ground, and shoots up into a tender grasse; that grows into a stronger stemme, and sends forth in some a flower, in others another form; under the flower comes and ripens the seed again, the same in form and nature with that from which it sprung at first. That this distinction between the several kinds of creatures, all produced by the same common causes, and the Identity of eve-



ry kind, and agreablenesse thereto of every individual in that kind, through so many variations into severall shapes and forms, till it come to perfection, should be constantly and unchangeably preserved, can come to passe by no other means; but by the unchangeable law which God hath set in nature, by which he gives to every seed his own body as it pleaseth him, 1 *Cor.* 15. 38. And to every plant and herb his own seed, so that men gather not grapes of thorns, nor figs of thistles, as our Saviour speaks, *Luke* 6. 44.

In the order of this decree, for the production of herbs, and plants, it is observable, that all these are Created before the Sunne, or any other of those Celestiall bodies, by the influence whereof they are now cherished; without which either they spring not at all, or at least come to no perfection, that we may know them to be the effects of Gods Power, and not of any natural cause: and were produced before the beasts, or Man, that were to be sustained by them, to manifest Gods Providence; who failes not to make provision for all his Creatures, which he foresees, and takes care to supply even before they need; nay before they have any being at all.

Upon this ground, that herbs, and plants, were produced in their full ripenesse, some conclude that the world was created in the Autumne, when all things in the course of nature, come to their full growth and ripenesse. An argument that might be easily answered, since God must be acknowledged, in their first Creation, to do all things Miraculously: and therefore did not bind himself to observe the course of nature at all, in that work (as appears in the Creation of the man and woman, not Infants, but of full growth; in the first moment of their Creation) and to regard as little, the time of ripening herbs, and plants, as he did the causes that should produce them. In the time of producing those herbs, and plants, that as soon as the Earth was dried, that is, was fitt to receive them; he stored it with such great variety, of so many useful Creatures, and gave it that fruitfulness to produce them, for time to come; We may,

1. *Observe.*

1. *Observe.*

*God will have nothing barrain and unprofitable.*

**N**ot the Earth, which receiving the first and the later rain, he ordained to bring forth herbs to them that dresse it, *Heb.* 6. 7. Not the herbs, or plants: which all of them yeild their seed and fruits; Not the beasts, Fishes or Fowles, which are fruitfull in propagation, usefull by their labours, and serviceable for food, and cloathing: Not the clouds which empty themselves upon the Earth, *Ecc.* 1. 3. Not the Sunne, Moon, and other Celestiall bodies,

dies, which by their light, and influence, cherish all things here below.

*Reason 1.* It is the end for which all things were made, that they might support one another, by their fruitfulness, and service.

2. God thereby testifies his overflowing bounty, and goodness, by the fruitfulness and usefulness of all the works of his hands.

Let not men then for shame, be barrain, either in any duties of obedience unto God, or services of love to men; but be fruitfull both waies, nay filled with fruits, *Phil.* 1. 11. Alwaies bringing them forth in their season, and abounding more therein even to their old age, *Psal.* 92. 14. and encreasing therein, *Rev.* 2. 19. As being, 1. ordained by God more especially thereunto, *Joh.* 15. 16. 2. Having all needful helps to that end, not onely outward, as the word and Sacraments falling on us, like the first and latter rain, *Hebr.* 6. 7. To which the word is resembled, *Isa.* 55. 10, 11. Or generally by the influence of Gods fructifying Power, by which he blesteth the springing of all things, *Psal.* 65. 10, 11. But particularly, and inwardly the assistance of his Holy Spirits which is able to work in us both to will, and to do. 3. Having our fruits ordained to a more excellent end, both Gods Glory, *Joh.* 15. 8. and the furthering of our own account, *Phil.* 4. 17. Wherefore we are justly threatned with the greater plague if we remain barrain and unfruitfull, *Matth.* 3. 10. *Heb.* 6. 8. The meanes to be used to make us fruitfull, are 1. to be engrafted into Christ, *Joh.* 15. 2. 2. To live under the continuall dropping of the clouds, that is the Ministry of the Word. 3. To be often purging and cleansing of our hearts, whence are the issues of life, *Pro.* 4. 23. and all our actions, whether good or evil, *Mark.* 7. 21, 22.

The Order observed by God, in producing the herbs and plants, ministers unto us matter worthy our meditation. 1. That they were created before the causes, by which they are now, according to the course of nature, ordinarily produced: which make manifest the Power of God, that can effect what he will without means, *Numb.* 11. 23. [See the observation before upon verse 3.] 2. That God made provision, for the sustaining of Man, and Beasts before he created them; wherein he discovers his provident care of his Creatures, in providing for them before hand. But the Observation to be drawn from thence we shall defer till we come to verse 26.] In describing the Creation of the herbs and plants, *Moses* laies before us first the Author by whom; and then the time When, they were produced out of the Earth by his Command: he bad the earth bring forth, and it did so. Whence,



2. *Observe,*

2. *Observe.* *Even the Herbs, and Plants of the Earth, are Gods Creatures.*

**P** *Salm.* 104. 14. 16. Not onely *Jonahs* Gourd, which was prepared by God extraordinarily, but even the Corn which the Earth produceth by humane Culture, God is said to prepare, *Psal.* 65. 9. To which, as unto all the rest, he gives a body as it pleaseth him : yea, and cloathing too, unto the very grasse of the field, *Matth.* 6. 29. 30.

Let us then take notice of Gods Work, in all the fruits of the Earth, observing in them 1. the infinite variety of them, according to their severall kinds. 2. Their beautiful shape and proportions, exquisite tastes, and delightfulness of many of them. 3. The strange variety of severall forms, through which they passe, before they come to their full perfection, from small seeds to tender herbs : from thence to stronger stems, divided many times into severall branches, Covered with leaves, and after that garnished with flowers : and lastly yielding such seeds as themselves sprang from at the first. 4. Take notice of their life, by which they grow and encrease, which all the Potentates in the World cannot give, nor any Art of man imitate. Let all these considerations, strike into all mens hearts an awful apprehension, and admiration of Gods wonderful Wisdom, and Power, that our moutes may be filled with his praise. And let it bring us all, to an acknowledgment of Gods infinite Mercy, and Justice, in bestowing, or taking away those useful Creatures ; without which we cannot subsist, that we may receive them as a gift from Gods Hand, with all thankfulness ; and use them with all moderation, and sobriety, unto the Glorie of his Name, who both made them, and bestowed them upon us.

These plants and herbs God commands to spring out of the Earth, which yields them the substance of that Body, which they have, and nourishment by which they are maintained : Whence,

3. *Observe,*

3. *Observe.*

*The substance of all Trees and Plants is from the Earth*

**G**od brings food out of the earth, saith the Prophet *David*, *Psal.* 104. 14. and our Saviour himself tells us that the earth brings forth fruit out of her self, *Mark.* 4. 28.

Let us then behold, and admire the wonderfull power of that God, who out of the same masse of the Earth, is able to produce such infinite variety of Creatures, so far different one from another, in Shape, Nature, and Use ; so many comely proportions,  
out

out of such a rude lump, so many various Smells, and Tastes, out of that which of it self hath neither Taste, nor Sent at all: Nay, life it self, out of that which is wholly without life; as the Earth is, which notwithstanding yieldeth such variety of sundry sorts of living Herbs, and Plants, which may occasion us farther to

4. *Observe,*

*God can, and usually doth, draw Life out of Death it self.*

4. *Observe.*

**T**His he manifested, That he was able to do in that vision of the Dry bones, representing the state of his own people, *Ezek. 37. 10.* This he doth in the whole course of nature: All seeds dye before they be quickened, as the Apostle tells us, *1 Cor. 15. 36.* Yea, our own bodies are nourished by dead food, and receive Life and strength thereby.

*Reason 1.* God can do it, who is the Life, and hath Life both In and Of Himself, *Joh. 5. 26.* and therefore can quicken the dead, *vers. 21.*

2. And it is fit he should do it for his own honour, that he may be the more wonderful, and admired of all men in all his wayes and works.

— Let it strengthen our faith, when in our own judgment we seem to be in a dead condition, as feeling in our selves, no power of Grace, no Life: the Spirit of God that quickned us *when we were dead in trespasses and sins, Ephes. 2. 1.* both can and will certainly recover us out of that seeming deadnesse of our hearts: that sicknesse is but like unto *Lazarus* his short death, only for Gods further glory, *Joh. 11. 4.* And let it encourage us to expect the resurrection of our bodies, with holy *Job, Chap. 19. 26.* by the power of him that quickeneth the dead, *Rom. 4. 17.* whereof the ordinary course of natural effects, give evident testimony, as the Apostle proves at large, *1 Cor. 15.*

We see besides, that God takes further order, that these herbs and plants should every one of them have seed in it self, by which, though they perish daily, yet the Kinds of every one of them might be preserved, lest the Creatures should in time be utterly destroyed: Whence,

5. *Observe,*

*God provides for all his Creatures, that though they decay daily, yet they shall not wholly perish.*

5. *Observe.*

**A**LL Creatures that are nourished waste every moment, but God hath provided them food by which they are repaired, and kept alive; and when they dye and perish in their own bodies,



dies, yet he hath ordained that by propagation they should be renewed in their kinds, *Psal.* 104.30.

This continual decay and change, God hath in his Wisdom decreed,

1. To shew his own unchangeable continuance by the mutability of the Creature, *Heb.* 1.11,12.

2. To quicken us to a longing desire after heaven where all things are durable and constant; whereas here below they are subject to change every moment. He hath likewise decreed the renewing of the face of the Earth: Partly to shew himself a faithful Creator: And partly, to preserve his own works to be monuments of his Goodness, Wisdom, and Power.

Let Gods example teach us, to extend our care, to make provision for Posterity, not only in our own Children, in whom every man desires to continue his name; and in furnishing our own store with continual supplies, (although God is pleased to make use of such private respects, for the preservation of Community) but in General, to provide for posterity, that is to come after: that we may leave all things, and deliver them over, into the hand of succeeding ages, in as good estate as we found them; since we cannot but acknowledge, that God hath, as it were, put his stock into our hands, not to waste and consume it, but to manage it discreetly, for our own use, and necessary preservation, and to deliver it over to our Successours, for the same end.

God, we see, not only provides for the perpetuation of the Creature, by successive Propagation; but besides, that the nature of every Creature might continue the same, without change, takes order, that the Seed of every plant may be according to the kind of the plant that yeelds it. Whence,

#### 6. Observe,

6. Observe.

*Fruits ought to do, and certainly will, resemble the Nature of the Stock of which they come.*

**E**ither Good or Evil, according to the Tree, or plants, on which they grow, *Matth.* 12.33. *so that men gather not grapes of thorns, nor figs of thistles, Matth.* 7.16. And this seems to be thus ordered by the Wisdom of God; 1. For our sakes, that we might more fully, and perfectly know the kinds and natures of things, which are manifested by the fruits which they produce: And, 2. for the manifesting of his Truth, who desires that every thing should appear as it is, seeing He himself is as He appears.

1. Let good men then endeavour to shew forth the renewing of their nature, by the works of the Spirit, and not of the flesh, that men may know and approve of them by their fruits, and for them glorifie God, *Matth.* 5.16. lest they otherwise dishonour God, scandalize

dalize Religion, and corrupt others by their ill examples, which men readily take up, when they have the countenance of any godly mans failing, to cloak the evils of their wayes.

2. Let all men abhor all hypocrisie, 1. As being in it self unnatural. 2. Extremely dishonourable both to God and to Religion. 3. Dangerous to others, when they are graves that appear not, Luk. 11. 44. 4. Damnable to our selves, seeing we cannot be hid from him that seeth in secret, and knows our thoughts afar off, Psal. 139. 2. or left unpunished by him, who being a God of Truth, must necessarily pour out his wrath upon all false dissemblers.

VERSE. 14.

**L**et there be Lights in the Firmament] They that conceive, that the Sun, Moon, and Stars were made the First day, because otherwise there could have been no distinction of Day and Night, as we see there was; and thereupon conceive, that in these verses, there is related only the fixing of them to their places, it seems never well considered the letter of the Text. For Moses doth not say here, *Let the Lights be in the Firmament*, as pointing at the disposing of that which was before; but, *Let Lights be*, as Creating now that which was not at all. Again, there is something more considerable in this expression, which differs from the decree of Creating herbs and plants. There God saith, *Let the Earth bring forth*, which words import a fructifying power given to the Earth, to bring them forth both at present, and for continuance. Here he saith only, *Let there be Lights*; not, *Let the heaven bring forth Lights*, seeing there needed no new generation of Lights, which are not subject to Corruption.

*Lights*] The word must be taken in an Active signification, implying, that they were not only to have, but to give Light. It must be chiefly understood of the Sun, which hath Light in it self, and diffuseth unto the Moon and Stars the most part of that Light which they have and convey unto the earth.

*In the Firmament*] The place where these Lights were fixed; whether it be the Ayr, or in some higher and purer Coelestial bodies, that carry them about the world, let Philosophers determine; only we see that God hath placed them far above us, as Ornaments of his Throne, as well to shew forth his Majestie, as withall that they might the more conveniently cast their Light, and Influence, over all parts of the world. It may be besides, to manifest that light comes only from heaven, & from the *Father of Lights*, without whom the world must needs abide in darknesse. Besides all this, the heavens are most agreeable to the nature of these Lights. And lastly, by their moving about the world at so great a distance, they help



to discover the vaste Circuit of the Heavens, which could by no other means be found out.

*To divide the day*] To limit or set out the bounds of the Civil day, which is the space of the motion of the Sun above our Horizon, during which time the Light which the Sun casts upon the Earth continues with us, as by the absence thereof the Light ceasing, when the Sun being under our Horizon, the darknesse of the night succeedeth, and so Day and Night are divided or distinguished one from the other, by the motion of the Sun, although it be here attributed to the light Indefinitely. Now God had before, divided the Day and the Night, but that was done by an extraordinary means; which hence forward is ordained to be done by the constant and regular motion of the Sun. So that we have here no new division of the Night, and Day, but only the giving and ordaining of a new rule, and means of settling what God had ordained before.

*For signs*] Of natural effects which they produce, as of Rain, Cold, Heat, Winds, and the like. Nay, perhaps of some remarkable mutations in humane affaires, which God foreseeing, and fore-ordaining in the Course of his Providence, may give intimation thereof by Eclipses, and unusual conjunctions of Celestial bodies, appointed by the same providence, to fall out in an Ordinary course of their Natural motions, but yet at such time as they may concur with such events, though they be not caused by them. As we use to set our Alarmeres to go at such a set hour, (although the wheelles that move them, be regulated by the poises, that keep them going) that thereby we may be put in mind of some set time when we would have businesse undertaken or dispatched.

*Seasons*] The word is usually taken for opportunities of doing things, and signifies here the different estate, and disposition of the times of the year, which offer men opportunities of Planting, Ploughing, Sowing, Reaping, and the like, which we know long before, by observing the motion of these Lights.

*And for dayes*] That is, for computing and accounting times by dayes, moneths, and years, which all Nations from the beginning of the World, have, and do calculate, according to the Revolutions of the motions of the Sun, and Moon, and Stars.

In this description of the Creation of these heavenly Lights, the Sun, Moon, and Stars, *Moses* sets before us,

1. The Decree;

1. What should be made.

2. Where they should be placed, In the Firmament of Heaven,

3. To what Uses they were to serve.

1. To stint mens labours by distinguishing the day serving for labour, from the night, wherein they are to rest.

2. For

2. For the directing of mens employments, by pointing out fit seasons for them.
3. To rectifie mens accounts, of the times of things past, and to come.
4. To further mens labours, by giving Light to direct them in all their works, and Influence to prosper many of them.

2. The Execution of the the Decree is, 1. pointed at in general, ver. 15. 2. described more particularly, ver. 16, 17, 18.

Thus we see whence those glorious Creatures, the Sun, Moon, and Stars, which men (and that worthily) behold with so much Delight, and Admiration, had their first beginning, they were neither Eternal, nor, of themselves; we see here, When, and by Whose Power they were Created. Whence we may,

1. *Observe,*

*The Sun, Moon, and Stars, are no gods, but Gods Creatures.*

1. *Observe.*

**H**E made all the host of heaven by his Word, *Psal.* 33. 6. Those great lights, *Psal.* 136. 8, 9. & *Jer.* 31. 35. so that they are truly the work of his fingers, *Psal.* 8. 3. and are still his servants, *Psal.* 119. 91. observing the order that he hath set them, *Psal.* 104. 19.

1. Honour them not as gods, as some have done, and that not only the Heathen, but even amongst Gods own people, both Princes, as wicked *Manasseh*, 2 *Chron.* 33. 3. and the whole body of the State, *Jer.* 44. that it is no marvail though God so precisely forbid it, to his own people, *Deut.* 4. 19. An evil, that men are so prone unto by nature, that though they fall not into that grosse evil of adoring them, yet by depending more upon their Influence, then upon Gods providence, they ascribe that unto them, that is peculiar to God alone.

2. Honour God in and by them, with *David*, *Psal.* 8. 1. standing amazed at his glory, who inhabiteth the light which no man can approach unto, 1 *Tim.* 6. 16. seeing we are not able to behold the brightnesse of the Sun, which is but a shadow of it, without the dazeling of our eyes; no marvel then, if the Angels themselves, that stand in his presence, cover their faces, as being not able to behold his glory, *Isa.* 6. 2. To this if we adde Gods wonderful Power, by which he guides them in their courses, stayes them, or brings them back at his pleasure, *Josh.* 10. 13. 2 *King.* 20. 11. and by their Influence makes them serviceable, to cherish and bring forwards the fruits of the Earth, it cannot but fill our hearts with the admiration of his greatnesse, and glory, and fill our mouthes with his praises, that hath prepared such glorious Creatures to do us service.

Before the Creation of the Sun, the Light was in the World, and

I

appeared



appeared in the day time, although we know not in what body it was carried; but, now the Sunne was made for that service, God hath planted it in the body thereof, and by it conveys it unto, and carries it round about the world. Whence,

2. *Observe,*

*When God hath prepared and affords meanes, he doth ordinarily perform and convey all things by Meanes.*

**T**Hus he brings forth Herbs and Plants, by the seed of them makes the ground fruitfull, but by mans labour, *Prov. 12. 11.* though he can do it, as well without it, as he did in the Land of Israel, in the seventh year: And strengthens mans heart, by his food, though man lives not by bread, but by every word that proceedeth out of Gods Mouth, *Deut. 8. 3.* As appeared in the examples of *Moses, Elijah,* and Christ. And this he doth 1. To humble us, by making us to stoop to the means, whereas in the state of Glory, he shall convey all unto us, without meanes. 2. To manifest his Wisdom in making the means, though weak in themselves, usefull, and effectual. 3. To unite the Creatures in love one to another, and to move us to take care of them, when we find them so usefull by daily experience.

Let all men then make use of such meanes, as God offers unto them, but yet in a right way; 1. In obedience to the Will of God, and in submission to his Ordinance. 2. As depending still upon God, for the issue and successe, making use of them onely as instruments in his hand, who works In, and By them, according to his good pleasure, still praying for and expecting successe, in the use of them, by his blessing onely. 3. Ascribing the successe, and effects by meanes, unto him alone with thankfulness; who hath given, both the means themselves, and that efficacy unto them by which they work for our good.

The place, which is assigned to these Lights, is the Firmament of Heaven. So that God, not onely gives them their Nature, but withall assigns unto them their place, where they shall be: and besides, limits them their use, they must be What, Where, and for What service he appoints them. Whence,

3. *Observe,*

1. *Observe.* *The Places, and Uses of all Creatures, as well as their Being, are assigned unto them by God himself.*

**O**F the Elements, we see the Earth is set lowermost, as the foundation of all the rest, *Job. 38. 4. 6:* The Sea kept, and penned up within the Channels, which God prepared for it, *Jer.*

5. 22. *Psal.* 104. The Ayre above them both, and the Heavens higher then all, The Stars and Planets placed in the Firmament, the Birds and Beasts upon the Earth, The Fishes in the Sea, and all by Gods appointment. VVho as he hath disposed them in their places: so he hath appointed, and limited them their uses: Giving the Stars for Light and influence, the Ayre for Breath, the Earth for habitation, the Seas for Navigation, the herbs and plants for food and medicine, Beasts and fowls for Labour, Nourishment, and cloathing: and amongst them the Horse for the saddle, the Oxe for the plough, the Ass for burthens, and the like in many others. And amongst men some for one kind of employment, and others for another.

*Reason* 1. That he might manifest, both his Sovereignty, and VVisdom in ordering and disposing, as he did his Power in creating all things.

2. That he might establish a settled order amongst the Creatures, which without it, must necessarily be in confusion; and which without assignment of them to their stations and employments, by God himself, were impossible to be preserved.

Let the disposition of all Creatures, by the VVill and Decree of God, direct us both in the disposing of our dwellings, and making use of any Creature for our service. Let it be our care to abide in the places, and exercise our selves in the employments unto which God in his Providence hath assigned us. He set the bounds of the people, *Deut.* 32. 8. And called them to their employments as *Moses*, and *Aaron*, *Bezaleel*, *Aholiab*, *David*, and others, either by his own immediate call, as *Moses*; *Amos*, Chap. 7. 14. Or by the Ministry of men, furnishing them diversly, with proportionable abilities, to their employments, *1 Cor.* 12. 8. Let man abide then in the same calling, wherein he was called, *1 Cor.* 7. 20. 1. To testifie his obedience to the VVill of God. 2. At that which God in his Wisdom knowes to be every way best, both for himself and others. 3. As being assured, that in the way that God hath set him, his prospering hand will not fail to be with him, both to assist, and give effect to his endeavours, and to protect him in his way, and to reward his Obedience. Besides it may direct us in the use of the Creature, to apply them to those ends, for which they were ordained; abhorring the vanity, and folly of those, that turn the Natural use of them, unto that which is against Nature, *Rom.* 1. 26.

Now when we consider the uses and services unto which these Creatures are designed by God and reflect upon their places, and great glory wherewith God hath cloathed them. We may.



## 4. Observe,

4. Observ. *All sorts of Creatures, though never so high, and glorious, are ordained by God for Use, and Service.*

**N**ot only those glorious Creatures, which God hath made useful and serviceable to the whole Earth, and divided to all Nations, *Deut. 4. 19.* But even the glorious Angels themselves, who though they excell in strength; yet do his Commandements, *Psal. 103. 20.* in the service of the Elect, as he hath appointed, *Heb. 11. 14.* This order the Lord hath established to continue amongst all his Creatures, to the worlds end: when God shall be all in all, *1 Cor. 15. 28.* and then, and not before, the service of the Creature shall cease, *Rev. 22. 23.*

Let all men of what rank, or condition soever they be, apply themselves to be serviceable in one employment or other, for the good of others, *Gal. 5. 13.* Stooping even to those of the lower sort, *Rom. 12. 16.* As being by God ordained thereunto. *Mark. 10. 44. 2.* And most honoured thereby; seeing the perfection of every creature in this present world, is, the Use of it for service. 3. And bound thereunto by that love, which we are bound to owe unto all men. 4. And knowing that, for such services, we have an assured reward laid up for us in heaven, *Eph. 6. 8.* And lastly having Christ himself for our Precedent, who came not to be served, but to serve, *Matth. 20. 28.* though he were Lord of all, *Phil. 2. 6. 7.*

The first use of those lights, was to distinguish the day, from the night: and to set the limits unto them both, which is indeed performed by the Sunne, as we know. Whence,

## 5. Observe.

5. Observ. *Distinction between the day, and night, though it proceed from a cause in Nature; yet is an Ordinance established by God.*

**H**E makes the darknesse and it is night, *Psal. 104. 20.* So that both day and night are his, *Psal. 74. 16.* who hath appointed unto them their periods, and natural succession. And that to set bounds unto mens labour, which would if they were continued without intermission, soon waste mens bodies and spirits. 2. In divers parts of the Earth to temperate the Ayre, which is inflamed there, by the extreame heat of the Sunne. 3. To make way for the falling of those sweet and comfortable dewes, by which the Earth; especially in those hot countreys, is much refreshed. 4. And to manifest by experience, the comfortableness of the Light, by interrupting and cutting it off daily by the darknesse of the night; and so discovering the comfortableness of the presence of that glorious Creature, by the terrors occasioned by the absence thereof. Let

Let no man in Use confound those things, which God hath severed in nature, by turning day into night, and night into day, shutting, and closing their eyes against the Light of the day, by unseasonable sleeping; and opening them to the darknesse of the night: using the day for their rest, and the night for their sports and pastimes, surfeiting and drunkenness, chambering and wantonness: a Custom, though sometimes countenanced by great examples; yet in true estimation preposterous, and every way unprofitable; and commonly by experience found to be as much prejudiciall to health, as it is undoubtedly crosse to Nature.

The next use of these Lights is to be for signs, or Indications of events, which are to follow, as natural causes, are Prognostickes oftentimes, of their effects to ensue; now seeing God hath among therest, appointed them for this end, we by warrant may,

6. Observ.

*It is not unlawfull by the Stars, and Planets, to guesse at some events that are to follow.*

6. Observ.

**W**Hether certain, and infallible, as Summer and Winter, which God himself hath promised shall never cease, Gen. 8. 22. And which we constantly, and upon good ground expect, according to the Revolutions of those heavenly bodies: or probably onely, as Heat, Cold, Rain, Drouth, whereof there may be some sleight guesse by the conjunction of those Celestiall bodies, but more probable conjectures, when the effects themselves begin to appear, as rain in the skie, which is lowring red; which our Saviour himself allowes to be a sign of Rain, presently to follow, Math. 16. 3. Onely we must take heed, that we ground no more but conjecture, upon such signs as these. Nay beyond all this (as we have already intimated) although these general Causes, work very uncertainly upon things here below; yet the conjunctions of the Planets, especially in Eclipses, though they point not out the particular events to follow, in the Persons, Places, Times, Measure and Manner thereof, yet they may not unprofitably stir us up to the expectation of some observable events to ensue, which experience shewes us to fall out accordingly sometimes.

Let no man, upon this ground, undertake by the observation of those Celestiall bodies, to guesse at the knowledge of such future events, as they were never appointed for, neither in their own Nature can foresheew, as, the disposition of mens minds, successe of their affaires; Length of their lives, kinds of their death, Mutations and Periods of Kingdomes and Cities, and the like Curiosities, which are condemned by God, Isa. 47. 13. and unprofitable to men to busie their heads about; seeing Constellations have their operations



ons in such events only as general causes, which effect nothing farther then they are seconded by the more immediate working of particular causes. 2. The nature of many of them, is rather guessed at, than distinctly known; and consequently, our guesse at their operations must needs be very uncertain. 3. If their Nature could be fully known, yet the Impediments of their Operations: partly, by the frequent failing of Particular and Immediate causes; and partly, by the different disposition of the Subjects on which they work, are so many, that the effect hath an exceeding uncertain dependance on them, which the frequent failings of the predictions grounded thereupon, doth evidently discover

A Third Use of these Lights, and Celestial bodies, is for the determining of Seasons, by which the labours of men, and their affaires are directed. Thus we see what a stroke God hath, by the Influence of these heavenly bodies, on things below, in all the affaires of men. VVhence,

7. Observe,

*All, especially the chief of the affaires of men, are ordered and directed by God himself from heaven.*

**E** Aring and Harvest have their dependance on the Spring, Summer, and Autumn included under the names of Summer and Winter, *Gen. 8. 22.* all of them appointed by God, in their seasons, by the Motions of the Celestial bodies. The light of the day sets men on work, *Psal. 104. 23.* then comes the Night, *when no man can work, Job. 9. 4.* Fair weather invites men to labour abroad; *the Snow and Rain seal up their hands, Job. 37. 7.* and confine them to their houses. Nay, much more is the success, and prospering of all mens labours from heaven. From thence they are prospered, *Deut. 28. 12. Mal. 3. 10.* or blasted, *Deut. 28. 23, 24. Hag. 1. 10.* So that Good, and Evil are dispensed, as it were out of his storehouse, that men may know his work, *Job 37. 7.*

Let all men then have their dependance upon God, who onely Ruleth and disposeth of the Heavens, Stars, yea, of the Clouds, that let down the rain on the Earth, which are turned about by his counsel, to do whatsoever he commands, whether in Mercy, or Judgment, *Job 37. 12, 13.* He must *hear the Heavens, and the Heavens the Earth, and the Earth the Corn and Wine, Hos. 2. 22.* Let us then pray to him, *1 King. 8. 35.* as *Elijah* did, *1 King. 18. 42.* Fear him, *Jer. 5. 22.* and behold his Metcy, or Judgment, in all these dispensations, *Job 37. 13.* that our hearts may be sometimes quickened to thankfulness, and at other times be humbled before him.

The last Use of the Lights, is for dayes, and years, that is, for Computation of Times; without which, neither could we well, either

either give directions for things to come, nor take account of things past, without such a means of computing Times, which must needs cause great Confusion in all mens affaires. So that amongst divers blessings which we enjoy from God; this rule for the computation of Times, is not to be accounted the least.

VERSE 15.

**T**<sup>o give light</sup> And not only to have it in themselves. Now under this name of *Light* is included that secret and effectual Influence, which those Celestial bodies cast out with their Light, upon things here below, to make all things fruitful, and to cherish the Creatures.

*Upon the Earth* Which hath neither light, nor life in it self, but that which it borrowes from above. It is not amongst the least of Gods Wonders, that these Celestial bodies should cast out their light and influence at such an incredible distance, as we shall see anon. Now this Light and Influence, which they convey unto the Earth; although it be especially serviceable to men, yet we find by experience to be a singular benefit to the rest of the Creatures, or at least to the most of them. We cannot but take notice, that this Light which God hath now planted in the Sun, was notwithstanding Created before it, that it might be the more evident, that it is not so much a quality, flowing from the Nature of the Creature, as planted in it by the Creator, who could as well have continued it without the Sun, as he Created it before the Sun. Whence,

1. *Observe,*

The Excellencies of the Creatures, are not of themselves; but are bestowed on them by Him that made them.

2. *Observe.*

**T**He beauty of the flowers, *Math. 6. 30.* the feathers of the Ostrich, and Peacock, *Job 39. 13.* Strength and Courage of the Horse, *verse 21, 22.* and divers others: Much more the wisdom of men, which God hath put into the inward parts, *Job 38. 36.* Most of all their spiritual gifts, *Rom. 12. 8. 1 Cor. 12. 8, 11.* So that all Creatures are comely, or graceful; by his beauty, as himself speaks of the Church, *Ezek. 16. 14.*

*Reason 1.* Because, Excellencies and Perfections are Originally in God; and therefore, wheresoever else they be found, they must come by dispensation from him, according to his Will.

2. That the honour of all might return to him alone, who bestowes all, by which any Creature excels, according to his own good pleasure.

Let all men then acknowledge all their abilities to that God that



that gives them : 1. Seeking all at his hand, who bestowes freely, *Jam. 1. 5.* 2. Enjoying them without Pride, or lifting up our selves above others, alwayes remembring, that we have nothing, but what we have received, *1 Cor. 4. 7.* 3. Giving thanks alwaies unto Him for his free mercy, in bestowing that on us, according to his good pleasure, which he hath withheld from others, *Eph. 1. 3.* 4. *Job 35. 10, 11.* 4. And using whatsoever we have received, to his glory, as being his own, *1 Cor. 6. 20.* and bestowed on us, that he might be honoured by them, lest he take away that which we abuse, *Matth. 13. 12.* As he did *Nebuchadnezzar's* understanding, when he was lifted up in the pride of his heart, *Dan. 4. 31, 33.*

What it was that carried the Light about the World, before the Sun was made, is uncertain; only this is evident, that when God had created the body of the Sun, and made it fit for that use, he planted the Light therein; and then that other means ceased, whatsoever it was : So that we may,

## 2. Observe,

## 2. Observe.

wheresoever God provides Ordinary Means, there he usually takes away those which are Extraordinary.

**W**hen his people had Corn in Canaan, then the Mannah from heaven ceased, *Josh. 5. 12.* And when once they had a King, then God forbore to raise them up extraordinary Judges, as he had done before, *Judg. 2. 16.* The widow of *Zarephath's* meal and oyl, shall multiply and last no longer, than till God send rain on the earth, *1 King. 17. 14.* And Apostles, Miracles, and the gift of Tongues, and Prophecyng, are now taken away since the Government and Ministry of the Church is settled in an ordinary course.

*Reason 1.* Because God makes nothing in vain, and consequently must needs take away that whereof there is no farther use.

2. Lest otherwise Ordinary means should be despised, if those which were extraordinary should still continue.

Let no man expect, or depend upon Extraordinary Means, when God supplies us with those that are Ordinary. If we have *Moses* and the Prophets, let us not look for a Messenger from the dead, *1 Peter 1. 6. 29.* Look not for Grace by a Miraculous Influence of the Spirit from heaven, when God offers us a supply of it by the Ministry of the Word, in an Ordinary way. No man expects to be supported fourty dayes, without food, when he hath in his house sufficient provision of food to sustain him. Seeing it is neither Means Ordinary, nor Extraordinary, that produce the effect, but God alone that worketh by and in them, or without them at his pleasure, doing *All in All*, *1 Cor. 3. 7.* Who by providing us Ordinary Means, not only directs us to the use of them; but besides,

sides, to expect his blessing on them, as being his own Ordinances, which he never gives us in vain.

Now though the Sun be wonderfully adorned, and made glorious, by the Light that is planted in it, above all other Creatures, that are visible; yet we see here, that it hath this light given it by God, not for itself, but for the use, and service of the world below, and of the Creatures therein. Whence,

### 3. *Observe,*

*The Light, which God bestowes upon the Creature, he gives for the use of Others, as well as for those that Receive it.* 3. *Observe.*

**A**S, he gave Wisdom to *Aholiab*, and *Bezaleel*, but it was to enable them to perform the work about building the Tabernacle; a Spirit of Government to the Seventy Elders, to rule the people, *Numb. 11. 17.* and to *Solomon*, to judge the people at all times, as he desired it for that end, *1 King. 3. 9.* And for the same end he bestowes all graces upon men, *1 Cor. 12. 9.* and abilities upon other Creatures; Fruitfulness on the ground, to furnish men, and beasts with food; healing properties on herbs and plants, and the like.

*Reason 1.* That no man might esteem that to be his own, wherein other men have an interest as well as himself.

2. That the benefit of any good, might be doubled to the owner, who by employing it to the good of others, shall find the benefit received by them put to his account hereafter, and considered in his reward.

Let every man improve that Talent, which he hath received, for the good of those for whom he hath received it: Abilities of body, to labour for the good of others, as well as for his own, *Ephes. 4. 28.* Wealth to relieve other mens necessities, *2 Cor. 8. 13, 14.* Knowledge, to instruct and build them up, *Col. 3. 16.* Duties of holiness, to provoke others to imitation, by our example, *1 Pet. 3. 1, 2.* And all Graces, to Admonish, Exhort, Reprove, and Comfort, *Luke 22. 32. 2 Cor. 1. 4. Heb. 1. 13.* As, 1. Being members one of another, by consequence every member of the body, may justly challenge an interest in whatsoever any part enjoys. 2. Whatsoever we receive, is given to that end, that thereby we might be useful and serviceable one to another: of our faithfulness or failing wherein, we must at the last come to account before him, that bestowed what we have 3. Our faithful employing what we have received, for that end, invites God to trust us with more. See *Matth. 13. 12. & 25. 29.*

It hath been noted, that it was not the least of Gods Wonders, that these Planets cast their influence upon the Earth, at the distance of so many millions of miles, so that the wide space be-



tween heaven and earth, hinders neither their light nor influence, upon the Creatures of this lower world. Whence,

4. *Observe,*

4. *Observe.*

*No distance can hinder us of the fruits, and effects of Gods Care, and Providence over us for our good.*

**T**Hough Gods Throne be in heaven, yet his ey-lids behold the Children of men, *Psal.* 11. 4. and he looks on things below, *Psal.* 113. 5, 6. And that not with a regardlesse eye, but he takes care for them, *1 Pet.* 5: 7. Even for bruite beasts, *1 Cor.* 9.9. and supplies the wants, and satisfies the desire of every living thing, *Psal.* 145. 16. which he can the more easily do, because there is no distance between God, and the Creature, *Ab.* 17. 27., who fills heaven and earth, *Ier.* 23: 24. *Psal.* 139: 8. 10. though we discern him not, *Ioh.* 23. 8. 9. The distance is between us and the Creature, whose power and Vertue God can yet easily convey unto us, seeing they work in his might, who is present with us every where, and at all times.

Let no mans heart fail him, because God seems to us sometimes to be far off, so that some are ready to complain, that he hath forsaken the Earth, *Ezech.* 8. 12. Yea even the godly sometimes complain, that he is far off, *Psal.* 22. But that is their folly; *Abraham* indeed may be ignorant of his posterity, *Isa.* 63, 16. and distance of place may deprive us of the helpe even of our own parents; but the Lord is a present help in time of need, *Psal.* 46. 1. Whose eyes are upon the righteous, and his eares open to their Cry, *Psal.* 34. 15. They are graven upon the Palms of his hands, *Isa.* 49. 16. And he is near that justifies them, *Isa.* 15. 8. Yea the everlasting armes are underneath them, *Deut.* 33. 27. that they shall not utterly be cast down though they fall, *Psal.* 37. 24. This meditation may be sufficient to quiet all our hearts.

2. Let not distance, either in place or Condition, hinder our desires or endeavours of furthering other mens good. Let none take up *Nabals* exception, They be strangers, I know not whence they are, *1 Sam.* 25. 11. Sure if we understood our selves aright, our distance one from another is not so great, as we conceive it is: we are all of one blood, *Ab.* 17. 26. all one flesh, *Isa.* 58. 7. And for distance of degree, the Apostle requires us to condescend unto those of the lower sort, *Rom.* 12. 18. As the head disdaineth not to stoop to the foot; Especially they that are graced with Gods Titles, and represent his person amongst men, are to be admonished to follow his example, to abase themselves to looke upon things below, *Psal.* 113. 5.

VVe have already shewed, that when God had planted the Light

Light in the Sunne, the other means, whatsoever it was, by which that Light was conveyed about the world, ceased: So the world had Light before the Sunne was, and now it hath Light by the Sunne. VVhence,

5. *Observe,*

*Although God be pleased to make use of meanes, yet he binds not himself to work all by meanes.*

**H**E fed his People with the flesh-pots of Egypt, while they sojourned there, and with Mannah while they travelled in the VVildernesse: where there were twelve VVells at *Elohim* he gave water out of the VVells, *Exod.* 15. 27. VVhere there was no water, he supplied them out of the Rock at *Horeb*, *Exod.* 17. 6. And thus first he may do, who giveth all the efficacy to meanes and therefore can work the effect without them. 2. And doth so, that men may depend upon, and ascribe all unto him alone, and not unto the means by which he works: see *Deut.* 8. 3.

Trust not then upon Means which God can easily make ineffectuall, when he pleaseth, *Hag.* 1. 6. Nor stagger when meanes are wanting with that incredulous Prince, *2 King.* 7. 2. Nay with *Moses* himself, for which God justly taxeth him, *Numb.* 11. 21, 22. The Lord is no more bound to any certain means now, nay to any means at all, then he shall be hereafter, when he shall be unto us All in All without meanes, *Rev.* 21. 23.

#### VERSE 16,

**T**wo great Lights] Both great, not onely in outward appearance; but really, and indeed in themselves, although the Moon be far lesse then any of the stars, two onely excepted: it seemes therefore that *Moses* calls them great in respect of their opinion and estimation of men who judge of them as they appear to the veiw.

*The Greater Light*] He meanes the Sunne, exceeding the whole Earth in bignesse more then 162. times; or, as some say, 166. times if we may believe Astronomers. Now the Sunne is called the greater Light, not only in respect of the huge bulke of the body of it; but because the Light being planted in it, it shines more glorious, and heats more fervently then the Moon and all the Stars, which borrow all or the most part of their Light from the Sun; And so, as they must needs have it more imperfectly; so they must shew it forth lesse clearly and gloriously.

*To rule the day*] Not onely to appear gloriously, as Rulers and Princes do in their Dominions when they appear in state, but besides by directing men in their affaires by the Light which it



gives, which shewes them what to do; for when the night and darknesse comes, no man can work. Now direction is a Branch of Rule and Government; withall the Light and influence of the Sunne have a special operation on the Creatures here below, by which the affaires of men are much furthered.

*And the lesser Light to rule the Night*] It is true, the Moon hath her Operation in the day time also, as appears most clearly in the Ebbs and floods of the Sea, which are questionlesse governed especially by the Moon; But because in the day time her Light is obscured by the Sunne, and her beaurty and splendor appears, only in the Night, the Moon is not improperly said to have the rule and guidance of the Night. For which cause God in his providence, hath so ordered the Course of those two Planets, that the Moon is most serviceable unto us when we have least help from the Sunne, so that she shines brightest and longest, when the nights are longest and darkest: for in the winter season the Moon at the full is in her highest exaltation, and is at the Summer time in her lowest declination, when there is least need of her light.

*The stars also*] Which the Holy Ghost passeth over in a word, as being lesse observable by our eye then either Sunne or Moon, although in themselves the least of them be a most glorious Creature, and of incredible greatness, the least fixed star being many times bigger then the whole Earth, if we may believe Astronomers.

These be the ornaments of Gods glorious Throne, which ravished the Prophet *David* with astonishment, *Psal.* 8. 3. To which if we compare, those beggarly shewes of blazing lights of Torches and Tapers, wherewith the Princes of this world, set out their Palaces by night and grace their Persons, when they desire to appear glorious to men, we shall find just cause to smile in our thoughts at the basenesse & beggery of humane glory, & to cry out with the Prophet, Cease from the man whose breath is in his nostrils: for wherein are they to be esteemed? And turning away our eyes from those which dwell in houses of clay, whose foundation is in the dust, and who wanting Majesty in themselves strive to appear glorious in the Ornaments of other Creatures baser then themselves, to amaze our selves with the Majesty of him whose Throne is in the Infinite Circuit of heaven, adorned with so many glorious Lights of such incredible greatness, of such glory in brightness, & excellency in their use: All which the Creator of them so far exceeds in glory, dwelling in the light that no man can attain unto; that we may justly take up the Prophet *David's* exclamation, O Lord our Lord how excellent is thy name in all the Earth, who hast set thy Glory above the heaven! *Psal.* 8. 1.

These Lights are great in their appearance unto us, greater indeed in their true measure, although nothing in comparison of him that made them, for the manifestation of his own greatness and

and Glory. But seeing the Holy Ghost sets them out unto us as great Lights, and calls them so, that we might take the more notice of them, we may warrantably, Thence

1. Observe,

we may take notice of any Eminency of the Creature, so far as there by to lead us to the Admiration of the Supereminent Perfection of the Creator.

OF this way of advancing the Majesty of God, we have divers examples in Scripture, as *Psal.* 104. Thus *Elihu* adviseth us to magnifie Gods Work, *Iob* 36. 24. And God himself with wonderful variety of words sets out the eminency of diverse of his Creatures, *Iob.* 38. 36, 40, 41. The truth is, this is a special part of our wisdom to consider the Work of God, *Ecc.* 7. 13. and search it, *Psal.* 111. 2. For which purpose he hath set the world in our hearts, *Ecc.* 3. 11. So that it cannot be denied that we may lawfully advance the Creature as Gods Work-manship, the effect of his Power Wisdom and Goodnesse, that we may bring all the glory of the Creatures, and lay it down at Gods feet who Created them, and to whom therefore it solely, and properly belongs.

Both these lights being Created for the ruling of the day and night, God in his Wisdom bestoweth most light upon that which was of greatest use, and whereas the day was to be the time of mens businesse, and employment, and therefore needed the greatest and clearest light, for the directing of men in their waies, and works, he bestowed the greatest and clearest light upon the Sunne which he had appointed to rule the day: Whence,

2. Observe.

God useth to proportion the Abilities of his Creatures according to the uses in which he employes them.

And this, as we may discern in irrational Creatures, amongst which the Horse excels in Courage, the Oxe in strength, the Greyhound in swiftnesse, and the like. So its more especially to be found amongst men. *Moses* while he was to rule alone had a double measure of the Spirit, which was shared in a great part amongst the Seventy Elders when they were joyned with him in the government, *Numb.* 11. 17. God gave *Solomon* a great measure of wisdom and largeness of heart above any that were before him, or that came after him, *1 King.* 3. 12. According to the largeness of the employments whereunto he was designed, to build the Temple and to settle the State, Civil and Ecclesiastical, and to raise Gods People

2. Observe.



ple unto the top of their Outward glory. And the Apostles who were to publish the Gospel to all Nations, to settle the Church, to encounter the great and mighty men of the world, were furnished with the gift of Tongues, Wisdom, and Courage proportionable to those great employments unto which God designed them.

*Reason 1.* God infinite Wisdom and Sufficiency, by both which he is enabled and carried to make all things Beautiful both in time and measure, *Ecc. 3. 11.*

2. The necessity of furnishing the workman with sufficiency for the accomplishing of his work, lest otherwise, 1. He be oppressed and overlaid with too heavy a burthen: And, 2. The work itself fail, to the dishonour of God that employes him, and to the hurt of the Creature; as it falls out where a Message is sent by the hand of a fool, *Prov. 26. 6.*

1. Let it be a direction to us in the choosing of men to any place of Employment publick or private, Civil or Ecclesiastical. Let us observe whether God hath marked them out to such a work as we employ them in, (for God is only with those whom he designs both to Assist and Protect them) and hath sealed them (as our Saviour terms it, *Joh. 6. 27.*) which we shall discover by observing what abilities God hath furnished them withal, as he did by pouring out his Spirit on the Seventy Elders, upon *Josuah*, *Deut. 34. 9.* upon *Saul*, *1 Sam. 10. 9.* upon *Solomon*, *1 King. 3. 12.* yea even on *Bezalel* and *Aholiab*, *Exod. 31. 3.*

Let those that receive much from God dispense unto others according to the proportion of the Abilities which they have received, *Rom. 12. 6.* as Christ, having received Grace without measure, dispenseth to all his Members *Grace for Grace*, *John 1. 14, 16.* Thus let men bestow their labours for the Churches service according to the measure of their Abilities, their Almes according to the measure of their estate, *1 Tim. 6. 17, 18.* that they may be rich in good works, as they are rich in wealth; remembering the account which must be given up unto God according to mens receipts, *Luke 12. 48.*

The Reason why God gave a greater portion of Light for the day, was, because that is the time for employment and dispatch of mens business, in which they need the help of the Light for their direction. Whence,

### 3. Observe,

3. Observe.

*Men must make Use of Light to guide and direct them in all their Employments.*

**O**utward light to direct them in outward works; for in the Night no man can work, *Joh. 9. 4.* Because he knowes neither what he doth, nor whither he goes, *Joh. 12. 35.* wherefore the Egyptians in that plague of darknesse sate still and could not move out

out of their places, *Exod. 10. 23.* But much more need they the Light of Wisdom and Counsel, which is profitable to direct, *Eccles. 10. 10.* and in that respect more useful than strength and weapons, *Eccl. 9. 16, 18. excell'g folly as far as light doth darknesse,* *Eccl. 2. 13.* Only let it not be our own wisdom, *Prov. 3. 6, 7.* but that which the Lord gives, *Prov. 2. 6.* the rules whereof are delivered in his Word, which is a *Lamp and a Light*, *Prov. 6. 23.* by which *David* guided his steps, *Psal. 119. 105.*

Now though the day (which needs it most) was furnished with a greater measure of light by the Sun, yet the night is not left without some light. The Moon, the lesser light, is appointed to rule and shine in the Night, as well as the Sun was designed to shine in the Day. VVhence,

#### 4. Observe,

*Though all the Creatures be not furnished alike, yet none of them wants that which is competent for their use and employment.*

4. Observ.

**T**HUS all Creatures have their desire satisfied, *Psal. 145. 16.* All men are fed, though not deliciously; clothed, though not in Purple; dwell conveniently, though not in Palaces; are illightened, *Job 1. 9.* though not furnished with *Solomon's* wisdom. This Competency is a proportion fitted to the necessary support of the Creature, and the Being and estate and use thereof, in which it is to be employed.

Let no man then repine at his own condition, nor envy any other mans. If it be but an handful of meal in a barrel, and a little oyl in a cruse, *1 King 17. 16.* why should we trouble our selves as long as it is sufficient? If God rain down bread from heaven upon us, as he did *Mannah* upon his people in the *VVildernesse*, that is, give us at once no more than the portion of the day, (which is as much as he warrants us to pray for) so that we are filled to day, though we know not where to dine to morrow: Let it not disquiet us, that we have not goods layed up in store for many years, with that fool, *Luke 12. 19.* If other men fare better then we, or are better clad, Let us ask the question of our selves, which our Saviour puts to his Disciples, when they had neither purse nor scrip, Do we lack any thing? *Luke 22. 35.* If we observe it well, the wants, whereof we complain, are in our minds, not in our estates; our allowances may come short of our desires, but shall never be found unanswerable to that condition, which God in his wisdom hath thought best and most convenient for us.

These two Lights then are termed Great, as exceeding the Stars, although not in the true measure of their greatnesse; yet in Outward glory; and yet between these two we shall find great inequality



lity both in their Greatnesse and in their Glory; and such a difference we shall find in all the rest of the Creatures: Whence,

5. *Observe,*

5. *Observe.*

*Although all the Creatures are Perfect in their several Kinds, yet they are Unequal in Degrees of Excellency.*

**T**Here is difference in degree between the brightnesse of the Firmament, and of the Stars, as is implied, *Dan. 12.3.* The Stars all of them shine, yet one Star differs from another in glory, *1 Cor. 15.4.* and yet the most glorious amongst them, shines not like the Sun in his strength. Amongst the Creatures below some have a being, some have life but not sense; some have sense, but no motion; some have all these, but have no understanding. But amongst them all, is not found a greater inequality then there is amongst men, in their Outward estates, in their Endowments either of body, or mind, and in their Uses for Employment.

*Reasons* 1. That God may shew himself Lord of all, when no Creature can challenge any thing, but must enjoy only that which God is pleased to bestow upon it. See our Saviours Parable, *Matth. 20. 13.*

2. To humble men in the sense of their own defects, and make them thankful for what they enjoy above other Creatures.

Who, and where, are they that desire Parity? Are we not all Creatures, and consequently not to be Limited by our own wills, but by the Will of Him that hath made and disposed us in our several ranks as it pleased Him. And yet we see the greatest part of men are transported with that vain humour, which we cannot but condemn in others, To be unquiet in our own condition, because we are not Matches with other men; wherein if we could attain our desires, we would be as much troubled, because we are not their Superiours.

The Sun, as we see, being the greater light, is designed by God to the more eminent office, To rule the day; and yet the Moon, though lesse, and inferiour, hath an Office too, although much inferiour, To govern the night: and is thereby made useful and serviceable to the Earth, although in a lower place. Whence,

6. *Observe,*

## 6. Observe,

*Those which are of weaker abilities may notwithstanding be useful and serviceable for some kind of employment or other.* 6. Observe.

**S**uch as could not spin Purple or Scarlet or fine Linnen, were employed, notwithstanding, in spinning Goats hair for the Tabernacle, *Exod. 35. 26.* Nay, the very *Gibeonites*, that could be admitted to no higher service, did hew wood and draw water for it, *Josh. 9. 23.* The foot may support and carry the body, though it cannot direct it as the eye doth; and the Creatures that cannot serve us to till our grounds, or carry our burthens, as Horses, Oxen, and Asses do, yet may be made use of for some other service, as dogs to keep the house; or to be used for sport or the like: even those that seem altogether uselesse, or perhaps hurtful, yet have this use at least, by their variety to manifest the wonderful wisdom and goodnesse of the Creator.

As for men, those that have not abilities for government, may be made use of for servants, if not in the greatest, yet in the lowest offices; wherefore despise none: Seeing, 1. we cannot comfortably subsist without the performance of the meanest offices about us. 2. We know not to what degree of glory men of the lowest rank and meanest parts may be advanced hereafter.

The day (as being of most use for the dispatch of mens affairs) is first provided for, and yet God neglects not the night, but takes order that it should be governed too, although by the Moon, the lesser Light of the two. Whence,

## 7. Observe,

*God takes care for the Government of the Night, as well as of the Day.* 7. Observe.

**I**Ndeed, both the Day and Night are Gods, *Psal. 74. 16.* his Providence watcheth over both according to his promise, *Psal. 91. 5, 6.* & *121. 6.* Which he manifested to his people, in delivering them by night out of *Egypt*, and afterwards in their passage through the red Sea, *Exod. 14. 22.* As he did afterwards wonderfully manifest himself in destroying *Senacherib's* Host by night, *2 King. 19. 35.* yea many times he appears to his servants in visions of the night, as they are termed, *Job 4. 13. giveth songs in the Night,* *Job 35. 10.* and makes their reines to teach them in the night, *Psal. 16. 7.*

*Reasons* 1. He can do it, seeing the Light and darknesse to him are both alike, *Psal. 139. 12.*

L

2. And



2. And it is needful for him to do it, that he may keep the world in Order, which otherwise would soon be out of frame, if there were no care taken of the Night ; which we find by experience to be so fit a vail for all manner of villany.

Let it appale the spirits of such as make that the Covering for their lewd practices, *watching for the Twilight*, Job 24.15. Prov.7.9. and endeavour to hide their Robberies, Adulteries, and Drunkenness under a vail of darkness, as if God had onely reserved the day to himself, and abandoned the night to the Devil and his Angels : let all wise men walk with God in the dark as well as in the light, as those that must give account to God of all their Carriage, even of the very thoughts upon their beds in the night season, as well as of their works in the day.

The Stars *Moses* names only, that we may take notice of them also to be Gods workmanship ; but because they were ordained to no special use that men might take notice of, they are only named, though being Creatures in themselves worthy of admiration.

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VERSES 17,18,19.

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**A** *And God [set them]* The Sun and Moon he means, whereof he had spoken before, as the words ensuing do evidently declare, although it be more then probable, that the Stars withall be included, as giving some light unto the earth, and as it were, assisting the Moon in the Government of the Night.

*In the Firmament]* Whether he fixed them in several Orbs to be turned about with them as a nail in the wheel, or placed them to abide and move therein of themselves, as birds do in the Ayr, and yet regularly by a proper motion of their own, (which he might as well give to every Planet, as to the Orbe wherein it is supposed to be fixed) its not needful to be disputed at present. This only is certain, That where God set them, there they continue to this day according to his Ordinance, *Psal. 119.91.*

*To give light upon the Earth]* All that God had decreed was accordingly performed in every particular. Only in relating what was done, *Moses* omits one of the uses to which these Lights were designed, that they should be for signs, as being a use of lesse moment then the rest ; but howsoever that use also must be conceived to be implied, as being decreed by God as we have seen, though it be not here repeated. The Observations which might be raised from hence, have been handled already.

VERSE

## VERSE 20.

**L**et the waters bring forth] The word here used in the Original can hardly be expressed in any other Language ac- to the full force of it. It implies as much as to bring forth abundantly; but how can the waters which have no life in themselves bring forth living Creatures? These words then may be conceived to note, not so much either the efficient cause, by which the Fishes and Birds were brought forth, which is Gods own Decree and VVord, or the material cause of which their bodies were framed; for neither is water the matter of fishes bodies, nor the Aire of the birds, though the temper of either of them do most resemble those Elements: Onely by those words (*Let the waters bring forth*) is noted 1. the places where the fishes are produced; 2. There may be implied their waterish composition, in which they much resemble that Element which is Predominant in them. 3. There seems to be given to the waters a cherishing Power to nourish & maintain them, which seems to be far greater, then that which the Earth hath to preserve beasts, seeing the waters not only nourish the fishes, as the Earth doth the Beasts; but besides preserves their spawn, and so becomes as it were the womb in which it is cherished, till it be brought to perfection. Nay some conceive that some fishes are bred of muddy waters themselves as, Eels and some others, although the most kinds of them come of spawn.

*Moving Creatures*] Or Creeping as some render it; Indeed the word *Sheretz*, signifies any thing that slides away swiftly, either without distinction of their motion by steps; as Birds fly in the Ayre, Fishes swim in the Sea, and VVorms and Serpents creep on the Earth; or with so insensible a distinction of steps that it is not easily observed, as VVeefels and Mife are reckoned amongst creeping Creatures, *Levit. 11. 29.* Because, by reason of the shortness of their feet, going so near the ground, the motion of their feet is not so much observed as in other Creatures.

*That hath life*] Or soul. The word *Nephefch*, in the Original, comes from a word that signifies, to Breath, which is the first and last act of life. Now that fishes too, have a breathing life, although not altogether after the manner of other living Creatures, is not questioned; The same word is taken meerly for breath, *Job. 33. 4.*

In this description of the Creation of Fishes and Birds, *Moses* sets before us,

1. The Decree and Command of God, for their Creation, and therein,
1. The order in which they were created.
2. The manner of their Creation, in these words, *Let the waters bring forth.*



3. The Kindes of the Creatures to be produced ; Fishes, and Birds.

4. The Places in which they were either bred, or to abide ; the Waters and the Ayre.

2. The Execution or performance, of that which was decreed.

3. The blessing of God upon the Creatures that were produced.

In the whole course of this history of the Creation, we may take notice, how Gods works still go on forwards, towards a farther degree of perfection. First there is Created the rude masse, out of which all the Creatures were made ; Then the Heavens, vast, and Glorious Creatures, but without Life. Thirdly, the Herbs, and Plants, that have life indeed, but without motion. Fourthly, Creatures with Sense and motion, but without Reason. Lastly Man, with a reasonable Soule, Created after Gods own Image. Out of this Order which the Lord observed in the Creation of all things, we may

1. *Observe,*

1. *Observe.*

*Gods works alwaies are carried on towards Perfection.*

**A**S God carried on his Works in the Creation of all things, so doth he in the Renovation of them, by successive Generation, and propogation of the Creatures, in their kinds. In the Corn there is first the blade, then the stemme, after that the eare, and then the ripe Corn. In men first a rude masse, then a body perfected in all the parts of it, after that a living soul, exercising it self ; First in the life of a plant, in the womb ; then, of a beast in the infancy ; and at last of a reasonable Creature in the riper years. Thus God dealt in ordering the State of his Church ; first, he trained it up under the Pedagogie of the Law, teaching it by figures, and shaddowes of things to come, and exercising it much in Outward Ceremonious observances. Now, the vail being removed, it is taught by lively Oracles, opening unto us at full, the body of those things which were shaddowed out unto them, under types and figures ; and exercised in more Spirituall duties.

*Reason 1.* Because the state of all things is imperfect at present, and is therefore both capable of farther degrees of perfection, and fitt to be brought thereunto, that God might have this honour ascribed unto him, that his work is Perfect, *Deut. 32. 4.*

2. That men by the several steps of the perfections of the Creatures, which are found in one above another, might at the length ascend up unto God, in whom all perfections are to be found.

Let it both Quiet, and Raise up the Spirits of Gods Servants, when they look upon their present imperfections, both in knowledge, and every grace, *1 Cor. 13. 10.* Seeing 1. God Himself hath undertaken the work of our Renovation, who having all Perfections

fections in himself, can easily perfect what he hath begun in us. 2. And will do it, partly to make good his promise, *Phil. 1. 6.* partly, to the end for which he hath ordained us, that we might be without blemish, *Eph. 5. 17.* As well that the Excellency of his work in us might appear, as also that we might, by that means be fitted to enjoy an Holy and Everlasting Communion with Him. And let it not discourage us that the work goes so slowly on, and receives many interruptions; God is pleased to make us sensible of the difficulty of the work, that when it is perfected (as it shall be hereafter) we might not onely honour him Alone; but withal Honour him as a God, able to do all things, even those which surmount our hope and expectation.

2. Let all that are Godly imitate God, striving earnestly to go on, to perfection, both in knowledge, *Heb. 6. 17.* and in every Grace, *2 Pet. 1. 5. 6.* For which end God hath furnished us with sufficient means, *2 Tim. 3. 17.* Even that we might be perfect (in our measure) *As our heavenly Father is perfect, Matth. 5. 48.*

How God by gathering the waters into their Channels, had drained the Earth, and made it habitable, and presently furnished it with herbs and plants, as soon as it was capable of them, we have seen already: In like manner he deales with the waters, as soon as he hath gathered them together, he takes order, that they also shall be furnished with their Inhabitants. Whence,

2. *Observe.*

*God leaves nothing Empty that he hath made, but furnisheth all with his Store, and riches.* 2. *Observe.*

**T**HUS, when he had created the Heavens, he furnished them with stars, the Ayre with Birds, the waters with Fishes, and the Earth first with herbs, and Plants, and afterwards with beasts, and men: so that the Earth is full of his riches, and so is the wide Sea, *Psal. 104. 24, 25.* The reason whereof is, thereby to manifest both his All-sufficiency, and withal the riches of his bounry.

1. And will God then leave his Children empty, the vessells which he hath formed for himself? will God stock the whole world, and not stock his own Garden? hath God given his children hearts capable of Grace, and will he leave them barrain and empty of Grace? Surely the time will come, shortly, that every vessell shall be filled; and in the mean time, we shall not be utterly left empty and naked.

2. Let men be ashamed that delight in empty houses, or lands unpeopled, that they may dwell alone, *Isa. 5. 8. 1.* Houses were made for habitation, and Lands for Culture; and it is a fearfull plague threatned by God Himself, to leave both without inhabitants.



tants. 2. It is our shame to cause desolations, and discovers, not onely our weaknesse (as it doth Gods sufficiency, that he leaves all things full); but besides a disposition crosse to God, in the course of his Providence, to labour to make that empty, which he hath ordained to be replenished.

In casting our eyes upon that infinite variety of all the works of Gods Hands, we cannot but admire his infinite Power, to work all things, in All and out of All. If there be Nothing at all, he makes something; if there be something, be it never so deformed, and confused, be the nature of it what it will, God makes out of it, what he pleaseth; The glorious Heavens, and the Stars therein, all out of that rude lump; living plants, and herbs, and fishes, with life, and motion, out of the dead Sea, and Earth; so that nothing is hard to him which he purposeth to do. Whence,

### 3. Observe.

#### 3. Observe.

*God works all things, out of all things, and in all things, according to his good pleasure.*

**E**VEN whatsoever he pleaseth in Heaven, in Earth, and in all deeps, *Psal.* 135. 6. *All in all,* *1 Cor.* 12. 6. Is any thing too hard for the Lord? *Gen.* 18. 14. It must needs be granted that if he be Almighty, it is easy for him, who hath made all things, and that out of nothing, and hath still the same power in his hand, to make what, and when, and where he will; seeing He hath nothing to limit his power, but his own will.

1. Let men depend upon him at all times, and in all places, for all things; He is the God of the Mountaines, as well as of the Vallies, *1 King.* 20. 28. He can provide bread for his People in the Wildernesse, as well as by the flesh pots of *Egypt*; water in *Horeb*, as well as in *Elim*. Nay, flesh in the Wildernesse, without herds, or flocks, *Numb.* 11. Only trust in him at all times, *Psal.* 62. 8. and do good, *Psal.* 37. 3. and then thou shalt be fed abundantly.

2. Let us take notice of the weaknesse of mens power, in comparison of Gods; Their skill reacheth, every mans to the work of his own hand. One plants Vinyards, another sowes Corn, another feeds Cattail, as *Cain* and *Abel* did: and others are able to work the works of their own trade. But God alone doth all things Himself, and by his own Power, *Iob.* 42. 2. Now if a man were able to do all things, he cannot do all things every where, he cannot make all things out of Nothing, as God hath done.

It is worth our consideration, that God hath not onely Created such Variety of works, of sundry sorts, but he hath fitted them to places, answerable to their natures, the Fishes to the Sea, and the Birds to the Ayre, as he doth afterwards dispose of the beasts upon the Earth. Whence,

### 4. Observe.

4. *Observe,*4. *Observe.*

*God disposeth all Creatures, in such places, as are most convenient and agreeable unto them.*

**T**Hus he fixeth the Stars in the Heavens, carries the Clouds in the Ayre, appoints the waters for the Fishes, and the Earth for Beasts and men. And amongst men, fits the Ayre and soil, where they are bred, diversly according to the temper of their bodies; and that, as to make their dwellings delightfull and pleasant to them: so to make them thereby the more usefull, by the preservation of their health therein.

Let the Consideration of our disposition, and temper of our hearts direct us in the choice of the places of our abode. What should fishes do on dry land? Or beasts of the Earth, in the midst of the Sea? *David* in *Mesech*, *Psal.* 120. 5. The plants of the House of God can flourish no where, but in the Courts of God, *Psal.* 92. 13. God indeed can support and preserve *Iacob*, in Idolatrous *Labans* House, *Ioseph* in Egypt, *Elijah* in *Zarephath*, Saint *John* in *Patmos*, if he call or send them thither; only we are to feel some unquietnesse in such places as *David* did, *Psal.* 120. 5. And to long for our own dwellings with *Jacob*, *Gen.* 28. 21. Above all, for heaven prepared for us, *Joh.* 14. 2.

2. Let it Comfort our hearts in the expectation of those heavenly Habitations unto which God hath designed us, and for which he will fit us with bodies and minds answerable thereunto, Heavenly and Holy, according to his promise, *Eph.* 5. 27. *1 Cor.* 15. 49. Onely for the present he cloaths us with earthly Tabernacles fitted to the Earth, in which we dwell, and Spirits both Earthly and sensuall, in a great part, according to the Condition both of our estate and place, in which he hath thought fit to continue us for a while.

The first Creatures that received breath and life of all that God had made, were the Fishes and the Birds, and they received it, as we see, together with their Being, by the Will and Decree of God. Whence,

5. *Observe,*5. *Observe.*

*Breath and life are the Gifts of God alone.*

**I**N his hand is the soul of every living thing, and the Breath of all mankind, *Job* 12. 10. and he giveth breath to the people upon the Earth, and Spirit to them that walk therein, *Isa.* 42. 5. Even to all life and breath and all things, *Asa.* 7. 25. And that 1. Because he hath onely life in himselfe, *Ioh.* 5. 1. Because its fit for him to keep the disposing of that in his own hand, as well that all



all may acknowledge so great a benefit in him alone, as that he may govern and order all things according to the Counsell of his own Will, having in his own Hand, Power to kill and to make alive, *Deut.* 32. 39. By giving and taking away Breath and Life at his own pleasure.

1. Let every man be carefull to preserve in any Creature so precious a gift; for why should he take away (unlesse it be by warrant from God) that which he cannot give, nay that which all the Princes in the world cannot restore? A good man, (saith *Solomon*) regardeth the life of his Beast, *Prov.* 12. 10.

2. Let every man glorify that God in whose Hand his Breath is, *Dan.* 5. 23. And walk in fear before him, who can more easily take it from him, then he gave it at the first; who can trouble us, if he do but hide his face, and if he call for our breath, we die, *Psal.* 104. 29. Nay, is able not onely to take away this Temporal Life, which is but for a moment, but our Eternal life also, *Matth.* 10. 28.

3. Let it teach us to abase, and to despise all mans works in Comparison of Gods. Men sin deed, can make Pictures and Statues, but cannot give them breath; can set Flowers, Plants, and Trees, but cannot give them life by which they may grow; can sow corn, but cannot make it take root: may beget Children, but God must breathe in them the Breath of Life, that they may become living soules: and as he must Give, so he must preserve it too, so that in him we live and move, *Act.* 17. 28.

We have already taken notice of sundry Creatures, which God made in Heaven and Earth: If we add unto them the various kinds of Fowls, and especially of Fishes which we have now in hand, and of the Beasts and creeping things which are mentioned afterwards, we cannot but stand amazed, and be filled with admiration. and may,

#### 6. Observe,

6. *Observe.* The variety and diversity of Gods Works is Infinite, even to Admiration.

SO that *David* seems to be ravished with observation of them, *Psal.* 104. 24. As all men must needs be that shall take notice, of the infinite and diverse kinds of them, the variety of their shapes, and diversity of their parts, difference of their qualities and properties, multiplicity of their severall uses and operations: so that they shall find all expressions too short to manifest their admiration at the wonderfull Wisdome of him that made them.

The flying of the Fowles above the Earth in the open firmament of heaven, we see is founded upon Gods Decree, and consequently their severall motions must needs be guided and directed by his Will,

Will, seeing whatsoever moves by his Power, cannot but move within the Limits of that Will. So that from this particular, we may in generall,

## 7. Observe,

*The Motion, as well as the Being of every Creature is Ordered and Limited by the Will and Decree of God.*

## 7. Observe.

**I**T is impossible that it should be otherwise, if in Him all things live, and move, and have their Being, as the Apostle affirms they have, *Act. 17. 20.* For then they can move no farther nor longer then he supplies them with ability to move; and therefore they can only move when, whither, and as long as he will. Neither doth this derogate at all from Gods Majestic, that he abaseth himself to take care for such trifles, as the hopping of Birds from one branch to another. The Queen of *Sheba* was ravished, and astonished, at *Solomons* Wisdom; when, among other things, she beheld the sitting of his servants, the attendance of his Ministers, and their apparel, and the like, *1 King. 10. 5.* No, it infinitely commends Gods goodnesse, that he abaseth himself to look upon things that are below, *Psal. 113. 6.* that he takes care for *Oxen*, *1 Cor. 9. 9.* feeds young Ravens, *Psal. 147. 9.* and remembers every Sparrow, *Luke 12. 6.* And his VVisdom, that he can comprehend all these things without distraction. Nay, if we acknowledge, that God makes provision for every Creature by which it is sustained, *Psal. 145. 16.* we must needs confesse, that he must give order, for their Motions, and Use, for which they were Created, and are still supported, whereby the honour of God is as much advanced as by their Creation.

Let it quiet all our hearts, and put away all fear of harm from any Creature; which cannot hurt us, seeing it cannot move without the Will of our heavenly Father, and therefore shall not move to hurt those, whom God will preserve, *Isa. 54. 16, 17.* as we see in the motion of *Jeroboam's* arm, which was dried up, when he stretched it out against the Prophet, *1 King. 13. 4.* and in the case of *Daniel* in the Lions Den. Seeing we know God takes such care for his children, that he numbers their very hairs, *Luke 12. 7.* and engraves them upon the palms of his hands, *Isa. 49. 16.* and is as tender over them as over the apple of his own eye, *Zach. 2. 8.*

M

VERSE



## VERSE 21.

**G**reat Whales] Or, Dragons, as the word in the Original signifies in some other places of Scripture. A Whale is called Leviathan, Job 41. 1. & Psal. 104. 26. from *La-wah*, which signifies to cleave unto, because his scales are shut so close together, Job 4. 7. The same name is figuratively applied to signify men of great power; as Pharaoh, with the Captains of his host, are called *Leviathan*, Psal. 74. 14. and so is *Nebuchadnezzar*, Isa. 27. 1. Of huge bulk of bodie, that which many have seen with their eyes cannot but astonish them; but many things that are written of them are incredible.

*According to their kind*] Different in Nature, and form; and continuing so by the Law which the God of nature hath established amongst those unreasonable Creatures, which withholds them from mixing themselves with those of another Kind, with which notwithstanding they converse daily.

In the Execution of this Decree, we see, as we have done in the decrees passed before, the Event answerable to it every way. In the relation whereof, the Holy Ghost, omitting the rest, singles out one most remarkable above them all for the huge bulk of the body, and may thereby give us occasion to,

## 1. Observe,

## 1. Observe.

*The Eminency of any Creature ought especially to be observed for the magnifying of the work of the Creator.*

**S**O God Himself sets out unto Job his Greatness and Almighty Power, by reckoning up the most eminent of his Creatures, setting out *Leviathan* and *Behemoth*, by the vastness and huge bulk of their bodies, the Horse by his Courage, the Peacock and Ostrich by the beauty of their Feathers; the Lion, and the Unicorn, and the like, by their several eminencies, that Himself the Creator of them might be the more admired in them.

This is now the Second time that we find the greatness of the Creature mentioned. Before we had *Great Lights*, now we have *Great Whales*: But in the Creation of Man, we have him (though the most excellent of all Gods visible works) marked onely by this, That he was Created *after Gods Image*. Whence,

## 2. Observe,

2. *Observe,*2. *Observe.*

*Many other Creatures excell and go beyond man in outward things.*

**T**He Heavens, and Stars, go beyond him in brightnesse; both they, the Earth, Seas, Mountains, and divers other Creatures in Bignesse: The Lion in fiercenesse of Courage; the Horse, Oxe, and divers other Creatures, in Strength; some one Creature or other in every sense; The Birds in Swiftnesse, the very Flowers in Beauty.

Let not the strong man glory in his strength; how many Creatures excell all men that way? Nor the rich man in his wealth; the Earth is richer then all the Princes of the world. Nor the fair in their beauty, and the like; neither let any man delight in, or affect any of these; *Jer. 9. 23.* Only wisdom is that by which man excells all creatures, *Job 35. 11.* and Holinesse and Righteousnesse, that by which one man excells another, *Psal. 16. 3. Prov. 12. 26.* Let only these be our desire and delight.

God, who had appointed birds to flye in the open Firmament, withall mentions their wings, wherewith they flye, in the description of their Creation. The fishes that are appointed to move swiftly, or slide through the waters, are furnished with finnes, which are unto them instead of wings, by which they move swiftly in the waters, as the Birds do in the Ayr, although they be not expressly mentioned, in this place; as the wings of the Fowles are. Whence,

3. *Observe,*

*God furnisheth every Creature with Parts, and Abilities, needful for the Nature of it, and use, to which he hath assigned it.*

3. *Observe.*

**T**His truth experience makes evident to us in the surview of every Creature, but is most clearly discovered, if we duly weigh the composition of mans body, with the infinite variety of the Parts thereof, and correspondence of every part, to the several faculties of the Soul, for the Use and Service whereof they were Ordained, which hath moved even Heathen men to admire at the Power, Wisdom, and Goodnesse of the Creator.

We need not doubt then, but that the same God, who hath manifested so much Wisdom, and Goodnesse, in furnishing the natural bodies, not only of Men, but of all Creatures, will much more take care, that the Church, the mystical Body of his own Son, may be fully supplied in every part thereof, according to the effectual working of the Measure in every Part, *Ephes. 4. 16.* He that hath given wings to the Birds, to sport themselves withall, in the Ayr,



will not deny means to the Soul of man to raise up it self from Earth to Heaven, to enjoy God, and have the conversation of it in Heaven: Till Bodies and Soules be carried up thither to be ever with the Lord, *1 Thess. 4. 17.*

What was the Matter, of which the Bodies of the Fishes and Fowles are composed, is not expressed; whatsoever it was, considering the infinite variety of Plants, and Herbs, wherewith the Earth was furnished in the former dayes work; and here, of Fishes, and Fowles; and in the next day following, of Beasts and Men, all drawn out of the same Principles of Composition; the wonderful Power of God must be looked upon, with astonishment, who draws such infinite variety, and diversity of Creatures, of severall Kinds, Shapes, and Natures, out of the same materials. Whence,

4. *Observe,*

4. *Observe.*

*God can, and doth, out of the same masse draw out infinite variety of severall shapes and natures.*

**O**F this truth, again, all the works of God yield abundant and manifest proofs, not only in their first Creation, but in the constant course of Propagation of the Creatures. The same matter in the framing of mans body yields strange variety of the Parts and members of the body, diversified in shape, nature, and use, consisting each of them of many dissimilar parts. And in the sustentation and nourishment of it, the bread yields blood, spirits, flesh, veins, sinews, skin and bones. Men indeed can make out of the same Timber, Iron, Stone, or Clay, divers vessels or Instruments distinguished in form and use: But, out of the same Substance, to draw out so many different natures, can be the effect of none other but a Divine power.

All those works, even the Fishes of the Sea, and Fowles of the Ayr, God after he had made them, he looks back upon, and pronounceth this censure of them all, That they were Good. Now out of this regard that he had to the works of his hands, we may

5. *Observe,*

5. *Observe.*

*God respects, and takes special notice of all, even the meanest of the works that he hath made.*

**R**Avens, Sparrowes, the very grasse, that is to day, and to morrow is cast into the oven, *Matth. 6. 30.* to support, feed, and direct, and order them according to his Will; and this he doth, 1. Out of his Goodnesse and Faithfulness, for he is a faithful Creator, *1 Pet. 4. 19.* 2. And withall out of Necessity, least otherwise he should have Created them in vain, seeing they must needs perish,

rish, and come to nothing, if they be not supported by his hand.

1. Let the meanest, and those which are neglected and despised by men, depend upon his care and Providence; the Children of the needy, whom Christ shall Judge and Save, *Psal.* 72. 4. The hungry, Prisoners, Blind, Bowed down, the Fatherlesse and Widdows, *Psal.* 146. 7, 8, 9. Whom God takes care of, relieves, contends for; and sometimes from the dunghill advanceth to high places, *Psal.* 113. 7, 8. Much more those that he hath chosen, to be partakers of his Glory hereafter, even poor *Lazarus* himself, *Luke* 16. 22.

2. Stoop to the poore, and such as are despised of men: Oppresse them not, *Prov.* 22. 22. *Job* 31. 13. 21. Contend for them, *Job* 29. 12. Cherish them, *Isa.* 58. 7. Consider them every way, *Psal.* 16. 1. Remembring that they are such as God Himself careth for, that they bear his Image, and are abased by the same God, who hath advanced us, may perhaps be higher in Gods esteem, richer in Grace at present, and our Companions and equals in Glory with Christ for ever hereafter.

All these Creatures that he had made, God doth not onely look upon after he had made them, but besides approves and sees them even the meanest of them to be good. Whence,

#### 6. Observe,

*Even the meanest of the Creatures, that God hath made, are Good.*

6. Observe.

**N**ot onely in their Being, but besides in relation to God, as they serve to advance his Glory, as being the effects of his VVonderfull Power, VV wisdom, and Goodnesse, which are manifested in them, so that all his works praise him, *Psal.* 145. 10. 2. In themselves as they are all of them perfect in their kind. 3. In relation to the rest of the Creatures unto which they are profitable and serve for some use or other, especially unto men which if we discern not, we must impute to our Ignorance; and if, instead of usefull Instruments, they prove dangerous or hurtfull unto us, we must lay the blame upon nothing but our sin.

Let us herein set Gods VVorks before us for our pattern, let us put our hand to nothing, but that which may find and approve and delight in as good; such let all our thoughts, our words, & works be, yea even our very sports & pastimes, all of them ordered by a right rule, and directed to some profitable end, for the good both of our selves and others, especially seeing, we know we must passe an account of them before God hereafter.

The last Considerable circumstance in the Creation of Fishes and Fowls, is his blessing for increase and propagation; wherein may be considered, both the blessing it self in their increase and multiplying



multiplying all of them in their severall kinds, and the measure of it, till they filled the Sea.

VERSE. 22.

**A** *And God blessed them*] Not declaratively, as *Isaac* and *Jacob* blessed their Children; nor Petitionally as *Rebeck's* friends blessed her, *Gen.* 24. 60. And as they blessed *Ruth* cap. 4. 11, 12. But effectually; God decreed, and bestowed a blessing upon them to make them fruitful. But why are the Fishes, and Fowles blessed, and neither any Creature that was made before; or the Beasts that were Created after them? Questionlesse, God blessed them too, that is both decreed their Continuance in the Natures and Uses, and ordained the propagation of them in their kinds, as many of them as needed to be multiplied; as the Herbs, and Plants, and Beasts. So that the question cannot be, why God did not bless them, but why *Moses* passed over their blessing in silence, which it were too much boldnesse curiously to inquire after; Although we may see some probable ground, why Gods blessing upon Fishes and Fowles is expressly mentioned, for the largenesse of it; for no Creatures multiply faster then fishes and fowles. As likewise that the blessing upon man is expressed for the eminency of his person: the blessing upon other Creatures, he leaves us to suppose, but forbears to mention, for brevity sake.

*Saying*] Not that God uttered the Blessing vocally (especially to the Fishes and Fowls that could not understand it, but that he decreed and willed it only.

God then having created the Fishes and Fowls, that they might be continued in their kinde, bestows upon them this blessing of fruitfulness. Whence,

1. Observe,

1. Observe,

*Fruitfulness is a Gift bestowed onely by God himself.*

**E** Specially the fruitfulness of men, for the fruit of the Womb is his reward, *Psal.* 127. 3. Whence it was promised to *Abraham* as a special blessing, *Gen.* 13. 16. and 22. 17. Yea the fruitfulness of the Earth and cattel, is a gift from him alone: it was Gods prospering Hand, that *Isaac* had an hundred fold encrease of that which he sowed, *Gen.* 26. 12. Wherefore he promiseth it, *Deut.* 7. 13. and bestowes it on men especially, *Psal.* 113. 9. And withholds it at his pleasure, *Gen.* 30. 2. As he doth from the Earth and cattel, as appears by the Curses threatned, *Deut.* 28. and *Levit.* 26. Good reason it should be so, both that the greatest of all outward

outward blessings that can be bestowed (for increase is the riches of the world) might be reserved in his own hand, that for them men might honour and serve Him. And secondly, because both Creation and Propagation (which therefore is called Creation, *Psal.* 104 30.) are both the effects of the same power and Consequently can be bestowed by none but by God alone.

Let all men then seek the blessing at Gods Hand by prayer, the fruitfulness of our bodies, as *Isaac* did, *Gen.* 25. 21 and *Hannah*, *1 Sam.* 1. 27. And expect it from him by Faith with *Abraham*, *Gen.* 15. 6. And the fruitfulness of our grounds and cattel promised to us in a course of Obedience, *Deut.* 28. 5. And return all the praise and thankfulness, for such mercies to him alone, as *Jacob* doth, *Gen.* 33. 5. 11. Which his people were Commanded to do in offering the first of all their increase to Him, accounting the fruitfulness of all things, amongst his gifts and wonders, as *David* doth the framing of his body, *Psal.* 139. 14.

The name (Blessing) both here, and in many other places of Scripture, is taken for the blessing of fruitfulness, as if that were the most eminent of all Blessings. Whence,

## 2. Observe.

*Fruitfulness in the Creatures is a speciall blessing of God upon them.* 2. Observe.

**I**T is indeed a blessing, of the same nature, with many other blessings in outward things, such as God for mens sins may justly turn into a Curse, as he threatens wicked men, that they shall be fruitful to their own judgment; either bringing forth children to the murderer, *Psal.* 9. 13. Or wicked children to their own shame, *Prov.* 10. 1. Or perhaps to the hazard and losse of their own lives, as it fell out to *Senacherib*, *2 King.* 19. 37. But yet in itself a special blessing; As yielding untous, 1. That which is of greatest value on the Earth, living Creatures, which in a due estimation, are more worth then all dead treasures. 2. A blessing of that nature, that by it the Earth subsists, which would soon decay, if by propagation and fruitfulness of the Creature, it were not preserved and renewed from day to day. Yea by the fruitfulness of the soil, the King himself is supported, *Eccl.* 5. 9.

Esteem it so, not only the fruitfulness of the fields, when they fill our Garners with their increase, of which the Fool made so much account, *Luk.* 12. 19. Or of our flocks, when our sheep bring forth ten thousands in our streets, *Psal.* 144. 13. But much more the fruitfulness of our own bodies, when our Children stand like Olive Branches round about the Table, *Psal.* 128. 3. Our Sons are like plants grown up in their youth, and our Daughters



Daughters as Corner-stones polished, *psal.* 144. 12. It is incomparably a greater blessing, to be the Father of Many Children, than to be the Lord of many flocks. Let us never fear (as most worldly men do) that they will begger us; he that gave them life, will not fail to provide them food; and he that bestowed on them their bodies, will give them cloaths to put on. No man was ever beggered by his Children, but such as breed them up to be unprofitable, both to themselves and others.

God would have the Sea stored, and filled with fishes, and yet he Created not at the first so many as might fill it, at that instant, no more then he furnished the Earth with men, and Cattel; but appoints that to be done in time, by a suckessive propagation, and multiplication of the Creatures thereby, in their several kinds, whereof themselves must be the Instruments. Whence,

### 3. Observe,

3. Observe. *Though the blessing of Propagation be from God alone, yet it pleaseth him to make use of the Creatures as his Instruments.*

**T**His course God hath constantly observed, from the beginning to this day, unlesse it were onely in the Conception of our Saviour Christ, by the Blessed Virgin. He Himself indeed is the Father of all Creatures, and he gives strength to conceive seed, and that sometimes beyond the ordinary course of nature, as he did unto *Sarah*, and *Elizabeth*; but yet so that they conceived seed by their Husbands. Now this Course God holds, 1. That by this meanes the Creatures might be the more firmly united in love, and every one of them might be stirred up to provide for his own flesh. 2. That the Power of God might be the more manifested in the weaknesse of the Instrument, which propagates life to another, which it neither had from, nor can continue in it self.

When we Consider the vastness of the Sea, we can never sufficiently admire the infinite power, that appoints it to be replenished with fishes. This indeed hath been a great vanity and folly, for any man to undertake, as work beyond his power, but God undertakes and performs it. Whence,

### 4. Observe,

4. Observe, *There is nothing so Waste or Wide, but God can easily Furnish and Fill at his Pleasure.*

**A**S he hath done the whole Compasse of the Earth with Herbs and Plants, yea, with Men and Beasts. The Sea with Fishes, the Heavens, of such an incredible extent, with Starres,  
1. Seeing

1. Seeing he hath abundance of Spirit, *Mal. 2. 15.* which enables him to create Millions, as easily as to create One. 2. Because he created nothing in vain, but proportioned, in his Infinite Wisdom, the works which he made, according to the measure of the Creatures that should store it; seeing we account it folly in men to build a Large House for a Small Family.

Let all men depend on Him for sufficiency; He that stored the Earth, the Sea, and the Heavens, shall we doubt whether he can furnish one of our poor Cottages? fill every one of our bellies? provide Portions for a few of our Children? Or shall we fear that he who satisfies the desire of every living thing, will neglect his own, or encrease his Family beyond the portion of his provisions? There remains even in the best a Leaven of Atheisme, by which we are prone to measure God, according to the scantler of Men. *Moses* himself doubts, where God can find means to fill the bellies of six hundred thousand men with flesh, *Numb. 11. 21.* but if God undertake, we see he makes it good. Out of the same heart of unbelief it is, that we are questioning what we shall eat or drink, or put on, *Matth. 6. 31.* As if he that made this world out of nothing, could not as easily have made and furnished a thousand if he had thought it fit. Nothing shall be left empty of all that he hath made; only our unsatiable desires, which he never made, he never promised, nor intended to fill.

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VERSE 24.

**L***Et tbe Earth bring forth]* Or, cause to come forth, as it were, out of the womb. A phrase that notes rather the place wherein, than either the Efficient, or Material cause, or Manner in which they were produced. As for the Manner, it was meerly Supernaturall by a work of Creation, in which the Earth could have no efficacy at all, it being an Act of Gods immediate Power alone. The Matter of which they were Created, was, in all probability, taken out of the Earth; as we see afterwards the Body of Man was: but that is more then this phrase implies, which notes onely, Out of what they were produced, which was out of the Earth; and Where they were to abide.

*The living Creature]* Plants and Herbs, we know, are said both to Live and Dye; but because that is but an imperfect life, as wanting the two main faculties in which Life is exercised, Sense and Motion; therefore those Creatures that enjoy that more perfect life, exercising those faculties, are termed by an eminency, *Living Creatures.*

*After his Kind]* By which, as they were distinguished in their first Creation both in Form and Nature; so, they here ordered and

N

appointed



appointed by God to continue to the worlds end, distinct one from another in their successive propagation, by which they were to be multiplied.

*Cattel*] The word *Behemoth*, which *Moses* useth in this place, as some think, signifies most properly the greater kinds of Beasts: But we find it generally (when it is put without any addition) used for any kind of four-footed beast. But in this place it seems to be set in opposition against the beasts of the field, and therefore is conceived to signify tame Beasts, which men keep about them in their Grounds or Houses, for Food, Labour, or Pleasure.

*Beasts of the Earth*] Wild Beasts; called *Beasts of the Earth*, because they are not within any Inclosures, but have the wide earth to range in at their pleasure. As for the name *Caijah*, by which they are called in the Hebrew Language, it is derived from a word that signifies to live; whether it be given them for their Liveliness, in which many of them surpass tame beasts; or because they are many of them beasts of prey, and are nourished by other living Creatures, it is not much material.

Why God made not the Beasts with the Birds and Fishes on the fifth day, but made them on the sixth day, together with man, it is Curiosity to enquire, God had power to make What, and When, he would; and is not to be accountable to us for any of his actions, or for any Circumstance of them. It is enough to stop all mens' mouthes, That it pleased him so to do. Yet we may probably guesse, that seeing Beasts were nearer to men in their dwelling, God was pleased to make them together, which were to dwell together. Onely we are to take notice, that the Beasts were produced out of the earth, out of which (as we shall see by and by) the Body of Man was taken too. Whence we may,

#### 1. Observe,

#### 1. Observe.

*Man and Beasts are of near Alliance.*

**O**F one Common Parent, the Earth, in respect of their bodies, even of the same Substance, nourished by the same food, confined, at the least at present, to the same habitation, and to be resolved with them into the same dust of which we were made; so that we may say unto the worm, *Thou art my Mother and my Sister*, Job 17. 14.

Let us then blesse Him that hath put so great a difference between them and us. 1. In Nature, having given men wisdom and understanding, which he hath denied unto the Beasts of the field, Job 35. 11. 2. In our advancement, who hath put them under our feet, making them our Vassals, and us their Lords, Psal. 8. 6, 7. 3. In our Spiritual estate, in making us at present members of his Son, and thereby his Children by Adoption, and heires of his glory.

ry. Let it please us with our Condition; encourage us to his service, who hath so highly advanced us; abase us in our thoughts and esteem of our selves; and move us to Mercy and Compassion even to the beasts, upon the consideration that they also were Creatures framed by the same powerful hand of God: which prevailed with Job in another case, Job 31.15.

The Earth is here commanded by God, to bring forth the *Living Creature, after his kind*: not by any power that it had in it self to give life to other Creatures, which it had not in it self; but by the Power and Will of God, who appointed and decreed it. And shall not the same Will and Decree of God, that produced living Creatures out of the Dead Earth, cause the same Earth to yield up her dead, and the Sea her dead? Rev. 20.13.

The difference between the Creation of Beasts and Man cannot be passed by without speciall observation. Mans Body was indeed taken out of the Earth, as well as the Bodies of the Beasts; but his Soul was not from the Earth, but from Heaven. But in the Creation of Beasts, the Body, and Soul or Life, is wholly out of the Earth; for the Earth is Commanded to bring forth the Living Creature, that is, the Creature, with the Life thereof. So that we find no Original of the Soul, or Life of the Beast, but from the Earth onely. VVhence,

2. Observe,

2. Observe.

*Beasts are wholly Of, and Out of, the Earth.*

**T**Heir Life or Soul is in their blood, *Levit. 17.11.* and thence it is that all their motions are wholly Earthly, and after Earthly things, and all the Operations of their Soules, in Nutrition, Motion, or Sense, exercised meerly by Bodily Instruments. And in their very dissolution their Spirit goes downwards to the earth, from whence it was at the first taken, as *Solomon* tells us, *Ecc. 3. 21.*

VVere it not then a foul shame for Men, endowed with understanding, to imitate Beasts, and to take them for their pattern? Surely men, that understand not, are like the Beasts that perish, *Psal. 49. 20.* whose wisdom is sensual and earthly, *Jam. 3.15.* Their mind only upon earthly things, *Phil. 3.19.* by which they corrupt themselves as brut beasts, *Jude 10.* becoming wholly sensual, *Jude 19.* walking altogether by Sense, and not by Faith, as Gods Children either do, or at least should do, *2 Cor. 5.7.*

By the VVord and Decree of God both the tame and wild beasts, and every creeping thing, were Created. VVhence,

N 2

3. Observe,



## 3. Observe,

3. Observe.

*All the Beasts on the Earth, being Gods Creatures, are Gods  
Store, and at his Command.*

**E**VEN every Beast of the Forrest, and the Cattel upon a thousand hills, he justly challengeth as his own, *Psal. 50. 10.* he lends forth his Spirit and creates them, *Psal. 104. 30.* he opens his hand and feeds them, *ver. 27, 28.* and he gives out his Word and commands them; and orders all their goings, directing them to execute his VWill : as appears in the example of the two she-Bears, *2 King. 2. 24.* and she-Lion, *1 King. 13. 24.* and the Lions in the Den, *Dan. 3.*

Let us then ascribe all the store that we have, unto God; 1. Looking upon it as a gift from God, as *Jacob* doth, *Gen. 31. 9.* and made fruitfull, and usefull by his blessing, *Psal. 144. 13, 14.* 2. Seek all at his hands. 3. And serve and honour him with all that we possesse, yea, with the first of our increase, *Prov. 3. 9.* 4. And use all that we have according to his direction; in Mercy towards the Creature, and in a way of sobriety to our selves.

## VERSE 25.

**A**ND God made] Though God had commanded the Earth to bring forth the Creatures, yet it was his own Power, giving efficacy to his Will, and Word, that was the onely means by which they were produced. This making of the Creatures, was not by means, according to the course of nature, but the Creating of them without means, supernaturally by the power of the Creator. VVhence,

## 1. Observe,

1. Observe.

*God not only Decrees and Commands, but Performs and Brings to effect, whatsoever he wills.*

**I**F he command *Moses* to do any thing, he shall not lift up his hand in vain, but the stretching out of it over the waters shall turn them into blood; the Ashes of the Furnace, by sprinkling them into the Ayre, shall turn in Sores and Blains upon mens bodies; his Word alone shall bring forth Frogs and Caterpillers, Murrain upon the Cattel, Hail and Lightnings from Heaven, Darknesse upon the Land, and Death upon the first born. And this God doth, not onely in extraordinary miraculous works that are Supernatural, but even in those that are according to the course of

of nature. He decreed that Summer, and Winter, Eating, and Harvest should not cease; while the world lasted, and we see they continue to this day. He commanded their Propagation and sustenance, and they continue according to his Ordinance unto this day, *psal. 139.* Living, Moving, and having their Being in him, *Act. 17. 28.* And by his Word our food gives us nourishment and strength, *Dem. 8. 37.* Nay, he wills our Sanctification and Holy conversation, and he works in us both to Will and to do, *Phil. 2. 13.*

Let this Consideration, stay up and support the hearts of Gods Children: whatsoever God hath engaged himself, unto by his Word and Promise, he will not fail to bring to passe, to give Grace at present, and Glory hereafter, *psal. 84. 11.* For he speaks Righteousnesse, *Isa. 45. 16.* Never look either upon the weaknesse of the Meanes, or the greatness of the work; but look upon the Power, and Truth of him that hath promised it: It is Gods Word and it shall stand when Heaven and Earth shall fail. And let this bear up our spirits, when they are sinking under the sense of our weaknesse; Indeed, without Him we can do nothing, *Joh. 15. 5.* But as he can do all things, *Joh. 1. 3.* So, in him that strengtheneth us, we shall be able to do all things, *Phil. 4. 13.* And he will work in, and For us, *Isa. 26. 12.* Only let us undertake nothing in our own strength but all in the Power of his might.

That which might be observed, out of the particular enumeration of the Creatures, which God made, we have taken notice of heretofore; as also of the Execution of the Decree, and answerableness of it, in all things, according to that which he had appointed.

There follows in the last place, the Creation of Man, the last, and perfectest, and the Crown, and Glory of all Gods visible Works; for that cause described more at large, and with more variety of Circumstances, then any of the rest, and Consequently more needful to be attended, and more carefully enquired into, by us, especially seeing withal it more nearly concerns us.

VERSE. 26.

**L**et there be Light, Let the waters be gathered, Let there be great Lights. Here he puts as it were, his own Hand to the work, and in a sort, encourageth himself, to undertake it, as if he had an hard task to undertake; so if we may speak of God (as the Holy Ghost here represents him) after the manner of men.



*Us*] He meanes the three Persons in the Trinity, whence it is that *Elihu* calls him, God my *Makers*, *Job* 35. 10. as the Originall hath it; and the Psalmist in like manner, *Let Israel rejoyce in his Makers*, *Psal.* 149. 2. Thus we have represented unto us, a Consultation before hand, a Counsell of Gods advising, and resolving upon the Creation of Man that our hearts might be raised up, to the Expectation of some extraordinary work to follow. Unusually Counsels, are the forerunners, and foundations of great Actions to ensue.

*Man*] The name of the kind of man, not of the person of the first man. And the word *Adam* signifies properly, Red or Red Earth, pointing at the matter of which mans body was framed. The same Word is sometimes used to expresse the base condition of man, as *Psal.* 62. 9. That which we render men of low degree, are vanity, and men of high degree, are a lye, is, in the Originall The Sons of *Adam*, are vanity, and the sons of *Jsh* a lye.

*In our Image*] That is, A resemblance and Answerableness to our nature; And it is worth our observation, that this term Image, is put in the singular number, Implying that these (Us, that is the Three Persons, that are brought in here consulting together) have but one Image, that is, but one Nature: of which, Man is in some sort partaker, *2. Pet.* 1. 4. This Image of God in man some conceive to comprehend three things. 1. Mans nature, by which he was made a reasonable soule, and therein resembled God in his Wisdom. 2. His Uprightness by which he was, in some degree, answerable to God in Holinesse. 3. His State, in his Dominion over the creatures, wherein he may be conceived, to be answerable to God in Dominion, and Sovereignty. But, if we speake after the manner of the Scripture, the Image of God in man, seems most properly to imply his Resemblance, not so much in his Nature, as in the Rectitude and Holinesse thereof; for, now the Image of God in man is defaced, yet the reasonable soul and the faculties thereof continue still, though much empaiied. And the renovation of Gods Image in us, is in Righteousnesse and Holinesse, *Eph.* 4. 24. Whereunto if we add knowledge, *Col.* 3. 10. (by which the Apostle understands, not naturall Reason, or understanding; but the Supernatural Knowledge of Heavenly things) we have the full Character of Gods Image, as it is expressly called in both these places. Besides, when *Adam*, *Gen.* 5. 3. is said to beget a Son in his own Image; he begat not an unreasonable, but onely a sinful, Creature. So that Gods Image, in which man was Created, must needs consist, if not solely; yet, especially in the Rectitude of his Soul, and of the Faculties thereof, both the Understanding, and Will, and Affections. Although it must needs be granted, that man drawes nearer to God then any other creature doth, in his Dominion over Gods VVorks, in the Majesty of his Person, and in the Natural Abilities of his mind.

After

*After our Image*] Some conceive that Image, and Likeness, import the same thing. Others conceive, that by Image is meant such a Likeness, as may leave in Man a resemblance of God, in some proportion. Others think that Image, imports a resemblance of God in mans Natural abilities, of Wisdom, and Understanding; and Likeness implies his Supernatural Abilities, of Wisdom and Holiness, which were given him above Nature.

*And let them have Dominion*] That is Authority, and Power to Rule, Command, Order, and dispose, and make use of them, as needfull occasions shall require, which the Psalmist, in a significant phrase, calls putting under our feet, *Psal. 8. 6.* So that the fear of man is upon them, as God Himself speaks, *Gen. 9. 2.* Of which still we have, in many things experience at present, but was more generall, at the first, in mans Innocency, and more perfect. This Dominion must be understood, not to be Absolute; seeing it descended not, by any naturall right, but being of free gift, must be limited by the will of him that bestowed it; that is, in ruling over them, in Love, and Mercy, for their good, and preservation; for which he was trusted with that Power over them.

*Over the Fish of the Sea*] The Extent and Limits of this Sovereignty, by which it is bounded, are expressed in the next place. In Heaven he hath nothing to do, the Creatures there are for mens service, but not under his Command, which is Limited to be over the Creatures here below, and is extended not only to Fishes, Fowls, and Beasts; but to the Plants also, and Herbs, of which he hath commission to make use, for his food, *ver. 29.* but because that Grant is extended to the beasts also, it is passed over here in silence, where that power, which is given to Man alone, is onely expressed.

In this history of the Creation of Man, the Holy Ghost sets before us, as he had done formerly, in the history of making the rest of the Creatures.

1. Gods Decree, wherein we have.
  1. The Author thereof, the three Persons in the God-head.
  2. The manner of their proceeding, by way of Consultation.
  3. The work appointed to be made, which was Man.
  4. The fashion after which he was to be made, After Gods Likeness, and Image.
  5. The estate in which he was to be placed, To be Lord over all Gods works here below.
2. We have the Execution of this Decree, and therein is expressed,
  1. The perfecting of the Work, Man was made, in all things, as God had Decreed to make him, and that in both Sexes, Male, and Female.
  2. The



2. The Blessing of God upon Man, after he was made.

3. His Investiture into his Sovereignty.

4. The Allowance of provision for the Support of man and beast.

**T**He Order, and Place, in which man was Created, which was after the rest of the Creatures, is fit to be considered; It is true that it depended meerly on Gods Will, to make him, both what, and when he pleased; yet he may be probably conceived in creating man last of all his works, to have respect unto three things. 1. To the Order, which he had observed in all his former Works, which was to go on still towards perfection, reserving the best of all his works unto the last. 2. It seems to be convenient, that seeing Man was to make use of other Creatures, for his service: they might be first made, that man might come into the world ready furnished, and stored to his hand, with all manner of provisions needfull for his Use, and Comfort, which also the more Commended Gods Bounty, and provident care for his Good. 3. That it might the more evidently appear, that Man had no hand in making any of those works, which were Created, before he had any being at all.

The Author of this Decree for mans Creation, which were, all the Three Persons of the Trinity, the manner of their undertaking, this work which is by way of Consultation, Gods interressing himself, in the Work and Resolution to go about it himself in person, and the pattern according to which, he intends to make it after his Own Image; all those Circumstances laid together, cannot but raise up our hearts to the Expectation of some great and extraordinary piece of work to follow. So that we may,

1. Observe,

1. Observe.

*Man is a singular and Extraordinary Piece of work.*

**M**Ade a little lower then the Angels, *Psal. 8. 5.* and Crowned with honour, advanced above all the Creatures of this Visible World, in the Majesty of his Person, in the Abilities of his Mind, *Job. 35. 11.* in Sovereignty over all the Works of Gods Hands: but above all in his Spiritual Estate, wherein he is made a Member of Christ, a Son of God, and Heir of Glory, that the consideration thereof, may justly ravish us with Admiration, as it doth Holy David, Lord what is man, that thou art so mindfull of him, *Psal. 8. 4.*

1. Then questionlesse he must be Gods Chiefest Care, more worth in himself then many Sparrowes, *Matth. 10. 31.* than Oxen, *1 Cor. 9. 10.* created after the most perfect pattern, the Image of God Himself, Purchased at the Dearest rate, even with the blood of the Son of God, and ordained unto the highest end, the Advancing-

vancing unto, and enjoying of Glory. And shall he that so graciously cloaths the Lilies of the Field, that so carefully feeds the young Ravens when they cry, satisfies the desire of every living thing, neglect to provide necessary supplies for man, the Glory of all the Creatures, and Lord of all the works of his hands? See how our Saviour presseth this Argument, *Matth. 6. 26. 30.* and *10. 30.* And the Apostle, *1 Cor. 9. 10.* Now if men in generall may rest upon those grounds, the assurance of Gods Children, must needs be much stronger; both for needfull supplies and protection, seeing he, that hath given unto them his own Son, cannot but with him give them all things, *Rom. 8. 23.* Especially being Members of his Body, who is Lord of all things; and therefore cannot suffer his own Members to pine for hunger, to starve for cold, to be persecuted, afflicted, and tormented, having received besides, a charge from his Father, to lose none of those that are given him; but to raise them up at the last day, *Joh. 6. 39.* So that he cannot but be the Saviour of his own body, *Eph. 5. 23.*

2. Let men who are so far advanced, above all other Creatures, do him service above them all; Let the rest of the Creatures, which in their places continue, according to his Ordinance, *Psalme 119. 91.* stir us up, that more especially are appointed for his service, engaged by greater Mercies, and furnished with greater abilities, to serve and honour him, with all our Endeavours; rendring unto him proportionally, to what we have received of him, that as God hath put more Honour upon us, then He hath done upon any other Creature: so we may advance and Honour him in a greater Measure, then any other Creature. Remembring, that we must give up an account unto him, of the Talent which we have received from him, and according to the proportion of what we have received: as it is represented unto us by our Saviour Himself in that Parable, *Matth. 25.*

Before we come to the examination of the particular circumstances, Considerable in Mans Creation, it will not be amisse to take notice of the Order in which he was Created: he was the last of all Gods Visible Works, when the Heavens were framed, and furnished with Lights, both to guide and cherish him; the Earth made dry for him to walk and dwell upon, and furnished with all variety of Herbs, Plants and Cattell for food, Service, and Delight; when nothing was wanting, which was needful and useful, for him, then was man made. Whence,

2. *Observe;*



## 2. Observe,

## 2. Observe.

God provides before hand, all things needful and convenient for mans supply.

**T**Hus he prevents us with the blessings of his goodnesse, *Psal. 21.* 3. causing his Care and Providence to go before our necessities. Thus when he had resolved to call for a Famine upon *Canaan*, and the Countries adjoyning, he provided, and sent into *Egypt*, *Joseph* before, to make provision, and to lay up store of corn before-hand, *Gen. 45. 7.* And thus, before any request be presented unto him, he considers beforehand what we need, *Matth. 6. 32.* And in the course of nature, God provides milk for children before they be born, as their Parents provide them cloathes, whose care notwithstanding comes far short of Gods, as *David* found by experience, *Psal. 27. 10.* Out of the same provident care of his, he brings forth store of provisions in the Summer, to supply the pinching necessities of the Winter following, which if he should forbear to do, all flesh must necessarily perish.

*Moses* in this History of mans Creation, to apply himself to our weak capacity, sets God before us, undertaking and proceeding in his work, after the manner of men, by way of advice and consultation before-hand, as men use to do, when they undertake any businesse of importance; although it be true, that God who apprehends all things at once, cannot be capable of deliberation; but thus far he is pleased to abase himself, in compassion towards us to shadow his wayes unto us, by the actions of men, that we may the better understand them. Whence,

## 3. Observe,

## 3. Observe.

God is pleased, in compassion of our weaknesse, to expresse Himself, and his Actions, unto us, many times, after the manner of Men, and their Actions.

**T**HUS God sometimes, in his VVord, represents himself, as moved with humane Affections, Grief, Joy, Wrath, Compassion; with humane expressions in forms of speech, as Expostulations, Complaints, and Deliberations; with humane Actions, Coming, Going, Sitting still, Arising, Standing, Sleeping, Forgetting, Remembring, and the like.

And this he doth, 1. That he may condescend to our weaknesse, which moves him to feed us, as *Paul* doth his hearers, with milk, because we cannot brook strong meat, *1 Cor. 3. 2.* representing Heavenly things to Earthly men, by earthly means, as our Saviour speaks, *Joh. 3. 12.*

And,

And, 2. To affect us the more, by representing spiritual things, by those, which being Earthly, are nearest to Sense, which usually works most on our affections.

Let it fill our hearts with the admiration of Gods mercy, and compassion towards such unworthy wretches as we are, unto whom he is pleased to descend so low, seeing we cannot ascend up unto Him, cloathing himself, as it were, with our flesh, and appearing to us, in a sort, in the form of a man, laying aside his own Glory and Majestie for our encouragement and instruction.

A special end, which the Spirit of God aymes at, in setting out this history of Mans Creation, with such variety of Circumstances, and representing God consulting in such a manner, is, to raise up our hearts to a more serious consideration of, and diligent searching into, the work it self, which must be supposed to be of more then ordinary importance, unto which there is such unusual preparation. VVhence,

4. Observe,

*Eminent and Extraordinary works of God, require of Men, more Especiall and Extraordinary observation of them.*

4. Observe.

IT is indeed our duty, to magnifie every Work of Gods, which we behold, Job 36. 24. even the most ordinary, as the distilling of the very drops of rain from the clouds, ver. 27. as having, and representing unto us something of God: How much more doth the Prophet David, when he looks upon the Heavens, the Sun, the Moon, and Stars, break forth into the admiration of Gods glory, Psal. 8. 3. Wherefore we find Gods people justly taxed, for not taking notice of that wonderfull work of God, in making the Sands the bounds to keep in the Sea, Jer. 5. 22. VVhen Moses saw the bush burn, and was not consumed, he conceived it to be some extraordinary thing, and drew near to enquire what it should be, Exod. 3. 3. And when men see wicked mens own tongues to fall upon them, they take special notice of, and wisely consider, that it is Gods doing, Psal. 64. 9. And when God will shew Ezekiel that great act of his, in gathering his dispersed people, and uniting them into one body again, he stirs him up to the serious consideration of that great work, by representing it unto him in the vision of the dried bones, Ezek. 37. 1. But above all, the Redemption of the world by Christ, not onely the Prophets themselves diligently searched after, but the Angels desire to look narrowly into, 1 Pet. 1. 10, 11, 12.

To consider the Circumstances of this History more particularly, Moses represents God after the manner of men, consulting, and

as it were, taking advice, before he undertake this great Work of Mans Creation; implying, that this is either the Use and Custom, or rather the Duty of men, to proceed in the undertaking of great works in such a manner; So that we may,

5. *Observe,*

5. *Observe.*

*works that are of Moment and Importance, ought to be undertaken with Advice and Counsell.*

**I**T is Counsel (saith Solomon) that establisheth every purpose, Prov. 20. 18. and in the multitude of Counsellors there is assurance, Prov. 15. 22.

The Reason, 1. Because we see not (as God doth) all things at once, but by Reason draw one thing out of another.

2. Because every man sees not all things, and therefore we need more eyes then our own, to help us to find out all that should guide our Judgment.

3. And lastly, Those things that are of Moment in themselves, draw on Consequents of moment, upon which the safety either of particular Persons or States depends; whence Solomon tells us, that *where there is no counsel, the people fall; but in the multitude of Counsellors there is safety*, Prov. 11. 14.

God indeed is here represented, as Advising, and Consulting; but it is only with Himself, he calls no Creature into Council, to advise withall; but only the Three Persons of the Deity, they deliberate, and determine, what shall be undertaken and performed, in this work of Mans Creation. Whence,

6. *Observe,*

6. *Observe.*

*God in all his ways and works is guided by no Counsel but his Own.*

**N**O man hath known his Mind, much lesse hath any man been his Counsellor, Rom. 11. 24. *who hath directed the Spirit of the Lord? or being his Counsellor, hath taught him*, Isa. 40. 13, 14.

Reason 1. He needs none, as being of Himself of Infinite Wisdom, Psal. 147. 5. *Comprehending in one view all things, Past, Present, and to Come.*

2. Seeing He Only hath Counsel and Understanding, Job 12. 13. it must needs follow, that any Understanding that is in the Creature is from him; so that in advising with the Creature, he should but consult with Himself.

3. It suits not with Gods absolute Sovereignty, to advise with any about what he means to do, seeing all things are to be guided by his Will, and to be effected by his Power.

How



How dare men take upon them, the boldnesse, to advise God in his wayes? Now this we do, at least by Implication, in many of our vain wishes, unadvised censures, and causelesse complaints, of many things done, or desired by us to be done, in the Course of his Providence, which when we Choose according to our own Wills, what do we else but Limit God, and either chalk him out his Way before hand, or (which is worse) call him, in a sort, to account for that which hath not been done according to our minds: Which must needs savour, both of Sortish Folly, who think our selves wiser then God; or of Infinite Pride, and rebellion, when we deny his Sovereignty, as if he had not power to do with his own what he will, unlesse it be according to our wills.

Again, out of the same Circumstance,

7. *Observe,*

*Man hath no Maker but God Alone.*

7. *Observe.*

**O**Ne God Created us, *Mal. 2. 10.* Our bodies (though they be begotten by the help of our Parents) yet his hands made, and fashioned as clay, poured them out as milk, crudled them like cheese, cloathed them with skin, and fenced them with bones and sinews, *Job 10. 8, 10, 11.* And as for our Soules, he infuseth them, *Ecc. 12. 7.* and makes them; as *Zedekiah* acknowledgeth, *Jerem. 38. 16.*

Let then the praise, and honour, and thanks, be returned unto him alone, who made us alone by his Own Wisdom, without any Creatures Counsel; by his own Power, without any Assistance; Out of his Own free Love and Goodnesse, without any Sollicitation, or Engagement; who alone supports us by his Providence; nay, Redeemed, and Saved us alone, by his own Son. Let it be our Care to Honour him alone, to give up our selves to his Service alone, hearkning onely to his voice, and doing his Will alone, glorifying him in our bodies, and in our spirits, which are his, *1 Cor. 6. 20.*

The Pattern after which Man was made, was *Gods own Image* and likenesse, appearing especially in the Abilities, and Endowments of his Soul. Whence,

8. *Observe,*

*Man, in his first Creation, was made by God after his own Image.*

8. *Observe.*

**P**Artaker of the Divine Nature, *2 Pet. 1. 4.* Not so much of Gods Being (for therein all Creatures have some resemblance of him) nor at all of the full Measure and Infinite Perfections of his

his Being, Of his Simplicity, Immenfity, Eternity, Omnipotency, which are utterly Incommunicable to any Creature, whole nature is altogether incapable of them. But the Image of God in man confifts in fome reſemblance, which he bears of thoſe communicable Properties of his Wiſdom, and Holineſſe, (as hath been ſhewed already). That which moved God to advance men unto ſo much honour, muſt needs be his own Goodneſſe, and Free Love, which provokes him to beſtow without meaſure, as they are without meaſure. Although withal, we may conceive, that he had, 1. Reſpect therein to his own honour, which is much advanced by beſtowing ſuch gifts upon men, as advancing them to ſo high a condition above all other Creatures, and cannot but diſcover the Admirable, and Transcendent Perfections of the Creator, that beſtowed them, in whom thoſe Eminencies of Wiſdom and Holineſſe muſt needs be acknowledged to dwell more abundantly, beyond all proportion. 2. This Creating of man, by God, *after his own Image*, ſeems ſome way needful, for the admittance of man into a nearer degree of Communion with God; otherwiſe God might have delighted in man, as he doth in the reſt of the works of his hands, *Pſal. 104. 31.* but could never have had Communion with him, as he hath with all thoſe, whom he hath choſen in Chriſt, *1 Joh. 1. 3.* and renewed for that purpoſe *after his Image*.

Let it move all thoſe, who are Created after Gods Image, to carry themſelves answerable thereunto, in Wiſdom, approving and eſteeming only things ſpiritual and heavenly, God himſelf, and the things freely given us of God, and in Holineſſe, answering his Will in all our affections, deſires and endeavours. This, 1. is our greateſt honour, to be, as near as we may be, like unto God; a dignity that the ambitious men of the world have endeavoured to arrogate unto themſelves, *Iſa. 14. 24.* though they fought it in a falſe way. 2. Will move God to delight in us, *Prov. 11. 20. & 12. 22.* 3. Will bring us a ſure reward, when by walking worthy of him, *Col. 3. 10.* we move others to glorifie him, *Matth. 5. 15.*

Let it be a means to raiſe up all mens hearts to the deteſtation of ſin, which not onely defaced this Image of God in us, but beſides hath ſtamped upon us the character of Satan, whom all men that are born, and ſtill remain in the corruption of their nature, reſemble both in their diſpoſition, and in their actions, *Job. 8. 44. 1 Joh. 3. 8.* Abiding, Walking and Delighting in Darkneſſe, as Satan doth, whoſe dominion is alſo called *the Kingdom of Darkneſſe*; and walking in perverſe and crooked wayes, contrary to God, who therefore muſt of neceſſity walk contrary to them.

It cannot but be granted, that this Image of God, according to which he formed the moſt excellent Creature, of all the works of his hand, muſt needs be the greateſt ornament and crown of glory, that could be ſet upon the head of a Creature, not onely becauſe God beſtowed it, as a ſpeciall and eminent favour, upon the chief  
of

of all his works ; but besides, because there cannot be conceived, a greater perfection in a Creature, then the nearest resemblance of the Creator. Whence,

9. Observe,

*Gods Image in Man, is his greatest Glory.*

9. Observe.

**I**T is Righteousnesse, and that alone, that makes a man more Excellent then his neighbour, Prov. 12. 26. Whence it is, that the Saints have that title given them, that they are called the Excellent, Psal. 16. 3. as if holy men onely were worthy to be so called ; and for the other part of Gods Image, which is Wisdom, Solomon tells us, that it excells folly, as far as light excells darknesse, Eccl. 2. 13. We must understand by it that wisdom which consists in the knowledge of the most High, without which Agur acknowledgeth himself to be altogether brutish, Prov. 30. 2, 3. Wherefore our glory whereunto we are reserved, (though we know not in Particular what we shall be) is in General described to be this, that we shall be like unto God, because we shall see him as he is, 1 Joh. 3. 2.

Let us then, despising the vain shadowes of honour, which vain men so much affect, 1. Labour to gain this true honour, to come as near to God as we can, in Wisdom, and Holinesse, climbing up from one step of this dignity to another, Giving all diligence to adde unto our Faith Vertue, to Vertue Knowledge, and the rest that follow in the Apostles direction, 2 Pet. 1. 5, 6. And by patient continuance in well doing, seeking honour, Rom. 2. 7. striving to adorn, not our bodies, but our hidden man of the heart, which only God sets much by, 1 Pet. 3. 4. and commends, Rom. 2. 29. As for outward ornaments, that grace the body, or Titles, or places of honour, which advance one man above another, in the eye of men, without the inward, and true Ornaments of Wisdom and Holinesse, they are but like the paintings of Sepulchres, and advance not a man one step above the beasts that perish, Psal. 49. 20. 2. According to this true honour, of the stamp of Gods Image upon a man, let us esteem both of our selves and others, which is godly mens property, Psal. 15. 4. who judge as God judgeth.

After the Pattern according to which Man was made, followes the estate unto which he was advanced ; God bestowes on him the Dominion over all his Creatures, that as he was in some degree Partaker of his Nature, so, he might in some sort, resemble him in his Sovereignty, and so be, as it were, his Deputy here on Earth, Commanding under him, and in his Name, all the works of his hands, or at least the greatest part of them. Whence,

10. Observe,



## 10. Observe,

10. Obser.

God hath advanced Man to have the Dominion and Lordship over all the works of his hands.

To enjoy the benefit of them all, even those which are not under his command, the Heavens, Sunne, Moon, Stars, Clouds, Winds, all of them in their Courses doing us service, to give us Light, Influence, and Rain, by which they drop down fatnesse on the Earth, So *Deut.* 28. 12. *Job.* 36. 28. and to be subdued by us, The Earth by habitation, and Culture, the Sea by Navigation, and fishing. But above all the rest, the Cattel are most at our Command, which besides the food and cloathing, which they afford us in their labours, do us a kind of voluntary homage in obeying our directions, and submitting to our government. So that all things are put under our feet, *Psal.* 8. 6. So that as they are all Gods Servants, so we may with all thankfulnesse acknowledge, that he hath made them our Servants too. Now, howsoever we had, by rebellion against God, forfeited this Lordship of ours, yet God in mercy hath restored it, in some measure by Christ, whom he hath given to us, and with him all things, *Rom.* 8. 32. So that in him we may say, All are ours, *1 Cor.* 3. 22. And this in part God manifested, in renewing this Patent to Noah (and in him to all the faithful) saved out of the waters, in the Ark, which was a Type of Christ, *Gen.* 9. 1. 2.

1. Let no man doubt of a sufficient supply for the necessities of this Life, seeing God hath given us all things, abundantly to enjoy, *1 Tim.* 6. 17. How can any man want food, and cloathing, that hath all the Creatures in Heaven and Earth to do him service? Onely let us walk in Faith, and Obedience; to which the promise of sufficiency belong, *Psal.* 37. 3. Otherwise as sin forfeited our Lordship over the Creatures in Adams Apostacie, so it may and will still hinder Good things from us, *Jer.* 5. 25.

2. Let us be carefull to use the Creatures well, both for their good and our own, ruling over them like Lords, and not as Tyrants, endeavour to preserve them; a Righteous Man regardeth the life of his Beast, *Prov.* 12. 10. Using them as supplies for our necessities, and not as Fuel to our Lusts, remembring that we enjoy them onely by grant from God, and not by any right of our Own, and therefore are to use them within the bounds and limits, which he hath set us; unto whom also we must render an account, as his stewards; how we have employed them for his honour, and our own good.

3. For shame, let not us abase our selves, to our own Vassals, to serve them, which God hath put under our foot, setting an high price upon things of no value, stooping to them in our Affections and

and desires, which is a mark of subjection, *Gen. 3. 16.* And making them our Delight, and Confidence as most men do, *Prov. 18. 11. Luk. 12. 19.*

This Lordship over the Creatures Man could not challenge by right of Creation, seeing he was but a fellow Creature with them, it was Gods free Gift to make him their Lord to expresse his bounty to man the more abundantly. Whence,

II. *Observe,*

II. *Obfer.*

*Mans dominion over the Creatures, is no right belonging to him by Nature, but bestowed on him, by Gods free Gift.*

**I**T was God that put all things under our feet, *Psal. 8. 6.* and out of his bounty gave the Earth to the Sons of Men, *Psal. 115. 16.* The truth is, Man could not by right claim any Dominion, over that, which had no dependance on him, neither by Creation, nor by present sustentation: seeing the dependance of one upon another, is the foundation of all Subjection, and Sovereignty. Neither could any bestow this Sovereignty, but the Lord Himself, who by right of Creation hath interest in all things as his own, and hath power to bestow them as he will: so that the Earth is his alone, and the fulnesse thereof, *Psal. 24. 1.* Neither can he passe it over to man any other way then by free gift, seeing he is no mans debter, neither can any man challenge him, that he hath given unto him first, *Rom. 11. 35.*

1. Let all men freely refer all that they enjoy, to the honor of him that bestowed it, which is the onely quit-rent that he reserves unto himself, for all his bounty, and which costs us nothing, but brings us more honour, then we bring unto him. This we do, 1. When we acknowledge all that we receive, with thankfulness unto him that bestowes it, as *Jacob* doth, *Gen. 31. 9.* And that with a sensible feeling of our own unworthynesse, as we are directed to do, *Deut. 26. 5.* that we may looke upon that we enjoy, as a free gift. 2. When we honour him with our substance, both in employing, and consecrating some part of it to his service, *Deut. 26. 10.* And 3. Besides, by refering all the strength that we receive, by the free use of his Creatures, to encourage, and enable us to serve him with chearfulness: this is indeed to Eate and Drink, and to Do all that we do, to the honour and Glory of God as we are directed, *1 Cor. 10. 31.*

2. Let us all, whom God hath intrusted with his Creatures, use them according to the will of him that hath committed them unto us, remembring that he hath reserved the property of all unto himself, and hath made us only stewards of that which he hath put into our hands, to preserve and cherish the Creatures, and to make use of it to our selves, when our necessities require it, but

P

still



still within the bounds of sobriety, for our own good, and not for our hurt, for strength and not for surfeiting or drunkenness; and our cloaths for warmth and not for pride, or wantonness. And the remainder, that which our necessities require not, to bestow as God directs us, imparting our overplus to others, not out of courtesie, but of duty, *Prov.* 3. 17. 28. especially to the Saints, *Psalme* 16. 2. 3. and household of faith, as the Apostle so calls them, *Gal.* 5. 10.

We cannot without injury unto God, passe over the largeness of his gift unto Man, which the Psalmist for that purpose sets out (as the Holy Ghost doth here) by the enumeration of all the particulars, contained in it: He gives, not like Man, but like Himself, bestowing upon Man at once, no lesse than the Dominion over all the works of his hands. Whence,

## 12. Observe,

12. Obfer.

*God gives, not like Man, but Bountiffully like a God.*

**T**HUS *David* looks upon that very promise, that God had made unto him, and his Family, *2 Sam.* 7. 19. that it was not according to the measure of a Mans gift. Thus he dealt with *Abraham* giving him an Estate like a Prince of God, *Gen.* 23. 6. With *Job*, giving him a family and estate almost without measure, *Job* 42. 12. With *Solomon*, besides some measure of wisdom which he begged, a large heart, and an overplus (which he asked not) Riches, and Honour, above all the renowned Men of the World. But what speak we of those, that are little more then the Crummes that fall from his Table? To his Children he hath given *Jesus Christ*, his own Son, and with him all things, *Rom.* 8. 23. Grace and Glory, *Psal.* 84. 11. All manner of Spirituall Blessings in Heavenly places, *Eph.* 1. 3. Thus he gives richly, *1 Tim.* 6. 17. and freely without upbraiding any Man, *Jam.* 1. 5. And this, 1. he can do, because none hath a Treasure like him, Riches, Honour, Power and might are all his, *1 Chron.* 29. 11, 12. Yea Grace and Glory. 2. He can do no otherwise, being, as he is, Love it self. *1 John* 4. 16. Plenteous in mercy, *Psal.* 103. 8. So that his Mercy is above the Heavens, *Psal.* 108. 4. 3. He must be honoured like Himself, and none with him; and whereas nothing is honoured in him like his mercy, He must do good above all, that he may be honoured above all.

1. Let all Men depend on him, for any thing, though never so great, Considering his Nature, he is God, and not Man: and therefore cannot, in any of his dispensations, but shew himself like a God, 2. His Promise, Open thy mouth wide, and I will fill it, *Psal.* 18. 10. Especially his Promise made unto us by Christ, in whose Name he hath promised to deny us nothing, *John* 16.



23. 3. His Engagements, He that hath given us his Son, what can he deny us? *Rom. 8. 32.* See how the same argument is proved, *14. 43. 3, 4.* 4. The end of his bounty, which is to set out the exceeding great riches of his grace, in the Ages to come, as the Apostle speaks, *Eph. 2. 7.* He then that made all things for himself, that is for his own glory, *Prov. 16. 4.* will bestow them for his glory.

2. Serve him alone, and that chearfully, which he requires, upon this very ground, *Deut. 28. 47.* Considering, 1. His All-sufficiency and fulnesse, compared with mens Emptinesse and beggerie. 2. His bounty, who bestowes all things freely, as having no need of any thing, in recompence of what he gives; whereas men for the most part give upon hard terms, looking for something again, either to be profited by our service, or one way or other advantaged. So that concerning them, one may take up *Solomons* complaint, *Most men will proclaim every one his own bounty, but a faithful man who can find?* *Prov. 20. 6.*

The last particular, Observable, in this large gift bestowed upon man, is the enumeration of the Particulars included therein, as Fish, Fowl, the beasts of all sorts, yea, the whole store of the earth. Which the Holy Ghost is pleased to set down, 1. For our greater assurance, as it is usual with men to do, in their Conveyances, for avoiding of questions, and doubts that might arise. 2. To raise up our hearts to greater admiration of the largenesse of Gods bounty unto man, by taking notice of all the particulars, contained under this large Grant thus distinctly set before our eyes. Whence,

13. *Observe,*

*Gods Blessings upon his Children, ought not onely to be remembered in General, but to be recounted in Particular.*

13. *Obfer.*

**T**HUS Himself sets them forth unto his Church, *psal. 78. & 105.* And thus the Godly not onely summe them up in grosse, as *psal. 18,* but besides, upon Particular Mercies or Deliverances, both He, and others compose divers *psalms.* This indeed is a way of singular Use, as well to affect our hearts the more feelingly, with the sweet taste of the variety of so many mercies, of severall kinds, which withall work the deeper impression, because Particulars are nearer to Sense (which most works upon the Affections) than Generals are. As besides, to strengthen our hearts to a more Firm and Constant dependance upon God, in Particular Cases (wherein our Faith usually most wavers) when we remember, that we have had experience of Gods favour towards us, in the like, in times past. As *David* remembring Gods mercy in his former deliverances from the Lion and the Bear, assures himself of prevailing likewise against *Goliath,* *1 Sam. 17. 35.*

Let it serve for a Direction to every Godly person, to take notice of, and to lay up in our hearts, the remembrance of Gods mercies towards us particularly and distinctly. Whether they be outward and Temporal Blessings, in supplying our wants daily, in giving food and rayment, and houses to dwell in, delivering us from outward dangers, sometimes restoring, and alwayes preserving our health, and giving us peace and liberty, and the like; or greater mercies, in spiritual things, in pardoning our sins, guiding us by his Counsel, preventing our slips, recovering us from our back-slidings, supplying us with strength in our soules; such examples we have laid before us, *Psal.* 103. 2, 3, 4. & 107. 8, 15, 21, 32. And hereof the Psalmist makes special Use, for the bearing up of his fainting spirit, *Psal.* 77. 11. And it's an exercise, as, needfull upon all occasions, when we have fresh experiments of mercies received; so, to be constantly performed on the Sabbath day, set apart of purpose to be a day of rejoycing in God, for his mercies to his Church in general, and to our own soules in particular.

VERSE 27.

**S**O God created] That is, as he had resolved, and decreed, so he did: and it is observable, that the word *Created*, is thrice repeated in this Verse. Perhaps to make man the more sensible, that he, as well as the rest is but a Creature, howsoever made little lower then the Angels, and crowned with honour and dignity, lest any man should think of himself above that which is meet. Or, it may be withall, to make the deeper impresson of Gods goodnesse, that made him so excellent a Creature as he is.

*In his own Image*] Such an Image, as is expressed in the former Verse, in which he carried the likenesse or resemblance of God, which though it be not here repeated, must be supplied, out of the Verse precedent.

*In the Image of God*] These words are added, both to take away the Ambiguity of the former expression, wherein that clause (*his own*) being applicable, either to God, or Man, that the mind of the Holy Ghost might the more clearly appear, he addes, that he was *Created*, not after Mans own Image, but after the *Image of God*: and (which is more probable) to fixe our hearts the more fully, upon man, above all other Creatures, that was made like unto, and after the Image of God himself.

*Male and Female*] That is, both Sexes, the man, in the manner, and of the Matter after mentioned; and the woman, in the manner, and of the Matter expressed in the Chapter following. And but one of either Sex, as the Prophet testifies, *Mal.* 2. 15. as a  
Cake

Cake of bread, and a flaggon of wine, 1 Chron. 16. 3. is said to be but One cake of bread, and one flaggon of wine, 2 Sam. 6. 19. as the Original hath it.

What God intended, and resolved to do, we have seen; whatsoever he purposed he performs, in all things, as he intended. Whence we may,

1. Observe,

Gods Purposes, and Promises, are all of them True, and Amen.

1. Observe.

SEE Observation 6. on Ver. 3. and Observe. 1. on Ver. 7. The often repetition of this special honour, which God put upon Man, expressly mentioned in the former verse, and twice repeated here, of the Image of God, in which Man was Created, gives us just occasion to,

2. Observe,

Gods Special, and more Eminent Favours, ought to be seriously Weighed, and often Remembered.

2. Observe.

THIS was the occasion of Composing, and was the subject of divers Psalms, left upon record in Scripture; as that of Moses, Exod. 15. upon the deliverance of the Children of Israel at the Red Sea; of Deborah, Judg. 5. upon the like occasion; Of Hannah, 1 Sam. 2. when God had given her a son; And, of the blessed Virgin, Luke 1.

For the same End God was pleased to Ordain the Sabbath, that it might be the employment of his Children, to exercise themselves in the meditation of Gods great Works in the Creation, Conservation, and Redemption of the World; and the Sacraments, to preserve in the hearts of Men, the fresh Remembrance of the Sacrifice of Christ, and the benefits purchased to the Church, and to our selves in particular, thereby.

In Mans Creation, we have special mention made of the distinction of the Sexes of Man and Woman; and it is affirmed, That God both Created them, and distinguished them by their Sexes; he made them Male and Female: both their Persons, and the distinction of their Sexes were his work. Whence,

3. Observe,



3. Observ.

*The Distinction of the Sexes of Man and Woman is Ordained by God Himself.*

**T**HIS Truth our Saviour attests, *Math. 19. 4.* That he that made them at the first, made them Male and Female; which distinction, as he made in Nature, so he appoints in his Law to be manifested, in the difference of their garments, *Deut. 22. 5.* It is true, that he observed the same rule, in making other Creatures, though it be mentioned only in the Creation of Man. Whether it were to draw us to the more serious consideration of the Work it self, by reckoning up so many particulars, in relating the History thereof; or to teach man, being of the worthier Sex, not to despise the woman as the weaker vessel; and the woman not be displeased with her condition, though she be inferiour in sex, seeing God that gave them their being, gave withall, and appointed that distinction in their Being; or for any other end, it is not easie to determine.

## VERSE 28.

**A**ND God blessed them; and God said, The Name of God, twice mentioned expressly, in this place (which might without it as easily be understood here, as it is before, in the benediction of Fowls, and Fishes) seems to intimate the desire of the Holy Ghost, to move us to have God still in our eye, in the contemplation of the whole Work of Mans Creation, in a more speciall manner, and that in every particular Circumstance of so great a work.

Thus we have after Man's Creation recorded, Gods blessing upon him for propagation; and after that his solemn investiture, into his Dominion over the beasts of the field, and the rest of the works of his hand. Whence,

1. Observ.

*It is by Gods blessing, that Man must be sustained, and upheld, as well as it was by his Power, that he was Created.*

**B**Y Gods Blessing, we mean, the continuall prosecution of us with his favour, in the Course of his Providence, and assistance by his Power, to prosper us in our persons, and estates, and in all that we put our hands unto. This Blessing of God upon men, was alwayes esteemed the Fountain of all good and happinesse unto men.

men. Wherefore we find that he renews it unto *Noah*, after the flood, *Gen. 9. 1.* almost in the very expression, wherein it is given unto *Adam* here; and is bestowed upon *Abraham* as a speciall favour, *Gen. 12. 2.* which the Patriarchs made over unto their Children, and Posterity after them (by speciall warrant from God) as their best inheritance, and is a speciall reward, annexed by God, as a speciall Encouragement unto all that walk in an holy course of obedience before him, by which his Children should prosper in their Persons, Posterity, and Estates.

Let all men labour to interest themselves in Gods blessing, as their best portion, the showres of Blessings, as the Prophet terms them, *Ezek. 34. 26.* which make the Wife, the Cattel, and the Ground fruitfull, make our Labours successfull, the means that we use effectuall, and our Wealth and encrease usefull and profitable unto us for our good. This blessing must fall upon us from Christ our Head, as the oyl from *Aarons* head run down to the skirts of his garments: and is continued upon the just, *Prov. 10. 6.* onely in a way of obedience, according to Gods Sanction, *Levit. 26. Dem. 18.*

The same Blessing that God bestowes upon *Adam*, he had given before unto the Fishes and Fowles, for the greatest part; but there he rather speaks Of them, than To them. Here he speaks To the man, whom he had endowed with understanding, to know what it was that he received; which seeing he pronounceth, and causeth the man to understand before he effects it, we may,

2. Observe,

God will have men to take notice of, and understand, the Blessings that He bestowes upon them.

2. Observe.

Wherefore we find Gods people every where taxed for not understanding what God had done for them, as *Hos. 11. 3.* yea, even in Ordinary blessings, *Jer. 5. 21, 24.* much more are they charged with their stupidity, and foul unthankfulness, that understood not, nor remembered those Extraordinary favours of God, of which they had so much experience in the Wildernesse, *Deut. 29. 4. Psal. 106. 7.* An argument of a brutish and senselesse heart, and the ground of a spirit of rebellion, and especially the fore-runner, and occasion of fearfull plagues, the just reward of that foul sin of unthankfulness.

But, whereas God had a residue of Spirit, why doth he make but one Couple? It may be it was to unite all men in love one to another, as being the children of One; so that we cannot shut up our bowels of compassion from any man, of what Nation or Kindred soever he be; but we must hide our selves from our own flesh, *Isa. 58. 7.* Or, it may be it was to manifest his Power, in multiplying

plying two persons into so many Nations, as we may see now overspread the whole face of the Earth. Whence,

3. *Observe.*

3. *Observe,*

*God can easily bring Multitudes out of One, if he please.*

**A**S he promised *Abraham*, *Gen.* 15. 5. and performed it, as the Apostle tells us, *Heb.* 11. 12, though the stock out of which they sprang seemed to be as good as dead. Thus he multiplies his Church into great Multitudes, out of an Handfull of Corn sowne on the top of the Mountains, *Psal.* 72. 16. And no marvel, seeing it is much easier for Him to bring Many out of One, then it was to make All out of None, as he did in the Creation in the beginning.

Walk before him in fear; He that made Many out of One, can more easily bring Many to One, nay, to None, if it please Him, as he dealt with *Ahab's* numerous kindred, and posterity, as he had foretold he would do, by the mouth of *Elijah*, 2 *King.* 10. 4, 5. and as we see, He doth daily, blotting out the very memory of many great families, as he threatened to do unto *Amalek*, one of the first of the Nations, *Exod.* 17. 14. Again,

4. *Observe.*

4. *Observe,*

*All the Men, and Nations in the World, are of one Blood, and have all of them but one Father.*

**T**HUS the Apostle testifies, that God made of one Blood all Nations of men, *Acts* 17. 26. And in the renewing the face of the Earth, drew out of one Stock, all the Kindreds and Nations of the World, which came all out of *Noah's* loynes; so that all men have but one Father, on Earth; as well as they have but One Maker, in Heaven, One God, and Father of all.

Let all men then love as Brethren; Looking upon all men, not onely as Neighbours, as we are commanded in the Law, but as of the same flesh with us, *Isa.* 58. 7. And let us endeavour to manifest it, in shewing Courtesies to strangers, as we are commanded, *Exod.* 23. 9, 12. *Heb.* 13. 2. Forgiving our Enemies, and doing good to all men, *Gal.* 6. 10.

Of fruitfulness, at which the blessing of God points, in this place, we have spoken already, upon *Ver.* 22. Unto the blessing, is annexed a Direction, or Command, to subdue the Earth, and take the charge of the Creatures. Replenishing of the Earth, includes, at least, a blessing, as expressing the measure of mans fruitfulness, which should be so great, that his Posterity should fill the Earth. Notwithstanding it cannot be denied, that it carries with it besides,



sides; the force of a Command (as some men think) unto men, to disperse themselves abroad upon the face of the earth, till they have filled every habitable part thereof; at least it must be allowed, as a warrant unto them, so to do, as Occasions and Opportunities shall invite them therunto. And indeed, how men should subdue the earth (which must be done by culture) without inhabiting it, it is hard to imagine. Whence,

*5. Observe, that man saw beelnd all T*  
*Mans Subduing, and Replenishing the Earth, is by special war-*  
*rant, and Command from God Himself.*

5. Observe.

**T**His Warrant is renewed again to *Noah*, after the Flood, *Gen. 9. 1.* who was (as it were) the Second Founder of the Earth. Hence it is that the Psalmist tells us, that God hath given the earth to the sons of men, *Psal. 115. 16.* and, as *Moses* speaks, divided them their inheritances therein, *Deut. 32. 8.* And good reason it should be so, seeing the Earth being his, and the fullness thereof, *Psal. 24. 1.* no man can warrant his title to any part thereof, unless he can derive it from God; either Immediately, which is by a Natural title, by first subduing it; or Mediate, by a Civil title, which is derived from thence.

Let every man labour to derive his title to his possessions from God. Now we hold Lands from God, when we hold them by just Title, warranted by him; which may be either Natural, or Civil. A Natural Title, men gain, by possessing and subduing any void portion of the Earth, which is the firmest and surest holding in the World. A Civil Title, is that which is gotten by Inheritance, Gift, or Purchase from those, either Immediately or Mediate, which formerly possessed it by such a Natural Title. We must withall labour to adde unto this, a Religious Title, that having forfeited all our right which we had unto the earth, and the blessings thereby, by *Adams* rebellion, being now restored by *Christ*, (whom God hath made heir of all things, *Heb. 1. 2.*) we may enjoy whatsoever God hath allotted unto us in Him, in whom we have the Promises, both of this life, and of that which is to come; and from whom *Abraham*, through faith, derived his Title to be heir of the world, *Rom. 4. 13.* By that title, *Psal. 37. those that wait on the Lord, ver. 9. the Meek, ver. 11. the Righteous, ver. 29. and Psal. 25. ver. 12, 13. those that fear the Lord, shall inherit the Earth.*

But God not onely warrants man to replenish, and possesse the Earth, but appoints him withall to subdue it, that is, by Culture, and Husbandry, to Manure and make it fit to yield fruits, and provisions, for the sustaining both of men, and beasts: which God hath appointed to receive their food out of the Earth, which is done

done by Planting, Earing, Sowing, and other works of Husbandry. Whence;

## 6. Observe,

6. Observe.

*Those that have possessions in the Earth, must withall so manage and husband them, that they may be made useful, and fruitfull.*

**T**His indeed was mans task in his Innocency, wherein, though God planted for him a Garden full of all choice fruits, for necessary use, and delight, yet he appointed man some labour about it, to keep and dresse it, which he commanded upon a double ground; 1. That thereby Man might the better observe the blessing of God in the fruitfulness of the Creatures. 2. That observing the wayes of Gods providence, in blessing the labours of his hand, man might be stirred up to more chearfulness in his service. But in this state of Man since the Fall, this Commandment of God binds us more strongly, to humble us the more, by getting our bread with the sweat of our browes, *Gen. 3. 19.* So that plenty of bread is now annexed to hard labour, *Prov. 12. 11. & 28. 19.* And withall, such kind of labour is not onely for necessity, but exceeding profitable to man, both for the preserving of the health of his body, and for preventing those distempers of the mind, that Idleness would certainly pester it withall. So, our present condition considered, in labour there is profit every way, *Prov. 14. 23.*

But besides the dominion of the Earth, God is pleased to put under mans feet the rest of the works of his hands, the Fowls, Fishes, and Beasts of the field, and to make him Lord over them all, both to govern them, and to make use of them for his service. Whence,

## 7. Observe,

7. Observe.

*All the Creatures of the Earth, are the Servants of Man, by the Appointment of God Himself.*

**S**EE Ver. 26. Observe. 10. They were indeed so ordained to be by God, and continued to be, till mans Apostacy. And even since the Fall, God hath been pleased to renew this priviledge, which sin had forfeited; as we see he did in expresse terms to Noah, *Gen. 9. 2.* after the Flood. Which also we still enjoy in a great part; so that the fear of man is upon the rest of the Creatures still. And howsoever they serve not so willingly, as they should have done, if man had not fallen, yet we see the power of man prevails over them, to master and tame them in a great part, *Jam. 3. 7.* An argument of the great power of God, that we prevail



prevail over such Creatures as both in the fierceness of their nature, and strength of their bodies, do far excell us.

If then the Creatures obey us, not, or if they do it rather by force, then willingly, and sometimes cast off the yoke, and offer violence to their Masters, thank Sin for that, as well as for many other mischiefs: but from the beginning it was not so.

*And part of the Earth, the fruits whereof must minister unto him, and he will give them unto him, as he will. V. E. R. S. Ed. 29. 29.*

**B**ehold] That is, Take notice of a special favour, although all the Creatures are mine, as being the work of mine own hand, yet am I well pleased that some of them should perish, to preserve, and keep you alive. It may be withall, that, by this particule of Observation, he points at Gods provident Care, in providing means to sustain Man, before he had Created him.

*I have given you]* Who am Lord of all, and therefore have power to dispose of mine own as I please. And though you can claim nothing in your own right, yet you shall receive all of my free gift. And *[I have given]* expresseth the full ratification of the Gift, as not to be expected hereafter, but to be enjoyed presently from that very instant.

*Every herb bearing seed]* By which, though you spend the herb, yet the kind of it may be still preserved, and so the provisions for the sustaining of your lives renewing daily, may be sufficient to yield you a lasting supply of food, for time to come.

*Which is upon the face of the Earth]* Which you are to replenish, and subdue. The words seem to enforce a double encouragement to labour: The first from necessity, as if he had said, Husband the Earth well, for it is the fruitfulness of the Earth, by which you must support your lives. The Second, for the Interest which God gave them in the fruits of their Labours: As if he had said, Bestow your labour in husbanding and manuring the Earth well, for you shall eat the fruits of it; so that you shall labor but for your own good.

*In which is the fruit of a Tree]* For it is only the fruit of any tree, that we make use of, for food. The leaves may be sometimes useful for Medicine; but only the fruit is our food.

*To you it shall be for meat]* Thus God expresseth the use of the Herbs, and Fruits, which he had given Man, that they should be for their food: in which clause is withall included a secret Blessing of God upon them, that they should not only be meat, but nourishment too. For Herbs, and Fruits, are not presently nourishment, because they are eaten; neither do they prove so to all, nor at all times. It is true, that Man lives not by bread alone, but by every word that proceeds out of Gods mouth, that is, by his blessing upon the bread, which gives it power to nourish us. Our nourishment



by food may indeed justly be accounted amongst Gods wonders, much more amongst his blessings.

In this, and the next Verse is clearly set before us, both the Goodness, and Provident care of God, in allowing and appointing of provision of food, both for Man, and beasts, which God annexeth, to the Dominion given to Man over the Creatures, and that (as we may probably guesse) partly to encourage him, to take care of the Earth, the fruits whereof must sustain his life. And partly to temper his thoughts, in the consideration of his new dignity; He was to bear rule over the Earth, but he must be supported by it; he was a Lord, but a Lord that could not stand by himself, but must be supported and upheld by the daily food, which was to be supplied unto him, by those very Creatures, that were put under his feet.

But why doth God abase Man so far, in this his happy condition, as to support, and as it were to prop him up, by the Creatures, whereas he might have preserved Man, as he doth the Angels, by immediate Influence from himself, without the help of any Creature at all, and have continued his life, as well without food as by food? It seems that God from the beginning, appointed Mans present condition in this world, to be an estate of abasement, in comparison of that glorious condition which was to follow; a step lower then the Angels, although he was Crowned, even at present, with Glory and Honour, *Isa. 8. 5.* For 1. he was here on earth as a Sojourner for a time, to be removed hence to his everlasting habitation afterwards. 2. He was at present, although not utterly shut out from Gods presence, yet admitted only to behold his back-parts; and to enjoy him by meanes, as being incapable, in his present condition, to behold him face to face, and to feel him as he is, which he could not do in his flesh, but was to expect afterwards. Thirdly, as he enjoyed not God on Earth immediately: So he was not to be supported by him immediately, but from him, by the Creatures. Lastly, he suffered some abasement in the employment, wherein while he was to continue on Earth, he was to serve him, for the most part, in the service of the Creature, Ordering that, and governing it, according to Gods direction; whereas hereafter all his services shall be immediately directed unto God, in praising and rejoycing in him continually: So that it appears evidently many waies, that from the Creation, God intended some degree of abasement to Man in his present condition in this life, reserving him unto the hope of enjoying the fulness of Glory, in the world to come: into which he was to be translated, not by death, but by such a change, as the Apostle mentions, *1 Cor. 15. 51.* The manner whereof, is neither known, nor curiously to be enquired after. From this Consideration,

1. Observer,

1. Observe,

*Although God Created Man without means, yet it is not his will to preserve him without means.*

1. Observe.

**T**Hat he could do it, he sufficiently manifested by preserving Moses, Elijah, and Christ, each forty dayes without any food at all; but that he will not do it, the constant course of his providence makes it evident, yea the petition, which our Saviour directs us to present daily unto God, for bread for the day, makes it manifest, that though Man lives not by bread, as Moses speaks, Deut. 8. 3. yet he lives not without it. Thus hath God ordained it, 1. To humble us in this our state of baseness, as hath been shewed already, 2. To lead us to the Consideration, of the wonderful waies of Gods Providence, by which he hath appointed us such meanes of nourishment, as plainly discover the same Power of God in maintaining, and supporting our lives, which he shewed in our first Creation, as appears in maintaining our lives by dead things; For such is our nourishment, which neither is quickened it self, nor quickens us, except it die. And next in working such changes, and alterations, in our nourishment, both in the form and nature of it, as might justly amaze us all. When we observe, so many severall sorts of Creatures, as we feed upon, of such different qualities and natures, all changed into one substance, all transformed into blood; and that blood again, not returned into the same substance, of which it was made; but altered into as many, or more severall natures, of a different temper from what they were; some hard, as bones; others soft, as flesh; some strong and tough, as Sinewes; others subtil and pure, as spirits, and the like: which wonders, if they be well weighed, may be esteemed little inferiour to any miracle.

Let us then both make provision for, and make use of such Creatures as God hath allowed and appointed unto us to be meanes of supporting our selves, and that too in obedience to his will, yet so, as 1. To labour for them without care, 2. To make use of them without dependance on them, but resting our hearts upon Him that gave them, 3. And affecting our selves, not so much with the goodnesse of the Creatures, as with the bounty of him that gave them, 4. And still longing after our future estate, wherein these meanes ceasing, God shall be unto us *All in All*, 1 Cor. 15. 28.

Before, we beheld the Creation of Man and Beast, here we have set before us the provision, that God makes and bestowes on them for their food. He that gives them their Life and Being, takes Care for, and bestowes liberally; meanes for their support, and preservation. Whence,

2. Observe



## 2. Observe,

## 2. Observe.

That God, that hath given us Life, will not fail to provide, and bestow upon us means for the preservation of our life.

**A**S our Saviour not onely affirms, but proves by a strong Argument, *Matth. 6. 15.* Because the life is more worth then food, and the Body then Raiment, that covers it; especially if we consider, that we receive, and expect both from the hand of a faithfull Creator, as the Apostle terms him, *1 Pet. 4. 19.* And therefore can neither Hate, nor neglect, any thing that he hath made. And besides, unlesse he should provide for his own Creatures, all flesh should soon perish, and then God should have made his works in vain.

Let us then bring our hearts, to depend upon God, for all needful provisions for our lives: Considering, 1. his Nature, who is good to all; *Psalm. 145. 9.* 2. His All-sufficiency, who hath the store of the whole Earth in his hand; *Psalm. 24. 1.* 3. His promise, *Psalm. 37. 3. 80. 34. 104.* which is more firm then the Earth. 4. His engagements many wayes, in Creating, Redeeming, and Supporting us, from our first being hitherto: and we know he doth nothing in vain, but where he begins, he makes an end. 5. His disposing of things in the Course of Nature; which by his providence, are so ordered, that all things are fitted, as well for Sustainment as for Procreation; every Mother of Man and Beast, hath a fountaine of food in her own body; for that fruit which she brings forth, ready prepared, before it comes into the World. Every winter hath provision stored up in Summer precedent, to supply all the necessities thereof before they appear. 6. The Superintendments of the supplies which God provides, not onely for our selves ever, since we had a Being, but for all Creatures, whose eyes waite upon him, and do from him receive their meat in due season; *Psalm. 145.*

It is not to be passed by, that before this promise *Moses* prefixeth a speciall note of observation (behold) used ordinarily either to tax, and awaken our heedlesse hearts, in not observing what we ought to have taken notice of, or to raise them to an expectation of some great work in hand, which requires more then ordinary observation when it is performed. Whence,



## 3. Observe,

The Goodnesse and Providencē of God, even in supplying us with necessary provision for our lives, requires special observation.

3. Obser.

**T**His God requires, in an especial manner, of his own People, *Deut. 8. 2.* as to be observed allwaies, so sometimes to be solemnly and publickly acknowledged unto God himself, in presenting unto him the first fruits of every years provision, *Deut. 16. 9. 10.* And that to exercise Mens hearts in a more serious meditation and thankfull remembrance of his goodnesse, *Deut. 8. 18.* The neglect of which duty, God justly taxeth in his People, *Hos. 11. 3. 4.* as either a meane to draw them on to an Apostacy, and revolt from God, or at least a sign of the breeding of this dangerous sin, *Deut. 32. 23. 24.*

It were then a shame for Men to receive their food at Gods Hand, like beasts, that have no understanding, who gather their food indeed, *Psal. 104. 2.* but without observing whence; or from whom it comes; Let it be our care to take special notice of Gods Hand, and goodnesse, in all the blessings of this life, that we receive; taking notice both What, and of what Condition, of what Variety in their severall kinds; and in what Abundance God pours out his blessings upon us even in Outward things, prospering all the Labours of our hands, and watching over the land where we dwell: so that his Eyes are upon it from one end of the year to the other, *Deut. 11. 12.* Making the fruits of the Earth to Spring and grow up, and ripen, while we sleep, and look not after them, that it may warm our hearts with the taste of his goodnesse, and raise them up to an holy rejoycing before him, and to chearfulnesse in the service of so liberal a Master.

God (as we have seen) had made Adam Lord of the whole Earth, and had put all his Creatures under his feet; and yet we see here, that he comes to give him allowance of that store, which he had prepared for him, and bestowed upon him for his food, and gives him, in a sort, bread to put in his mouth. Whence,

## 4. Observe,

Men that have the greatest possessions in the world, must notwithstanding receive their allowance out of it, continually, from Gods Hand.

4. Obser.

**K**ings themselves are served by the field, saith Solomon, *Eccle. 5. 9.* and consequently by Gods allowance, who brings forth food out of the Earth. It must be God, that must hear the Heavens,

vens,

vens, and the Heavens the Earth, and the Earth his People *Israel*. 2. 21, 22. Which unlesse he should do, daily pouring out his blessing upon the Earth, to make that fruitful to yield us bread, and upon the bread to give it strength, to yield us nourishment, the Kings of the Earth must starve as well as the poorest beggars. Wherefore our Saviour, in that Prayer, which we call the Lords, directs all that call God Father, to beg daily, the portion for the day, at Gods Hand, as well Kings themselves as their meanest Vassals.

Let this consideration humble all those that flatter themselves with the food, *Luk.* 12. 19. and, depending upon the store of their provision, or renewes of their Lands, conceive it needlesse to seek unto GOD; neither praying unto Him, nor depending on Him, nor serving Him, because they live, as they conceive upon their own stock: They are not greater Lords then *Adam*, who had the whole Earth for his inheritance, and yet had no bread to put into his Mouth, till God gave him his allowance out of it: let none then despise the meanest, nor advance himself above them, Rich and Poor, Kings and Subjects, all must receive their provision for food, of Almes and by allowance from God day by day.

In relating Gods grant of food for the sustaining of Mans life, *Moses* expresth, 1. the Author that bestowes it, God Himself, 2. What was given, both in the kind of it, Herbs, and Fruits, and in the variety of it Every herb, and the fruit of every Tree. 3. For what Term, which being without limitation, must be extended both to Himself and his Posterity after him. 4. For what Use, to be unto them for food. From the first Circumstance,

5. Observe,

5. Observe,

Mans food is the Gift of God.

IT is God that gives unto all flesh their food in due season, *Psal.* 135. 15. He commands blessings for them for that purpose, and opens his Treasures for them, *Deut.* 28. 8. 12. And that not only in General but more particularly, He shares out unto us every one his particular portion, see *Psal.* 146. 7. Whence it is that our Saviour directs us to beg at Gods Hand the portion of every day, which also He proportions as He did the *Mannah* which He rained down upon his People according to every Mans eating *Exod.* 16. 16. This Holy *Jacob* found so true by his own experience, that he acknowledged, that God had fed him all his life, *Gen.* 48. 15. This portion for every Mans allowance, though God sometimes conveighs unto them by extraordinary means; yet he usually supplies by the Ministry of Men, or by their own labour and industry, by which he gives them a just title to the bread



bread that they eat, so that they may truly call it their Own as the Apostle doth, *2 Thess. 3. 12.* Because God gives unto them a blessing upon their obedience, in labouring with their hand the thing that is good, *Eph. 4. 28.* Notwithstanding, even that also is to be acknowledged as Gods Gift, who gives seed unto him that soweth, and bread for food, *2 Cor. 9. 10.* And gives ability to get wealth, that he may establish his Covenant and keep his Word with us, *Deut. 8. 18.* But not to pay us any debt that He owes us.

1. Let every one then depend upon God for necessities, for the supporting of his life; 1. begging it of him by prayer, as our Saviour directs us, and as *Jacob* doth, *Gen. 28. 20.* and *Agur*, *Prov. 30. 8.* As acknowledging our own beggery, that have not bread to put in our mouths, unless he bestow it; and inability to get it by any meanes that we can use, unless he prosper them; and unworthinesse to have it from Him by any desert of our own, unless he bestow it out of free bounty. 2. Depending and trusting on him by Faith, as we are directed, *Psalm 37. 3.* grounded on his Promise, *I will not leave thee nor forsake thee*, *Hebr. 13. 5.* 3. Walking in a Course of Holy Obedience; to which sufficiency and abundance in all blessings of this life is promised, *Deut. 28. 13.* and *Psalm 81. 13. 16.* Especially to diligence in an honest Calling; he that tilleth his Land shall be satisfied with bread, *Prov. 12. 11.* He that laboureth with his hand the thing that is good, shall have both to supply his own wants, and an overplus to give to him that needs, *Eph. 4. 28.*

2. For shame, Let us serve him faithfully, who feeds us as it were, at his own Table; nay, prepares a Table before us, and makes our Cup to run over, *Psalm 23. 5.* And besides, Warmes us and cloatheth us, with the flicces of his own Flocks, which He gives as he did to *Abraham*, *Gen. 24. 33.* Yea, abaseth Himself so low, as to take off our yoke from us, and to lay our meat before us, *Hos. 11. 4.* And beyond all this, supports and protects us by his Power: so that the Everlasting armies are underneath us, *Deut. 33. 27.* So that we dwell in safety alone, verse 28. and no evil comes near our dwellings.

The kinds of the provisions, which God allowed unto Man, followes; Herbs and fruits of trees must be his food: both of them but a little before: and produced out of the Earth by the powerfull Word of Gods Mouth, upon the third day, verse 11. So that we may out of that Consideration,



## 6. Observe,

6. Observe.

*All the Provision, that God hath allowed Man, for his food, is drawn out of Earth.*

**W**Hence by his own blessing upon the labours of Men he brings it forth, *Psal. 104. 14.* And, if we consider it well, what are Corn, Fruits, Cattel and their flesh on which we feed, but Earth, as it were refined, and changed both in shape and quality, but not in substance? Neither is this more true then necessary, that Mens bodies, which are themselves out of the Earth, should be nourished out of the Earth, that is, with a kind of food that is proportionable to themselves: neither is it more necessary then it is Convenient; that the heart of Man by the consideration thereof, may be kept low by the representation of the baseness both of his Original and End, that he came out of the earth, and thither must return again, set before him, in every dish at his Table which he feeds upon.

It justly taxeth both our niceness and foolish pride, in making that an occasion, and meanes of lifting up our hearts and glorying to others, by which God most endeavours to humble and abase us, our food and cloathing; being both of them Evidences of our Weakness, Baseness and Shame, who being made of Earth, dwelling in houses of Earth or Clay, as *Job* calls them, *Job. 4. 19.* and getting our bread and food out of the Earth, are withall cloathed with no better then Earth; from whence we draw our finest linnen immediately, and from whence the flieces of our flocks, the skins and costly fures which we borrow from the backs of beasts, are derived in the second descent. O Earth, Earth, know thine own vileness, and glory not in thine owne shame, as wicked Men are justly charged to do, *Phil. 3. 19.*

If we lay together the dispensations of God unto Man, we may easily observe, and have cause seriously to consider, how strangely God levels Mans waies thereby, and tempers together, our Advancement, and Abasement. First, *Adam* is made as it were a God upon Earth; and now a Worm feeding, as it were, upon the dust: first, a Lord over all the works that God had made, to rule, and Command them; and now made to stoop in a sort, to his own vassals, and to make use of them for the sustaining of his life. Whence,

7. Observe,

7. Observe,

God doth strangely counterballance our Honours, and Abasements  
in all his dispensations unto us.

7. Observe.

**T**HUS the Prophet *David* professeth that God did lift him up, and cast him down, *Psal. 102. 10.* Thus he dealt with *Jacob*, whom he advanced in his Birth-right, and Blessing, above his brother *Esau*; and made him his Lord; and not long after, brings him down before him on his knees: Makes *Moses* the reputed son of *Pharaohs* daughter, and by and by an Exile and Shepherd in *Midian*; and from that base condition advanceth him to an estate above the greatest Monarchs of the world. Thus he dealt with *David*, *Job*, and many others. And in the same manner he deals with all his children, in spiritual things; tempering our advancement with abasement, (as he dealt with *S. Paul*, 2 Cor. 12. 7.) our Consolations with Heaviness of spirit; our Holiness with manifold Corruptions. And thus it pleaseth him to deal with us, 1. To fit us to that condition of baseness, in which he hath placed us in this World. 2. To keep our hearts low and humble, which (especially in this state of Corruption) we are so hardly brought unto; lest we forget both our selves, and, which is much worse, Him that made, as all things, so us also for his own honour; which *Agur* feared, *Prov. 30. 9.*

In the kinds of the food which God allowed to *Adam*, we cannot but take notice of the homeliness of that provision that God appoints him to feed on; no way answerable to those delicacies that our Luxurious Palates so much affect and delight in; but wholesome and vulgar, easily to be found in any place, where he should set his foot. It cannot be denied, but that those Herbs and Fruits, before Gods curse came upon the Earth for sin, exceeded, both in Taste, and Virtue, those which the Earth now brings forth; Notwithstanding, since God makes such vulgar provision, for the greatest Monarch that ever the Sun saw, we may,

8. Observe,

Plain and Ordinary Fare, may, and ought to content the best  
amongst men, and is most agreeable to the Mind and  
will of God.

8. Observe.

**T**HE Patriarchs, of whom the world was not worthy, feasted strangers with Veal and Butter, *Gen. 18. 8.* and themselves fed upon Pottage of Lentiles, *Gen. 25. 34.* Food convenient will content *Agur*, *Prov. 30. 8.* And our Saviours own provisions were but barley loaves, and small fishes, *John 6. 9.* It is true, that *John*

*Baptists* feeding upon Locusts and wild honey, was extraordinary, and therefore not to be drawn into imitation. And it must be granted, that both for Civil and Religious Respects and Occasions, we are permitted to a more free and liberal use of the Creatures for our food. Rulers, as *Solomon* implies, *Prov.* 23. 1. and as appears by the provision which he made for his own Table and Family, *1 King.* 4. 23. and that of *Nehemiah*, Chap. 5. 18. and all other men of Abilities and Large Estates, are permitted to make provisions for their Tables according to their Places and Conditions: Yea, men of ordinary rank upon Special Occasions of Marriages, Birth of Children, entertaining of friends, holy feasting, and like, are allowed to exceed their ordinary proportions; Provided alwayes, 1. That they affect not delicacy in their food. 2. Make not the Creatures fewel for their lusts; eating still for hunger and health, and not surfeiting and drunkenness, *Ecc.* 10. 17. 3. Exceed not the proportions of their estates, nor hinder their liberality in relieving those that need; as that rich *Gibion* did, *Luke* 16. 19. 4. Use it not at unseasonable times; which God so sharply taxeth, and severely punisheth, *Isa.* 23. 13, 14. Otherwise God is best pleased with Moderation and Competency; as appears, 1. By the large provision that he hath made for ordinary and vulgar food; whereas Creatures for delicacy are few and scarce. 2. By his Blessing upon our food. Simple and plain fare best maintains our health and strength, and thereby fits the body for employment; whereas abundance and delicacies over-burthening nature, both impair the health and strength of the body, and make way besides for the raising up and nourishing of corrupt lusts in the heart.

Let no man be discontented with his mean provisions, which, 1. The men, of whom the World was not worthy, satisfied themselves withal. 2. And are as good as the body which they nourish. 3. And better then we deserve. 4. And more then we are able to procure of our selves. 5. And are more profitable to us for the maintaining the health and strength of our bodies. 6. And free us from dangerous enticements to Luxury and Excesse.

Now although God appointed man to feed upon Herbs and Plants, yet he enlargeth his Grant, and allows him to eat of all kinds of Herbs and Fruits, the several kinds whereof are so various and almost infinite, that they cannot easily be numbred. Whence,

T  
9. Observe,



9. *Observe,*

Gods Allowance to *Man* of Food for the sustaining of his life, is exceeding Large, and of wonderful variety.

9. *Observe.*

**I**T was so to *Adam* in his first Grant; but much larger to *Noah* and his posterity when it was renewed after the Flood, *Gen. 9. 3.* when it took in all sorts of Beasts and Fishes, which he hath given us likewise to make use of for food in fit times, and in due proportions, and for the end for which they were given; some for maintaining our lives in health and strength; and others for delight, within such Limits as are mentioned in the former point. Which he hath done, 1. To manifest his Bounty in the Largeness of his Gift; As it testified *Potiphar's* Kindness to *Joseph*, when he trusted him with all that he had in the house, *Gen. 39. 8.* 2. To raise up our hearts by the experience of the variety of the tastes of so many Excellent and Pleasant Creatures, to rejoyce in and serve Him alone, and that with cheerfulness, that gives all things so abundantly to enjoy.

There is one thing more yet to be taken notice of, that God is pleased to allow us such Herbs and Fruits for our food, as having seed in them, may be daily renewed in their kinds, lest our provisions should fail us at the last, seeing the Creatures daily perish with the using. Whence,

10. *Observe,*

God gives us not our Provisions at once, but by a continual and daily Supply of those things that we need.

10. *Obfer.*

**T**HUS he dealt with his people in the Wildernesse, where he gave them their portion for food, daily, from heaven, as *Moses* testifies, *Deut. 8. 3.* As he gives us our provisions, by commanding and pouring out his Blessings from thence upon the Creatures, by which they are renewed every day, that we might have a continual supply by them for our daily use. In the same manner he deals, in supplying that strength and nourishment, which we receive by feeding on the Creatures, which usually lasts not above a day, and then must be repaired and renewed again. And this God is pleased to do upon these grounds: 1. To manifest his Fatherly care and Providence over us, when he supplies us with all necessities from day to day, as our necessities require, that our store is no sooner done, but it is renewed daily; we are no sooner hungry, but we have food to fill us: As it manifested Gods care of *Elijah*, and the Widow that entertained him, that her handful of meal, and a little oyl in a Cruse, were encreased as fast as they spent.

spent it. 2. To bind us to continual dependance on him, and service of him, as Parents do their Children, by feeding them daily, but keeping the stock in their own hands. 3. To exercise our faith, in depending firmly upon his faithful Promises, which being supported by his All-sufficiency, and Unchangeable Love towards us, assure us of a sufficient supply from time to time, in all our wants. 4. Lastly, necessity in a sort enforceth it, seeing if all our provisions for food should be laid up together at once, it must of necessity prove both more troublesome, and lesse comfortable unto us.

The last observable Circumstance in *Moses* his Relation of this Decree of God concerning his allowance of Food unto man, is so pronounced, that it includes withal a promise, that what he grants them, they might not onely lawfully use, but in the use of it should find that it should prove meate unto them, that is, it should nourish them, and sustain them, without which the Grant of using the Creatures for food, had done them little pleasure. Whence,

#### 11. Observe,

#### 11. Obser.

*It is onely by Gods Decree and Blessing upon the Creatures, that they have Power and Strength to Nourish and Sustain us.*

**S**O that (as *Moses* tells us) we live not so much by bread, as by every word that proceeds out of Gods mouth, Deut. 8. 3. that is, by his Blessing upon the bread, which if he suspend or withdraw, the Creatures can do us little good, Levit. 26. 26. Hag. 1. 6. The truth is, it must needs be so, Because the nourishment of mens bodies by food is a work beyond the power of the Creature, which cannot give or maintain in another, that life which it self hath nor. 2. Because all Creatures having their Being and Motions from God cannot possibly work any thing farther then he both Directs and Assists them. 3. And it is fit it should be so, that Man might depend upon no Creature, but stay his heart upon God alone.

Let all men then, in the use of the Creatures, raise up their hearts above them, praying unto God for his Blessing upon them, and depending on him for it: Especially now seeing the Curse of God is fallen upon them for Mans sin, by which they are made more unserviceable unto us, and lesse able to do us good then they were before the Fall. So that unlesse they be used with thanksgiving, and sanctified by the Word and Prayer, 1 Tim. 4. 5. we have no more reason to expect strength, and nourishment from bread, then from a stone; nay, that which we take for our food, might turn to be our poyson.

VERSE

## VERSE 30.

**A***nd to every Beast of the Earth]* But whence comes it then, that we see divers beasts feed not on herbs at all, but divers both of the Beasts of the field, and Fowles of the ayr feed upon the flesh of other Creatures, which they take for their prey? This certainly must be acknowledged to be the fruit of sin, which amongst other evils brought in enmity amongst the Creatures; but from the beginning it was not so. Wherefore we have this in particular expressed amongst the Consequents of the restauration of all things by Christ, that this enmity between the Creatures shall be taken away, that none of them shall destroy or hurt another, but they shall all of them return to their wonted food, which was appointed them in their Creation, *Isa. 11. 6, 7. & 65. 25.*

*wherein there is life]* That is, (as it hath been expounded) a sensitive Soul. A clause added, not only under that general name to include all the particulars of such Creatures as are partakers of such a life, which were mentioned before; but it may be perhaps to imply withall, that though they had life in themselves, yet that it might be known that they live not by themselves, they should maintain their lives by such provisions of food as God here allowses them.

*Every green herb]* It may be, not all kinds of herbs to every beast and fowl, seeing that some of them delight to feed on some kinds of herbs, and others upon others; but God gives all to all; all the Herbs to all the beasts to make use of, and to feed upon those that should best agree with their Natures and Constitutions. We find onely herbs given to beasts for their food, although it may be that under that name some fruits of trees may be included, which we see divers beasts and fowles feed on to this day; as it is probable they did from the beginning. Howsoever,

1. *Observe,*

*God allows Sufficient, and Plentifull Provision for the sustaining of the Creatures that he hath made.*

1. *Observe.*

**H**E satisfies the desire of every living thing, *Psal. 145. 15, 16.* feeds the young Lions that seek their meat of God, *Psal. 104. 21.* and the young Ravens that cry, *Psal. 147. 9.* This, 1. God, who is All-sufficient, is able easily to do. 2. And it is fit for him to do it, not onely to shew himself a Faithful Creator, but besides, to fill the hearts of men with the admiration both of his All-sufficiency and Goodnesse.

1. Let it fill our hearts with the Admiration of his Infinite Bounty,



Bounty, that from day to day feeds the whole world, as it were, at his own Table, giving them all their food in due season, *Psal.* 145. 15. What are the large Provisions that *Solomon* made for his Family, in comparison thereof? *Moses* thought it impossible to make provision of flesh, for six hundred thousand men, for one moneth: How then should we stand amazed at the Consideration of Gods infinite store, by which he hath sustained so many thousand millions of Creatures from the foundation of the world unto this day! Let this be a means to settle our hearts firmly, in a constant dependance on him at all times, for the supply of all our wants, who provides so abundantly for the meanest Creature that he hath made.

2. Let no man judge of Gods love towards him, by the enlargement of his hand unto him in outward blessings, which he poures out so abundantly upon the meanest of his Creatures, and many times to the worst amongst men, in a larger proportion than he bestowes them upon his own children, filling their bellies with his hidden treasures, *Psal.* 17. 14. so that they have more then their heart could wish, *Psal.* 73. 7. but that is all the portion that they shall have from him. The differencing blessings, which he reserves to his Children for their portion, are Grace and Glory, *Psal.* 84. 11. to guide them by his Counsel here, and bring them to Glory hereafter; *Psal.* 73. 24.

Again, it is worthy our Observation to take special notice of the small difference, which we find here between the provisions allotted by God to Men and Beasts: both of them have their food not only from the Earth, but out of the same Herbs and Fruits that grow out of the Earth. Whence,

2. Observ.

1. *Observ.*  
Men and Beasts are allowed by God the same provisions of food for the sustaining of their lives.

All live upon Gods allowance; all are fed by the Creatures; all upon Herbs and Fruits by Gods first allowance to *Adam*, as we see here; and howsoever it pleased God in renewing his Covenant with *Noah* after the Flood, to enlarge mans provisions for food, by granting him the use of the flesh of beasts and birds, and fishes; yet we see, that even herein, none of those Creatures come far behind us. Beasts and Birds of Prey, feed upon other Creatures that we account some of them amongst our chiefest delicacies; from them in our feeding we differ only in this, that we prepare our food in a more orderly way.

Let us then leave our glorying in the provisions of our Tables, which the beasts themselves enjoy in Common with us, and are partakers with us even in our Choicest Dainties.

VERSE

## VERSE. 31.

**A**ND God [saw every thing] Overlooked the whole Frame of his Work, as he had done before every Particular of it, Man only excepted: and why he forbore to give that testimony of him, that he had given of all the rest, that he also was good, it is uncertain. Some think, that because the Creation of the Woman had not been yet mentioned, that therefore God forbore to give his Approbation of that Work that was but half perfected; whatsoever the reason was, it is certain, that God made Man good and upright, *Ecc. 7.29.* And it is sufficient that he is included in the general Approbation of his whole Work taken together.

*Very good*] All the work together, was Correspondent, every part suitable to the rest in a due proportion, and fitted in such order, that they were all useful for the services to which they are designed.

This general Approbation of all the Works that God had made, and that by God himself, the best Judge of Goodness and Perfection, being besides a God of Truth, and therefore an infallible Witness of his own Judgment, manifests the Infinite Perfection both of the Wisdom, and Power of Him that Created them. So that we thence may,

*Observe,*

*The whole Frame of the Works which God made in the Creation of the world, is perfectly Good every way.*

*Observe.*

**S**O that we may truly say that of Him, which the people testified of our blessed Saviour: he hath done all things well, *Mark 8. 37.* Which we shall not onely find true in the works of Creation, but in the Acts of his Providence also, that they are all perfect, and all his waies are judgment, as *Moses* testifies of them, *Deut. 32. 4.* So that all his works praise Him, *Psal. 145. 10.* And indeed herein, is the eminency of the perfection of Gods Works, and of his Wisdom in creating them, fully manifested, that when they are all of them laid together, they appear in their times, places, and uses, to which God hath assigned them so beautiful and fit every way, that nothing can be added to them: nor any thing without blemishing them, taken from them, *Ecc. 3. 14.*

Let it be our endeavour to imitate God as far as we may: so to walk, that our works every one of them a part, and our whole way considered together, may all appear to be good, answerable one to another in Order and Proportion; so that our whole conversati-

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on



on may be approved as a perfect frame of unblameable holiness. There are amongst Men, that do some things well, to which their ordinary and constant carriage is not suitable. The difference between the works of a godly Man and an Hypocrite, appears most in this: An Hypocrites work is best considered apart, a good Mans works are best and most approveable, when they are laid together.

Thus have we the History of the Creation of the world, a short record of a wonderfull glorious work, which being laid before us in so sincere and brief a manner, requires the more serious meditation, and examination of the particulars therein expressed. The rather, because it gives us a true mirrour both of God Himself appearing in his infinite Power, Wisdom, and Goodness; and of the Creatures nothing in it self, till God gave it a being; and being now what it is meerly by his gift and goodness. In the right knowledge of these two main heads, are included the grounds of all true Wisdom. To look back therefore, and to take a view, of the principal scope, at which the Holy Ghost aims, in the description of the Creation of the World, we may find therein set before our eyes.

I. In God the Creator of all things,

1. His Eternity, who if he had not been before the World, and consequently before all time, which began with the world, could not have made it.
2. His Power, in Creating all things, 1. Of nothing, 2. By the Word alone, 3. Many of them, of Vast and almost infinite extent; as the Heavens, Stars, Earth, Seas, and some other Creatures, of almost incredible bignesse.
3. His All-sufficiency, manifested 1. In Creating such infinite Variety of so many fundry sorts of Creatures, 2. And in affording them all, even the basest amongst them, such plentiful provision for their maintenance.
4. His Goodness and Perfection, appearing in his works which taken severally, or together, were found to be exceeding good in their mutuall correspondency, and uses to which they are assigned.
5. His Faithfullness, who both performed and made good all that he decreed, and serled all things that he made in such sort, that they continue to this day according to his Ordinance.
6. His Wisdom discovered in the excellent order of all his works: and in their fitnessse for their several ends and services for which they were appointed.
7. His loving kindness to Man, above all the works of his hand, whom he Created after the most exact pattern, even his own Image and likeness, advanced to be the Lord over all the works that he had made, and furnished with infinite variety of



of provisions, both for necessity and delight.

II. In the Creatures made by God, is manifested their vanity and weaknesse; which,

1. Were, 1. Nothing till God gave them a Being.  
2. A Rude, unformed, and imperfect Masse, when they first began to Be.

2. Are, 1. Perfect in deed in their kinds and measure, but neither in all kinds of perfections, which are not to be found in any one Creature; nor in those they have, but in a weak proportion, infinitely short of those absolute and boundlesse perfections, which appear in Him that made them.

2. Not subsisting in themselves, but in God that made them, in whom they have their Being, and Motions, without whom they must speedily be resolved into Nothing, as they were nothing at the first.

2. Base, 1. in their Original, being all of them drawn out of a confused Masse, without any form at all, and the most of them out of the Earth, and waters, the basest of all Elements.

2. In the means of their support for the continuance of their being; which are both Base, like themselves and supplied unto them, from day to day.

So that we may conceive, that in recording and setting before us the history of the worlds Creation, the Holy Ghost may aime at three things.

1. To settle our hearts in a right judgment of the emptinesse, and consequently of the Insufficiency of all the creatures, that none of us may rest our selves upon them; which being considered a part from God are Nothing, and consequently can do nothing; and are therefore, neither to be entertained with any extraordinary affection; nor sought after with any great care, or desire; nor much lesse to be rested on with any firm Confidence.

2. To fill our hearts, with the Apprehension, and Meditation of Gods infinite Majesty, Glory, Power, Wisdom, All-sufficiency, Goodnesse, and Truth. 1. That we may in our hearts advance and lift him up alone, casting down all his workes at his feet; and we may be still kept in a reverend awe and fear of him. 2. That we may be quickened to all duties of obedience, serving that God, with all our hearts, and that with chearfulnesse, by whom we are, and from whom we have received, such an advancement to be made after his own Image, and appointed Lord over all the works of his hands, and do daily receive such a liberall supply of all needfull meanes, for the comfort of our lives. 3. That we may be brought to stay our hearts upon God alone, as being both able to provide us all things, seeing he made them all; and Faithful and True to support us, and do us good, as a faithfull,

Creator, and therefore cannot but take care to preserve all that he hath made, lest he should have made any thing in vain.

3. To direct us in the Use both of our selves, and the rest of the Creatures, what to aym at : which is indeed chiefly the advancing of Gods honour In, and By them, when we discover those glorious Attributes of his Wisdom, Power, and Goodnesse, appearing in the Creation of all things, and sustaining them; and, upon all occasions, speak of them to his praise: But withall, the directing of our selves, and all the rest of the Creatures, in our power, to the preservation of Community, which is one of Gods Speciaall Aimes, in making all the Creatures serviceable one to another, and all of them to Man, and in charging him with the care and oversight of them all, that so they might be the better carried on to that general End, whereunto God had ordained them. So then a man aiming only at himself, or using the Creatures only for the service of himself, without relation to the Community, perverts the whole Course and Order, which God hath set in Nature, than which nothing can be more directly opposite to Gods Mind and Will, more Injurious to the Creatures, or unprofitable to our selves, whose good is included in the Common good of all that God hath made.

FINIS.

2. To fill our hearts, with the knowledge of Gods infinite Majesty, Glory, Power, Wisdom, All-fufficiency, Goodness, and Truth. 1. That we may in our hearts advance and lift him up alone, raising down all his works at his feet, and we may still keep in a reverend awe and fear of him. 2. That we may be directed to the service of God, and that with effectualness, by whom we are, and from whom we have received such an advancement to be made after his own Image, and appointed Lord over all the works of his hands, and do daily receive such a libtall supply of all needfull means, for the comfort of our lives. 3. That we may be brought to lay our hearts upon God alone, as being both able to provide us all things, seeing he made them all, faithful and true to support us, and so us good, are faithful.

A  
 COMMENTARY  
 upon the Second  
 CHAPTER  
 OF  
 The First Book of MOSES

Called  
 GENESIS.

*The Second Book.*

**W**E have seen in the former Chapter, that great Work of the Creation of the world: In this Chapter we have set before us, the beginning of the Administration, and Government thereof, and especially of Man, in the state of his Innocency; Concerning whom the Holy Ghost represents unto us, Gods Goodness and Care for his

1. Government by Lawes, prescribing his Duties,

1. To God, consisting of three Heads:

1. Faith in God; intimated by the Tree of Life;
2. Obedience; prescribed under the Tree of Knowledge of Good and Evil.
3. Worship of God; implied in the Observation of the Sabbath.

2. To the Creatures.

Bb

1. In



1. In the use of them, which must be according to the Will of God, and not according to his own pleasure, enforced in his restraint from eating of the Tree of Knowledge, and in the Law of Marriage.
2. His careful oversight, and labour for the preservation of them, expressed in Gods Commandement for the Keeping and Dressing of the Garden of Eden.
2. Support and Sustainment; manifested,
  1. In the provision of food fit for him, both for necessity and delight, by planting the Garden of Eden, and giving him the free use of all the Fruits therein, one Tree only excepted.
  2. In the Creation of the Woman, to be an help meet for him; comfort for his life, and help for propagation.

## V E R S E 1.

**T**hus] Or, *And*, as that Copulative is indeed, Usually, but not Always rendred. Howsoever, that Connexion points unto the Beginning, Means, Order, Manner, and Space of Time and Perfection, in which all things were Created, and related in the former Chapter.

*The Heavens and the Earth*] The two principal parts of the World, here named, include all the rest, as the Air and Seas, and all the Creatures wherewith they are furnished, as in the next words.

*All the hosts*] That is, all the Visible, and (as some conceive) Invisible Creatures, which are contained in the Heavens and Earth, the Sun, Moon, Stars, Fowles, Beasts, and Fishes; termed *Hosts*, both for their Multitude, and Order, in which they are placed by God, as an Army set in Array, in a Comely, and Useful manner. Hence God is oftentimes named, *The Lord of Hosts*. The Connexion of this Chapter (wherein the Government of the Creatures is represented unto us) with the former, (which records their Creation) as it were suspending our thoughts, and carrying them at once, both Backwards, to remember what God had made; and Forward, to observe how he disposed of what he had made, gives us just ground from thence to

1. Observe,

## Book II. the Second Chapter of Genesis.

3

### 1. Observe,

*It must be our Care to Observe, not onely what God Works, but withall how he disposeth, and ordereth that which he hath wrought.*

1. Observe.

**T**HUS did the Jewes, in the birth of *John Baptist*, they wondred, what God would do with that child, which was so strangely born, *Luke 1. 66.* And the blessed Virgin, concerning our Saviour Christ, laid up whatsoever he did or spake, in her heart, to observe what would be the issue of his Words and Actions, to see what would become of them at the last, *Luke 2. 51.*

And this we must do; 1. Because the Excellency, and Perfection of every Work, is in the End whereunto it is directed, and applied.

2. Because the Wisdom of God is most discovered, in the Ordering and Disposing of his Works, as his Power is most seen in Creating of them: As usually the Workmans Skill, is more Commanded, in the Use of an Instrument, then in the making and framing of it.

Again, out of the name here given to the Creatures, that they are termed the *Hosts of Heaven and Earth*, we may,

### 2. Observe,

*The Creatures that God hath made, are to be looked on, as an Army arrayed in an Excellent, and well Composed Order.*

2. Observe.

**C**OMELY and Beautiful in their times, places, and proportions, *Ecc. 3. 11.* all of them Ordered and Commanded by God, *Psal. 145. 15.* the Stars in their Courses, *Judg. 5. 20.* the Clouds in theirs, *Job 37. 12.* Yea, the very Sparrows in their motions, *Matth. 10. 29.* and the Grasshoppers, *Joel 2. 15.* Much more men, whose steps God orders, *Prov. 16. 9.* *Isa. 45. 13.* So that their way is not in themselves, nor the directing of the steps in him that walketh, *Jer. 10. 23.* All these are so directed by God, that they still hold correspondent order one to another, and all of them to the End whereunto they are directed, from which though they swerve, in their own inclinations, or intentions, yet they are all of them at last brought about to fulfill the thoughts of His heart that guides them.

1. Let all men carefully search into the Order, mutual Correspondence, and Scope, whereunto all the Wayes of God, in the Administration of the Creatures, tend: 1. Judging of his Works in and by them; not apart, but layed all together. 2. Looking to,

Bb 2

and

and waiting for, the End of the Work which he hath in hand, as we are advised to do, *Psal.* 27. 37. Wherein if we discover not the Wisdom, Justice, and Mercy of God in all his waies; blame not him whose work is Perfect, *Deut.* 32. 4. but our selves, who through Ignorance, or inadvertency, do not understand it. This thorough-searching, into the Acts of Providence, will keep us from murmuring, and preserve our hearts in a Continuall admiration of his Willdom, (as the Queen of *Sheba* was astonished at *Solomons* Willdom, when she observed the well ordering of his family, *1. King.* 10. 5.) That we may alwaies fear before him, and be wise for time to come.

2. Tremble before that God, and Trust in him that hath power in his hand, to command all the Creatures in Heaven and Earth, and to arm them at his pleasure, for the defence of those that fear him, and against such as hate him.

The next phrase is not lightly to be passed over, which the Holy Ghost here useth, affirming that the Heavens and Earth were finished, or rather Perfected, as the Originall will bear it. Whence we may,

### 3. Observe,

#### 3. Observe.

God perfecteth and fully finisheth every work that he takes in hand.

**H**is work is perfect, *Deut.* 32. 4. not onely without Error, but without any Defect. *Ecc.* 3. 14. Not onely his Law, *Psal.* 119. 96. but all his works towards us, (see his promise to *Jacob*, *Gen.* 28. 15.) as *David* confidently believes, *Psal.* 138. 8. Thus indeed they are, all of them taken together, and every one considered apart by it self. 1. In their Measure, which is proportioned to the end, whereunto they were appointed. 2. And in their Time, for they are brought to perfection by degrees, as *David* professeth of the framing of his own body, *Psal.* 139. 16.

1. Let us in imitation of God, work till we bring things to perfection; as *Naomi* assures *Ruth*, that *Boaz* would do, *Ruth.* 3. 18. Especially in the works, that more immediately concern Gods Honour, and our own salvation; not contenting our selves, with laying the foundation, but labouring to go on to perfection, *Heb.* 6. 1. Adding still one grace to another, *2. Pet.* 1. 5. and growing strong in every grace, that we may perfect Holiness, *2. Cor.* 7. 13. And abounding in every good work, *Heb.* 13. 21. Least we prove like the foolish builder, *Luk.* 14. 30. or the Ostitch, *Iob.* 39. 14. 15.

2 Let it be a means to strengthen our hearts, in the assurance of the perfecting the work, 1. Of Sanctification: God, according to his promises will not leave purging us, till he have made us without spot or wrinkle, *Eph.* 5. 17. 26. Of our Salvation, *Phil.* 1. 6.

He



## Book II. the Second Chapter of Genesis. 9

He that suffered for us, till all was finished, *Job. 19. 30.* Will not leave till he have brought us into the full possession of the glory, which he hath purchased for us.

### VERSE 2.

**I**n the seventh day] The Hebrew *Shevathi*, (which retaining the Letter, as well as expressing the sense) we render *Seven* is derived from a word which signifies (to be full) as if *Seven* were a full and perfect number, made up by the measure of time, in which God finished the Creation of the world, and by his resting after he had ended it, declared the full and perfect accomplishment and finishing that Glorious work.

*God Ended*] That is, both finished whatsoever he intended to make, and besides established, and settled, all that he had made, to continue (as it doth to this day) in that estate, in which he had Created it: and also in that Correspondency that the Creatures had one with another.

*which he had made*] A Phrase added, to distinguish the works of Creation, from the works of Providence, in which God, both the Father, and the Son work to this day, *John 5. 27.*

*He rested*] Not properly, for God being a pure Act must needs be alwaies working, and can no more cease to work than to be; Only in respect of the Creation he is said to rest, or cease, or forbear to do any more: Manifesting thereby, that he had fully perfected, and finished all that he purposed and decreed to make. This was Gods Rest taken Privatively. If we conceive, that there is any thing more implied in this phrase, it must be Gods resting in himself; and in the Contemplation of his own works delighting himself; as the Rest which he enjoyes Man upon that day, is not a meer privative Rest, in ceasing from our labours; but besides a positive Rest in which we stay our hearts upon God, rejoycing in his glorious Works, and Mercies towards Mankind. So that Rest of God upon the Seventh Day, laies before us the ground of the Institution of the Sabbath in the words following, as a Day advanced by God above the rest, by manifesting the perfecting of that glorious Work, of the worlds Creation.

Thus we see God, although he hath power to give what lawes he pleaseth: yet is pleased to manifest the Equity of that which he commands, that we may acknowledge his Will to be a rule of Righteousnesse. **V**hence;

## 1. Observe,

## 1. Observe.

*God who may command what he will, yet is pleased to command nothing, but that which appears to be equall and Convenient.*

**T**Hus is the observation of this day of Holy Rest, equall and just in respect of God; whose Wisdom, Power, and Goodnesse in Creating all things out of nothing, and all of them exceeding good, were fit to be remembred in some solemn day, wherein Men, by exercising themselves in the meditation of those glorious VVorks of God, might be stirred up to an Holy-rejoycing in him, and to the publishing of his praise, in the assemblies of his Saints, for advancing of his glorious Name.

Secondly, neither is it more just and equall in respect of God, then it is profitable and beneficial to Man; 1. By refreshing himself, wearied with the labours of the six daies precedent. 2. For the encrease of Piety, and inward Comfort to the soul, by enjoying an Holy Communion with God, in his Ordinances: and such are all the rest of Gods Lawes, equall and just in all things, *Psal.* 119. 128. and good unto Men, *Dent.* 6. 24.

1. Let it move all Men, that have power in their hand, to exercise it according to the Rules of Equity and justice, and for the good of others, which must needs procure the respects of Love, and reverence to their persons that Command, and ready Obedience to their commands, with chearfulnesse.

2. Let it encourage all men to ready and willing Obedience, to all Gods Lawes, and that for their own good, by considering; 1. That at present they have their fruit in holinesse, exercising themselves in such duties, as are both honourable and comfortable; 2. And that hereafter, they shall receive a sure and plentiful reward *Rom.* 6. 22. 3 *Cor.* 15. 58.

Now although God were pleased to found his law upon grounds of Equity, and Conveniency, yet it was more then he was bound unto, to give us an account of either: notwithstanding we see that he is pleased to acquaint us also, with the reasonablenesse, and Equity of the Law that he gives. VVhence,

## 2. Observe,

## 2. Observe.

*God not onely makes his Lawes Equall, and Reasonable; but besides, is pleased to make it appear unto us, that they are So.*

**T**HIS God is pleased to manifest to his People in reasoning the case with them, *Ezech.* 18. 25. To the same end he is pleased

pleased to prefix a preface to his Law, in delivering it upon *Sinai*: that they might consider in their own hearts, how just and equall it was, that he should have power to command them, whom he had delivered from so Cruel a Bondage, and slavery. And for particular Lawes, though the world judgeth them to be bonds, and Coards; yet he makes his Children to understand, that his Lawes are right in all things, *Psal.* 119. 128. And his Testimonies very Righteous and faithful, ver. 138.

*Reasons;* 1. We never truly honour God, till in our judgment we approve and allow his Law to be just and equall, as Saint Paul doth; *Rom.* 6. 16. And David as we have seen already: whereby we set to our Seal, that Gods Will is the rule of righteousness and holinesse,

2. That is the onely meanes to draw men on to ready and Chearfull, and by consequent, Constant Obedience, when the mind discerning both the Equity, and Goodnesse of Gods Laws, prevails with the will to make choice of them, and drawes on the whole heart to delight in them, and the whole Man to follow them, with the uttermost endeavours: which is a clear testimony to the world of the price that we set upon those holy Lawes; and of our assurance that we have, of an exceeding great reward in keeping them, *Psal.* 19. 11.

Let it move all that are Godly, to search into all Gods Lawes, begging Wisdom, and understanding at Gods Hand, for that purpose; and undertaking the work with fear and reverence: Consenting to and delighting in that which we know, and adoring the depth of Gods Wisdom, in general: in those things that through our own Ignorance, we understand not so fully in particular; that we may with our whole heart yield unto, and walk in all duties of obedience, which it requires,

The phrase in which the Holy Ghost expresseth Gods resting from his Works, must be carefully observed; He rested (saith *Moses*) from all the workes that he had made, or from Creating any more. Whence,

3. Observe,

God, to the worlds end Creates no more, then what he made in the beginning. 3. Observe,

**T**He works were finished from the foundation of the world, *Heb.* 4. 3. So that since that time he makes; 1. no new Kinds of Creatures, nor ordinarily produceth the Particulars of any kind by way of Creation, but by Generation. For, as for the raining down of Mannah, or the assuming of bodies by Angels, and the like, they were works extraordinary. And howsoever the propagation of Creatures, be termed Creation in *Psal.* 104. 30. as being the effect of the same power, by which things were at first Created,



Created, and therefore are ascribed unto God, *Job* 33. 4. yet because God is pleased therein, to make use of Second Causes, both Material, and Efficient; it cannot be properly termed Creation: whereof there is no more need at present; God having Created at the first, as much as was needful, for the Ends at which he aimed.

In the same expression, we may yet take farther notice, that the Rest of God is limited only to his ceasing from the Works of Creation, and not extended to the Acts of Conservation and Administration, the Holy Ghost by that limitation implying that he Rested not, or Ceased from Them, but Continues working in Them still. So that we may,

#### 4. Observe,

#### 4. Observe.

*Though God Cease from the works of Creation, yet he Ceaseth not from his Works of Providence, in Sustaining, Conserving, and Governing the Works which he hath made.*

**I**N those Acts of Providence, he works even to this day, as our Saviour testifies, *Job* 5. 17. supporting all by his Power, *Heb.* 1. 3. and guiding and turning all things about, by his Counsel, so that they do whatsoever he commandeth and appointeth, as *Elihu* speaks, *Job* 37. 12.

1. Let us then wisely observe the Works of God, in the Supporting of all his Creatures, with the Prophet *David*, *Psal.* 104. 27, 30. & 145. 15, 16. But especially in disposing and ordering all things, principally, in the affaires of men; which brutish men indeed understand not, *Psal.* 92. 6. but the wise shall know the Wayes of God, *Hos.* 14. 9. that they are Right, and his work every way perfect, *Deut.* 32. 4.

2. Let us bring our hearts to a Firm, and Constant dependance on him, for Supplies in all our Wants, and for Assistance, and Support, in all our distresses, especially remembering his Promise to his own, *I will not leave thee nor forsake thee*, *Heb.* 13. 5. That our Conversation may be without Covetousnesse, and without Care.

#### VERSE 3.

**A**ND God blessed] We have seen the ground of the Institution of the Sabbath, to be unto men a day of Rest from their ordinary labours; why it must be a Seventh day; and why that Seventh: The Commandement followes. This first phrase of Gods blessing the Day, may import, 1. The Advancing of that above other dayes, to be an Happy, and an Honourable

ble Day, *Isa.* 58.13. A Day to which no Night is reckoned, as it is to other dayes, as being a Type of that Rest which shall be all Joy and Light, without any mixture of Darknesse at all. 2. The Ordaining of it to be a Day of Blessings, in Spiritual things, wherein God will pour out Grace into the hearts of his people, in the use of his holy Ordinances.

*And Sanctified*] Or, separated it, from an Ordinary and Common, to an Holy and Religious use, for his own immediate service, in the exercise of Duties of Piety and Religious Worship. For whereas to Sanctifie, signifies, 1. To make Holy, as *Ephes.* 5.26. 2. Or to set apart to an holy use, as it is used, *Exod.* 28.41. 3. To keep holy, or use in an holy manner, as it signifies, *Levit.* 10.3. & 11.44. 4. To declare to be holy, *Numb.* 20.12. In the two last Senses, men may be said to Sanctifie or Hallow things; In the first, it is peculiar to God alone: In the second (in which it is taken in this place) it is appliable both to God and Man: God, by his Law and Commandement; and Man, by his free and voluntary offerings and vows, appointing things to be set apart unto holy uses, which before were Common.

*Because in it*] Not so much to propose his own Example, for our imitation (for God himself might Rest upon such grounds as concern not men) but because Gods Rest, manifesting the perfecting of the work of the Worlds Creation; that day whereon he rested, that is, in which the work of Creation was finished and perfected, was the fittest to be observed in remembrance of that great work: As now the day, in which our Saviour, by his resurrection from the dead, manifested the accomplishment of the work of our Redemption (a greater work then that of Creation) is the fittest to be Celebrated in the remembrance of that more Eminent, and more Glorious Work. For otherwise, in themselves, all dayes are equal; neither is one of them more Eminent, or more Observable, then another. The difference of dayes ariseth from the Works done, or Events happening upon those daies. A ground which even Heathen men themselves by the light of Nature acknowledged, and made use of, in observing their Feastivals. Whence it is that God (who grounds all his Moral Lawes upon Principles, which right Reason consents unto) gives in this, for the Reason of Instituting that greatest Feastival, limiting it to, and fixing it upon that day, in which he had finished the worlds Creation, ended in Six dayes, and declared to be perfected by his Resting upon the Seventh. In which number of dayes, he also pointed out, as it were, a set period of time, according to the revolution whereof times might be ever after computed, by Weeks, or Sevens of dayes. So that in that time, in which he made and fully finished the World, he set out a Proportion of time, in which that Holy day should be observed; and by the perfecting of the World upon the Seventh day, designed the very day, which, in

that revolution of time, should be Consecrated to Himself, and that by the ground upon which it was to be observed.

It is true, that when this Law was given to *Adam*, being then in the state of Innocency, that ground of the Observation of the Day, was appliable to none other but the Seventh, or Last day of the Week, because Man continuing in that state, there could not have been supposed a more Eminent Work of God, then the Worlds Creation. But now since his Fall, the work of the worlds Redemption, by which it was not onely Renewed and Restored, but besides more firmly settled then before, being more Eminent, and in every respect more Beneficial to man, then the Creation; the same ground, upon which the Sabbath was by God fixed upon the Last day of the week, warrants and directs us to translate it to the First day, where on, by our Saviours Resurrection, that more Glorious Work of our Redemption was manifested to the world, to be fully perfected. Wherefore when God renews this Law of the Sabbath upon Mount *Sinai*, the Condition of Man being then altered, and a Redeemer promised, and expected, God (although he thought it not fit to change the Sabbath, unto another day, till that work should be accomplished, which should occasion the change of it, yet) took speciall care to pen the Fourth Commandment, in such expressions, that when the time of accomplishing that work should come, the day might be changed, without altering the letter of the Law. Wherefore having occasion, in the fourth Commandment, to alledge the same reason for the Continuation of the Sabbath, that he gives here, for the Institution of it, and that in the same form of words which he here useth; yet, in the conclusion inferred upon that reason, he changeth the Particular term Seventh unto that which is more General, Sabbath, saying, not as here, *Therefore the Lord Sanctified the Seventh Day*; but, *Therefore the Lord Sanctified the Sabbath Day*. Implying, that the time which he required to be observed, must be one Resting day of Seven, leaving the Particularity of the day, to be designed by the work upon which the observation of it was to be grounded; so that both the Jews from that same Law might have warrant for the observation of the Last day of the Week; and we that are Christians might have the like warrant for the observing of the First day of the Week.

Some there are, that conceive these words not to contain in them the Narration of what God instituted at present, but (by way of Anticipation) a manifestation of what he Ordained and Appointed to be observed in the Law, afterward delivered to his people upon Mount *Sinai*, *Exod. 20*. As if *Moses* had said here, This Rest of God the Seventh day, was the reason why God in the delivering his Law upon Mount *Sinai* appointed his People to keep that Seventh day for a day of an Holy Rest. To whom we answer:

1. What ground is there to be drawn out of any Circumstance of



of the text that enforceth us to admit such an Anticipation, and without such a ground who dare suppose it? If we may pervert the Order of the Scriptures, at our pleasure, without warrant from the Letter of the text itself, no Man shall be able to draw any binding Argument out of Scripture, to conclude any thing at all.

2. Anticipations in Scripture are most Commonly, if not Always used, that by representing before hand, somewhat which was done afterwards, the whole narration might be made more clear and perspicuous: or at least, that the Occasion, or consequents of such other things, as are related, might be Considered and laid together, that we might the more easily, and distinctly, observe the VVay of God in his VVork. Now in this place to mention the occasion of that which was done more then two thousand years afterwards, helps nothing to the understanding of any thing there related, and consequently there is upon that ground, no cause of supposing such an Anticipation.

3. Such an Anticipation in this place must needs be acknowledged, to be utterly superfluous; seeing the very ground of Instituting the rest of the Sabbath, which is mentioned here, is expressly, and well-nigh, in the same words, set down in the very body of the Law, given upon Mount *Sinai*. Now it cannot be Imagined, that the Holy Ghost, in an History so succinctly penned, as this is, would insert any thing unnecessarily and superfluously.

4. Such an Anticipation, in this place, necessarily supposeth, that the Book of *Genesis* was written after the delivering of the Law upon Mount *Sinai*: for if the Law were not given before the Book of *Genesis* was written, how could this Anticipation here shew the reason of a Law, which was not then in being? Now that the Book of *Genesis* was written after the Law was given, is impossible to be proved; Nay, if conjectures might be admitted, it seems more probable that *Genesis* was written, while *Moses* was yet in *Midian* before he undertook the bringing up of *Israel* out of *Egypt*; for besides that he was then best at leisure, that Book must needs be of singular use, to encourage the Children of *Israel* to undertake their journey into *Canaan*; for which, their Fore-Fathers had forsaken their own native soil, which God had so many waies made over unto them, wherein they had been sojourners so long a time, and wherein God had so wonderfully protected and prospered them even to admiration, all of them being great encouragements, to enter into the possession of so good a Land, so freely bestowed upon them.

Others there are that conceive that those words contain only a narration of what God himself did, not what he appointed or ordained Man to do or observe afterwards; and will have the words in the first clause to expresse what God did; He rested; and in the later

to expresse how he did it, He Sanctified and Blessed (his Rest,) or kept it as an Holy Rest.

To whom we answer.

1. How can God be said to Sanctifie his Rest in this Sense, seeing his Actions and Holines of them cannot be severed, but whatsoever he doth is Holy, because he doth it? The actions of Men indeed, and the Holinesse of them be two things, and are many times too far asunder; but God is holy in all his Works, *psal.* 145. 17. and in ceasing from his Works: And therefore to say that God Rested, and that he Sanctified (his Rest,) is to speak Improperly and Superfluously.

2. If that be the sense of the term Sanctified, how shall we interpret the next word, Blessed? In what sense God by his own Act of Resting, may be said to Bless the day of his Rest, cannot easily be imagined: neither do we find any other place of Scripture, wherein that phrase bears such a sense.

3. The letter of the Text, and Series of the Narration, seem to oppose this sense; wherein, we have related unto us three distinct Actions of God. First, He made, 2. He Rested; 3. He Blessed and Sanctified the Rest: And those three are laid down as succeeding one another, at least in Nature, if not in Time. Yea, and to be in a sort the ground one of another; The full perfecting and finishing of the Creation, was the ground of Gods Resting; and his Resting was the Ground, or Occasion at least, of Blessing and Sanctifying the Day of Rest; or appointing of it to be a day of Holy Rest. So that as, in the words of the second verse, He rested from all the works which he had made, imply the making of the works before the Rest; so, in this Verse He Sanctified the Rest, because he had Rested, must needs imply that the Rest went before the sanctifying of the Rest, and to be distinct from it.

A third sort there are, that think those words, Sanctified and Blessed, to imply, Not what God then did; but what he purposed and intended to do afterwards; and parallel, for the strengthening of that conjecture, with these words, that phrase, *Jer.* 1. 8. where God saith, that he sanctified and Ordained *Jeremy* to be a Prophet in the womb; which cannot be understood of the Actual Sanctifying of *Jeremy* at present; but must be conceived to imply what he meant to do afterwards.

To this we Answer.

1. That Instance out of *Jeremy*, is not clear nor convincing. For, if by Sanctifying we mean Infusing of Holinesse; why may not the Spirit of God (if he please) sanctifie *Jeremy* in the womb, as well as it moved *John* Baptist in the womb. If we understand Sanctifying for Designing, or setting apart to that office, why might not God, as well actually by some message to his Parents, or otherwise, as well appoint *Jeremy* to be a Prophet in his Mothers womb,

womb, as he designed *Iohn Baptift* to the Like office before he was conceived?

2. This is a strange Inference, out of that place in *Jeremy*: the Word Sanctified must be so taken there, because it can have no other Sense; therefore it must be taken so here, where it may have another and fairer construction, and more suitable to the Circumstance of the text in this history.

To come to the Observation, to be gathered out of those words, It is observable, that the first of all the Lawes recorded in Scripture to be given to Man, provides for the establishing of his owne immediate Worship. VVhence,

1. *Observe,*

*The worship of God ought to be Mans first and chief care.*

1. *Observe.*

**T**His Truth God hath clearly manifested, in the delivery of the Law, on Mount *Sinai*, wherein he takes order in the first Table (which our Saviour terms the great Commandment) for his own immediate worship: which also Holy Men alwayes endeavoured to begin with, in the first place, as *Noah* after the flood, *Gen.* 8. 10. And *Abraham* as soon as he came to *Canaan*, *Gen.* 12. 7, 8.

*Reason* 1. Gods Honour, is the main end, wherefore we, and all things, are, which is most advanced amongst Men by his VVorship.

2. And the performance of those duties of his VVorship, Sanctifies all things unto us, 1 *Tim.* 4. 5. and drawes down Gods Blessing upon us, and all that we have, and above all, increaseth in us Holinesse, unto which we are especially called.

Let us then be sensible of Gods great goodnesse, and tender respect of Men, that is content that Sacrifice shall yield to Mercy, *Matth.* 9. 13. which is his own VVorship, wherein he is so much honoured, and which he sets at so high a rate, for the providing for our necessities. Onely let us take heed of stretching this indulgence beyond the true bounds. 1. Let not the inward duties of Piety, give way to any of our most urgent occasions. 2. Neither let the Outward acts of VVorship be omitted; but in cases of urgent necessity. 3. Then, be rather suspended for the present, then wholly laid aside, if there may be opportunity to performe them afterwards.

It cannot be denied, but that God gave *Adam* Rules for the whole form of his Worship; but we find in this Relation of *Moses* nothing mentioned but the Sabbath, under which many of the rest may be pointed at. Howsoever, we find this Law of the Sanctifying of the Sabbath honoured so far as to be mentioned and recorded in the First place, and may thence;

2. *Observe,*



2. *Observe,*2. *Observe.*

*God makes great account of the Sanctifying of his Sabbaths.*

1. **A**S serving for a Publique and Notorious Badge of our Profession, *Ezech. 20. 12.*

2. An Especiall means of preserving and encreasing of Religion, being, as it were, the Mart-Day for the Soul, wherein we have Commerce in a sort wholly with God in Spirituall things, tending unto him, and pouring out before him the Affections of our Souls in Prayers and Praises; and God pouring out Grace and Comfort upon our spirits in the use of his holy Ordinances. Whence it is that God enjoyns it so strictly, Commandement 4<sup>th</sup>. encourageth to the observation thereof by such large promises, *Jer. 17. 24, 25.* and punisheth the neglect of it with such fearfull plagues, *Jer. 17. 27. Neh. 13. 18.*

God doth not only Sanctifie the Sabbath, or set it apart to holy uses, but blesteth it withall, that is, ordains it to be unto man a day of blessings. Whence,

3. *Observe,*3. *Observe.*

*The Sabbath-Day Sanctified as it ought, is a Day of Blessings.*

**C**Hiefly upon the Soul, by the encrease of Grace, and Holinesse, in the use of the means of Grace, which are dispensed especially upon that day, to the conscionable use whereof, God hath annexed a special blessing of Power and Efficacy from himself, to make those that frequent them, joyful in His house of Prayer; and withall, to accept their Sacrifices in a special manner, *Isa. 56. 6, 7.* Although it is true withall, that the Religious observation of that holy Rest, as well as other duties, conscionably performed, brings down more then an ordinary blessing upon mens persons and estates, even in Outward things, *Jer. 17. 24, 25.*

The Day of Rest is not only Blessed, but Sanctified also, that is, set apart from Common use to be holy unto the Lord, as that phrase is explained in the Fourth Commandement. Whence,

4. *Observe,*4. *Observe.*

*The Sabbath is a day of Rest consecrated by God Himself, and set apart from a Common to an Holy Use,*

**A**S all other consecrated things, are, *Exod. 29. 33, 34. Numb. 16. 38.* And the Sabbath in particular, *Isa. 58. 13.* and that

that even the whole day, as it is in other Festivals, *Levit. 23. 32.* As it clearly appears in the expression used by God in the fourth Commandment, where distributing the week into seven parts, He appoints six for Labour, and the Seventh for this Holy Rest, which must therefore necessarily, be such a proportion, as the other six are, that is a whole day.

Can it then be any lesse then destruction to devour Holy things, and after the vowes to enquire, as *Solomon* speaks, *Prov. 20. 25.* By taking a part of this consecrated time, and imploying it to Common Uses? This we do, when we make use of any part of the Sabbath Day, for Labour in our ordinary Callings, making up of our accounts, and contriving waies for the managing of our worldly affaires: and giving directions for the ordering of them; Or, which is worse, for the satisfying of the flesh in vain Sports (to call them by no worse name) which we abusively term Recreations, by which the mind is usually more affected, and distracted, then it is by ordinary Labour, and consequently made more indisposed to Holy duties; Whereas we are expressly forbidden, on that day, to do or find our own pleasure, or to speak our owne Words, *Isa. 58. 13.*

It will perhaps be answered, that such a Rest was meerly Jewish, laid upon them by God, as a part of their Ceremoniall bondage (and therefore not to be pressed upon us Christians, whom Christ hath freed from that yoke) which they were so precisely to observe, that they were forbidden to dresse meat, *Exod. 16. 23.* Or to kindle a fire, *Exod. 35. 3.* upon that Day.

We answer, we require not the observation of any Rest, imposed on the Jewes by any temporary law, such as were, those restraints from dressing of meat or kindling of a fire on the Sabbath Day; both which it seems Continued no longer then their peregrination in the Wildernesse, seeing we never read, either of the observation of it, or blame laid upon them for not observing it afterwards. Seeing we find our Saviour Himselfe present at a great Feast on the Sabbath Day, *Luk. 14. 1.* And that in one of the cheif Pharisees Houses, the strictest observers of the Sabbath, even to Superstition. Now that feast could not be prepared without a fire; the kindling whereof, if it had been unlawful on that Day, neither would our Saviour have graced the Feast with his presence, nor the Pharisees, that watched him so narrowly, and quarrelled with him so often, for supposed Sabbath breaches, have passed it over in silence. No, we require the observation of no other Rest, then that onely which is expressed, in the Fourth Commandment; namely, the laying aside of all the Labours of our particular callings in secular things: that we may set apart the whole day of this Holy Rest, unto God for his immediate Worship and service.

There are indeed many that conceive, that Christians are not bound

bound either by this Fourth Commandement, or by any other law of the Decalogue, as it was delivered by *Moses*; nor any farther then we find it to be, either to be a law of Nature, or renewed by Christ or his Apostles. And particularly they affirm, that there must needs be acknowledged something to be Ceremonious and Mutable, in the Fourth Commandement; as namely, the observation of the last day of the week, which we our selves acknowledge to be changed, whence they conclude no binding Argument can be drawn out of that Commandement, to reach us that are Christians.

We answer, 1. That it is true that God, in the delivery of his Lawes to the Jewes, looked upon them in divers respects. In some things, as the people of such a Nation, and of such a Time, which he manifested in giving them the Lawes, Judiciall and Ceremoniall. But in giving the Morall Law, which takes in the whole Nature of Mankind: he looked on them as the Body of the Church Representative, to whom therefore he committed not onely those ten Lawes, but besides the rest of his Oracles (as the Apostle calls them *Rom. 3. 2.*) in trust for the use and service of the Church, which also he manifested in divers particular Circumstances. For there can be no probable reason given why God; 1. Delivered the Decalogue by the voice and Pen of Christ, (the Head of the whole Church) whereas he delivered the Judicialls and Ceremonials by the voice and Pen of *Moses*, the peculiar Minister of the Jewes. 2. Why, he wrote the Morals in Tables of stone; whereas He appointed the Ceremonials to be written in ordinary Volumes. 3. Why he appointed those Tables to be kept by themselves in the Ark, within the *Sanctum Sanctorum*, which was as it were, Christs own Closet, whereas The Judicialls and Cerimonials, were laid up without the Altar of Incense, the Pot of Mannah, and *Aarons* Rod in a Room, into which the Leviticall Priests had ordinary access, unlesse it were to distinguish those Lawes, which were peculiar to the Jewes, from those which concerned the whole Church in generall.

Secondly, to the Argument taken from the fixing of the day of Rest on the last day of the week, in the Fourth Commandement. We answer; First, that neither in the Summe, nor Explication, nor Conclusion of the Commandement, we have no mention, but of a Sabbath or day of Rest; in the Explication we have the proportion of time appointed for this Rest, which must be one whole day of seven, in the Reason of the Commandement: there is indeed a rule, that directs us which shall be the Day, but that is laid down in Indefinite terms, and is indifferently applyable, to either the first, or last day of the week; for howsoever the Seventh or last day of the week, be there mentioned, as it is here; yet it is not to bind us to it as that particular day, but as a day honoured above other dayes, by manifesting the perfecting of that glorious



ted above other dayes, by manifesting the perfecting of that glorious work of the Creation of the World. So that the rule delivered from the designing of the particular day is onely this (as we have shewed already in a treatise written of this argument) that the day which God shall by his work advance above otherda yes, shall be the Day of his Holy Rest: which before Christ came, was the last day of the week, wherein by his Rest on that day God manifested the perfecting of the Worlds Creation; but, since Christ, must upon the same ground, be translated to the first, wherein our Saviour by his rising from the dead on that day, declared the perfecting of the worlds redemption, which was the more eminent work of the two, and consequently advanced that day above the former.

Secondly we say, that having delivered all the rest of the Ceremoniall Lawes, and compiled them into a volume apart by themselves, distinguishing them from the Morall Lawes, by so many Considerable Circumstances, as we have shewed already: we cannot in reason conceive, that God would leave out onely this one of those lawes, to be mixed with his Morall and perpetuall and Unchangeable Lawes.

As for that Scruple which many stumble at, that it appeares, by mentioning in the Preface to the Law, the deliverance from the Egyptian bondage, and promising their Continuance in the Land of *Canaan*, promised in the fifth Commandement, that God intended the Decalogue onely to the Jewes; because he mentions those things which concerned them alone.

We answer: First, that neither of those particulars, in which they instance, is any branch of any one of those Commandements, but are only promised and annexed as Inducements to move them to yield obedience to those Lawes; Now the duties may belong unto us, though the Inducements and motives to perswade thereunto were peculiar unto them.

Secondly those very motives, are indeed expressed in such a form as is appliable onely to them; but the things intended by those expressions, belong as well unto us as unto them. Their deliverance out of *Egypt* in the Type belonged only to them; but the deliverance from our Spiritual bondage represented thereby, belongs as well to us as to them. And the Land of *Canaan*, pointed at in the fifth Commandement, is any Land in the Earth, which God gives any of his Servants, as the Apostle clearly Interprets and Applies it, *Eph. 6. 2.*

There remains yet behind one scruple, which hath prevailed with many to doubt, whether the law of the Sabbath were given to *Adam* in Paradise, that is, before his fall: because (say they) being in that condition he neither needed any such Law, either for the refreshing of his body, or for the quickening of his spirit, nor could possibly observe it, having no other company but his wife, which could not make a publique Assembly, which the observation of the Sabbath requires. To whom we answer.

D d

First,

First, that this supposition, that *Adam* being in *Paradise* needed no Sabbath, is ill grounded; for first, the refreshing of the bodies of men and beasts, though it be a Consequent; yet was never the Ground of the Institution of the Sabbath. The moderation of our labours belongs to the eighth Commandement that enjoynes labour. As for the quickening of *Adams* spirit, why might not he need a Sabbath, as well as a Sacrament? And although every day were a kind of Sabbath to *Adam*, in respect of his easie labour, and his Holy conversing with God, even in his works about the Creatures, yet there is great difference between labouring moderately and not at all; And to serve God in ordering the Creatures, according to his will, and to serve him in the duties of his owne immediate worship. So, every day ought to have been spent by *Adam*, in an holy manner, but not as a Sabbath: Besides, though the Sabbath were made for man, yet it was not made for man alone, but principally for Gods Honour in his publick worship; in which respect *Adam* as much needed a Sabbath as we do, being created for Gods Glory as well as we.

Secondly, as *Adam* needed a Sabbath, so he had meanes to observe a Sabbath; he and his wife when there were no more persons in the World made a publick Assembly. There is a gathering of two or three as well as of a multitude, *Matth.* 18. 20. And *Christ* is present with them as well as with a greater number. Nay, further a man that is shut out from publick meetings may keep a Sabbath alone. So then there being no impediment why this Commandement for the observation of the Sabbath might not be given to *Adam* in *Paradise*, and *Moses* recording it in the first place amongst those lawes that were then given him, we have no ground to doubt, but that *Adam* had this Law then given unto him; and in him, unto all mankind. So that we may,

#### 5. Observes

The law given by God, for the observation of the Sabbath Day, is a law Universal and Perpetual.

**U**Niversal it must needs be; 1. Because in *Adam* it was given to the whole nature of Man, which was intirely in him at that time when he received it. 2. And the use as well as the ground of it, reacheth indifferently unto all men, who are alike interested in all the works that God hath wrought, both of Creation, and Redemption, and alike obliged to honour him for them, and have like need of those Spirituall comforts, and refreshings which the religious observation of that brings unto, & supports the soul wirhal. Upon the same ground it must needs be perpetual, for if it bind all men, it must of necessity bind all ages, which also our Saviour necessarily implies in his answer to the Pharisees

question about divorce, *Matth.* 19. 8. wherein he affirms, the divorce supposed to be permitted by *Moses*, to be unwarrantable, because it crossed the Law of Marriage, given to *Adam*, in Paradise; which Answer must necessarily suppose this ground, that whatsoever Law was given to *Adam* in the Beginning (those Laws that respected his present condition, as his Labouring in Paradise, and Eating of the Tree of Life, excepted) binds all his posterity in all Ages. Besides, the placing of this Commandement amongst the precepts of the Decalogue, which our Saviour ratifies in every jot or tittle of them, *Matth.* 5. 18. further manifests the mind of God, for the continuance of this Law, which our Saviour wills his Disciples to be careful to observe, *Matth.* 24. 20. even at the destruction of *Jerusalem* 40 years after his Ascension, when all other Mutable and Temporary Lawes were taken away.

Nay, although there be this difference between this precept concerning the Sabbath, and some other lawes of the Decalogue, that this doth not appear so evidently to be a Law of Nature, as they do, yet it must necessarily be a law of Nature in the greatest part. As, that there must be a time for publique Worship, a time of Rest from other Employments, a fit time, a set time, a time that must return according to some time computed by Weeks, or Moneths, or Years. For all these even by the light of Nature Heathen men acknowledged, as is manifest by their practice in all Ages and Countreys. Nay, the Creation and Redemption of the World being once revealed, even the light of Naturall reason, would have directed men to make choice of those dayes, in which those great works were perfected, for the dayes of observing this holy Rest.

Now it must needs be granted, that seeing the ground of fixing the Sabbath upon the Last, or First day of the Week, was the marking out and advancing of those dayes above others by the most eminent of Gods Works; therefore mans exercise upon those dayes must be in the Contemplation of those and the rest of his works, that our hearts may rejoyce in Him who hath in them manifested his Infinite Goodnesse, Wisdom, and Power. Whence,

#### 6. Observe,

*Meditation in Gods works, that our hearts may be raised up to an holy Rejoycing in Him, is, and ought to be, a Christians chief Exercise, for the right sanctifying of the Sabbath Day.*

6. Observe.

**T**He 92. Psalm, composed of purpose for the Sabbath, (as appears in the Title of it) handles no other argument, but the setting out the works of Gods providence, in governing the world



in righteousness. And it is as evident, by the doubling of the daily Sacrifice upon that day, by Gods Commandement, *Numb. 28. 9.* that the Will of God was, that mens thoughts should be much exercised in the meditation of that glorious work of their Redemption, shadowed out under those sacrifices, and purchased by the Blood of Christ. And indeed, as all Gods works praise him, so do we, by remembering them and meditating on them, most highly honour and advance Him, as is evident by the Psalms composed for that purpose, *Psal. 104. 107. 145. & Rev. 4. 11.* And for our selves, our hearts are by that means wonderfully quickened, and enlarged, and filled with love towards him; (see, *Psal. 18. 1. & 116. 1.*) and brought to an Holy Dependence on him, and Confidence in him, which is a fruit that is produced by this holy meditation on Gods works, *Psal. 78. 7.* Now Gods honour, and the encrease of Piety in us, were the ends of the Institution of this holy Rest. It is true, that this exercise must be accompanied with those other holy duties, of Prayer and Praises, Preaching and Hearing of Gods Word, administering the Sacraments, and the like, as conducting all of them, if they be rightly used, unto the same end.

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VERSE 4.

**T** *Hese are the generations of the Heavens*] That is, in this manner they took their Beginning, From and By God alone, and according to his Will, by the Mighty Word of his Power.

*In the day*] That is, in that Time that it pleased God to take up in forming them, which we know was in Six dayes, and not in One. But we find the Word, Day, in Scripture is used commonly to signifie Time Indefinitely.

This recapitulation of the works of Creation, wherein they are challenged and ascribed unto God alone, being prefixed before the Lawes that are mentioned afterwards, gives us just occasion to take special notice, of the Right which God had to dispose of all things, according to his own Will, and to give them what Lawes he pleased, seeing all of them being the works of his own hand, and therefore his Own by the strongest Title, were consequently to be ordered by him as he pleased. So that out of this order observed by the Holy Ghost in this Narration, we may,

1. Observe,

1. *Observe,*

*He that gives things their Being, may Dispose and Order them as he will.*

1. *Observe.*

**T**He Master gave What, and to Whom he pleased, because it was his Own, and therewith stops the mouthes of all that quarrelled at his unequal dealing, *Matth. 20, 15.* Upon that ground God may order all things as he pleaseth, (as indeed he doth whatsoever he pleased in Heaven and Earth, *Psal. 115. 3.*) because all is his Own, and none hath given unto him first, nor consequently can claim any thing of him, *Rom. 11. 35.* nor limit him in any respect. God cannot wrong his own Creatures; no, though he should destroy them, much lesse when he doth Command or prescribe unto them; as, for the former reason, so, withall because his Will is Just.

1. Let it cease all our murmurings in Afflictions, *Job 1. 21.* much more in duties of Obedience. If *Saul* must obey, because God made him a King, *1 Sam. 15. 1.* much more must we obey because God made us Creatures, and gave us our Being. *St. Paul*, upon this ground, stops every mans mouth, that reasons with, or answers again unto God, that God may do with his own what he will; much more, and by a juster right, then the Potter may frame his clay into what fashion he will.

2. Let no man go about to rule, or prescribe unto others, according to his Own will, because no man can say that he made them by his Own Power, nor consequently can justly challenge this unto himself, May I not do with mine own what I will? Let all Humane Power be bounded by the Will of Him, whose all things are, and from whom the Authority that men challenge unto themselves is derived, which also they receive from Him with such limitations as he was pleased to bound it withall, and no farther.

*Moses* contents not himself to say, *These are the generations of the Heavens, &c.* but thinks fit to adde withall, *In the day that the Lord God made the Earth, &c.* VVhence,

2. *Observe,*

*Whensoever we mention and remember the Being of the Creatures, we ought withall to set before us, and remember Him that made them.*

2. *Observe.*

**A**S *David* doth, *Psal. 8. 3.* having mentioned the Heavens, he in the next clause calls them, *the work of Gods fingers*; and having taken a surview of all Gods works, and the wonderful order

der in which he hath disposed them, he calls the m all Gods manifold works made in wisdom, Psal. 104. 24.

VERSE. 5.

**B**Efore it was] And by and by after, Before it grew; that is, when it had yet no Being, God made it; and gave it that Being which it hath.

Nor caused it to rain] He proves that God made the Herbs and Plants, because before they were, there was no other means by which they might be produced according to the course of nature, neither the Influence of the Heavens, nor any humane Culture. VVhence,

1. Observe,

1. Observe.

Every Herb and Plant upon the Earth is Gods Creature.

**S**EE Chap. 1. Ver. 11. Observe. 3.

2. Observe.

2. Observe,

Not only the Mercies of God in General, but every Particular Blessing must be taken notice of, as coming from God.

**N**ot only the Blessings themselves, but besides, the means by which God conveys them unto us, and the measure in which he bestows them, with every other considerable circumstance belonging to them. Thus God himself recounts them by Particulars, *Levit. 26. Dent. 28.* Both every kind of them, and the Particulars of every kind, that so he might have a cloud of witnesses to testify for him, and to affect our hearts the more.

The Argument by which *Moses* makes it appear, that those Herbs and Plants were Created by God, because there was no other means by which they might be produced, warrants us to,

3. Observe,

3. Observe.

That which is brought to passe without Ordinary Means, must needs be wrought by the Hand and Power of God Himself.

**A**S *Nebuchadnetzars* stone, which was cut out without hands, *Dan. 2. 45.* was a Kingdom set up by God Himself, ver. 44: In like manner, those effects which are wrought beyond the power of the means, must needs be acknowledged to be the acts of a Divine Power; as when *Gideons* three hundred destroyed the huge Host



Host of the *Midjanites*, it argued that the sword of the Lord was there, as well as the sword of *Gideon*, Judg. 1. 18.

Let us so take knowledge of it, and that with admiration, in all such events as fall out, either without, or beyond the Power of Ordinary means. When the *Israelites* had bread to satisfy them without sowing, it was God that fed them; as he did *Moses* when he had strength supplied unto him 40 dayes without eating or drinking. So in the very ordinary course of nature, when our life is renewed and continued by dead things; and strength, encreased by weak things, things impossible to nature, we must acknowledge, that he hath his hand in those works, who is above nature.

Note, *Moses* shewing that there fell no Rain on the earth to make the Herbs and Plants to grow, tells us that God had not caused it to rain upon the Earth, as if he had said, *It had not rained on the Earth.* Whence,

4. Observe,

There can be no Rain on the Earth, unlesse God send it.

4. Observe.

**H**E causeth it to come, both for Judgment and Mercy. *Job* 37. 12, 13, and prepares it for the earth, *Psal.* 147. 8. Therefore he promiseth it, *Dent.* 11. 14, 18, 28, 12. and he keeps it back at his pleasure, *Amos* 4. 7. and then none can give it, *Jer.* 14. 22. whence the Apostle tells us, that the giving of rain was a witness for God unto man, *Ab.* 14. 17. and his people are justly taxed that they did not take notice of it, and acknowledge it, *Jer.* 5. 24.

Let us then seek it at his hand, as *Elijah* did, *1 King.* 18. 42. and thank him for it, that we may work his fear into our hearts, *Jer.* 5. 24. who only can give it; and if he should withhold it, for any long time, might starve the whole Earth, as he had near done the Land of *Israel*, *1 King.* 18. 2, 5.

*Moses* proves that God made the Plants and Herbs, because the Means by which they are ordinarily produced and cherished, were wanting, the first and principal whereof he names to be the Rain. Whence,

5. Observe,

It is by Rain from Heaven, that all the Herbs and Plants on the face of the Earth, do grow and are nourished.

5. Observe.

**B**Y it, God waters the ridges of the earth, and blesseth the springing of the fruits thereof, *Psal.* 65. 10. The Heavens must hear the earth, and the Earth the Corn and Wine, if any of them prosper, *Hos.* 2. 21.

Let us acknowledge the wonderful Goodnesse and Mercy of God, that from time to time provides that means, without which  
neither

neither men nor beasts could possibly subsist, and that constantly, and seasonably; so that neither Earings nor Harvest fail according to his promise, *Gen. 8. 22.* And withal, take notice of his wonderful Power, that makes the Rain a means of cherishing Life in the Herbs and Plants, which it self hath no Life at all.

Without Rain, or any help by humane culture, God, as *Moses* relates, created the Herbs and Plants, howsoever he pleaseth ordinarily to make use of both for the propagating and preserving of them. Whence;

6. Observe,

6. Observe.

*Though God be pleased to make Use of Mans Labour, in Producing and Cherishing the Fruits of the Earth; yet he can encrease and preserve them without it.*

**T**HIS He manifested, by causing every Seventh Year to produce Fruits sufficient for his people, without any labour of theirs at all. And indeed, all that mans labour doth this way, is but the applying of those means which have all their power and efficacy from God. Man neither makes the Seed that he sows, nor the Earth that receives and nourisheth it: nor gives the one power to yield it nourishment; or the other vertue to receive it, and to grow and spring thereby. These are the Effects of Gods Power, who gives to every seed his own body, who sends forth his Spirit and renews the face of the earth, *Psal. 104. 30.* and blesteth the springing of the fruits thereof, *Psal. 65. 10.*

Let no man then burn incense to his own net or yarn, or think highly of his own wisdom or diligence as the cause, and means, by which his fields of Corn or Pastures are made fruitful, seeing both our Strength to labour is from God, and our Wisdom to manage our affairs aright, is from him too, *Isa. 28. 26.* and this blessing upon our labours is that only that makes them successful. So that every way it is he that gives ability to get wealth, *Deut. 8. 18.* riches are his blessing, *Prov. 10. 22.* without which it is in vain to rise early, and to eat the bread of sorrow and carefulnesse, *Psal. 127. 2.*

Notwithstanding though *Moses* hereby proves these Herbs and Plants were the work of Gods hand at the first, because there was no man to till the ground, he must necessarily imply, that ordinarily there is required mans labour in the producing and cherishing of the fruits of the Earth, So that we may,

7. Observe,

## 7. Observe,

*Though the fruitfulness of the Earth come only by Gods blessings,  
yet the labour of man is required as the ordinary means  
to further it.*

## 7. Observe.

**T**O that indeed is the promise of Gods blessing annexed, *Deut.* 28.8, 12. *Prov.* 12. 11. Now this labour God hath laid upon the generation of men; Partly to humble us, as appears by that Curse upon Man after his Fall: and; Partly, to exercise both our Bodies and Minds, and that for the good of them both, seeing idleness (as experience teacheth us) both fills the body with ill humours, and the Mind with noisome lusts: and lastly, that being daily busied about the Creatures, we might the better observe the wayes of Gods providence, in providing for, blessing, and supporting them, and working, by his influence, both In, and By them, in a wonderful manner.

Let then every man apply himself to labour in the place that God hath set him in: 1. In Obedience to Gods Command. 2. Depending still upon Gods blessing, which only must prosper his Endeavours; lest otherwise sickness in his Body, and noisome lusts in his Soul, and the Curse of God upon his Estate, waste and consume him, and misery and beggary come upon him like an armed man, *Prov.* 24.34.

## VERSE 6.

**A***nd there went up a mist*] So many read it: and then the sense is, that as God only made the Creatures, so he only cherished them, neither by mans labour, nor by Rain the ordinary means by which they now grow and live; but instead thereof he prepared a Mist, which he made to be sufficient to water the Plants which he had made. But some there are, who translate it, *Neither a Mist*; which also the Original may well bear; And then the sense seems to be more clear, and suitable to the scope of the Holy Ghost, who to shew that the Plants and Herbs were produced meerly by the Power of God, excludeth all the Ordinary means by which according to the Course of Nature they might be cherished, both mans labour, and the dew of Heaven, whether by rain the more usual and effectual; or so much as by a mist, the weaker and lesse usuall means of nourishing the Plants. Howsoever the words be rendred, the scope of *Moses* appears to be this, by excluding the help of any Second cause to make it evident, that the Herbs and Plants were produced and sustained only by the Power of God, that we might acknowledge



the Equity of Gods Command in restraining man from eating of the fruit interdicted, and might behold his Goodnesse and Bounty in bestowing on him the free use of all the rest of the fruits which he had Created; for which, man had never laboured; So that if he denied man any fruit (seeing he had no right to it) it was just and equall, and if he granted him any; much more if he gave him all the rest, it was out of favour and superabundant bounty. Now if we consider the words (as we do in our Translation) But a Mist. We may.

## 1. Observe,

1. Observe.

*God wants no variety of means, to effect whatsoever he will.*

**I**F there be no rain to water the Earth, the Mist shall suffice; if his People want corn to feed them in the wilderness, the Heavens shall rain down Mannah for their food. If there be no other means to convey bread and flesh to *Elijah*, the Ravens shall bring it him every morning and evening; if that meanes fail, he hath a widdow in *Zarephath* that shall provide for him; if her provisions fail, an handfull of meal in the barrel, and a little oyle in the Cruse shall be sufficient to maintain him, and her, with her whole family till God send rain on the Earth.

Let no man despair when meanes seem to fail; he that takes them away can provide other at his pleasure; if they seem weak and insufficient in themselves, he can make them sufficient by his Power; If Christ be taken away from the Earth to ascend unto to his Father, his Spirit shall descend upon the Apostles, and work more effectually by their Ministry, than it had done by Himself in the daies of his flesh, when he was present with his Church here on Earth.

Now if we render those words as others do, Neither a Mist. We may,

## 2. Observe,

2. Observe.

*God can, and many times doth, bring things to passe without any meanes at all.*

**S**Ee *Gen.* 1. ver. 30. *Obs.* 7. and ver. 11. *Obs.* 2.

The end why *Moses* in this Narration excludeth the means by which the Plants and Herbs are usually produced and cherished, is to make it appear, that therefore they were brought forth by God Himself. Whence,

## 3. Observe.

3. *Observe,*

Gods Power in effecting all things is never clearly discovered, until all meanes be removed.

3. *Observe.*

SO much God Himself affirms to *Gideon*, *Judg. 7. 2. 4.* For where the meanes appear, men who are too much inclined to judge of things by sense, are more easily drawn to ascribe effects to Means that appear, than unto the Divine Power, that works by them, which is not seen. Besides, the wisdom of man being (as it is) enmity against God, there is a wonderful aptness in us, to withhold his Truth in unrighteousness, and to advance the Creature above the Creator; so that God for preserving his own honour, finds it needful many times to work without means, (as He did in that glorious work of our Redemption wherein he admitted no Creature to share with him in the work, that men might glory only in the Lord, *Isa. 63. 5.*) or, by such meanes, as appear to be unable to effect, by their own strength, that work which is wrought by them.

This Mist *Moses* tells us rose out of the Earth (as indeed all rain doth) and fell down upon it again to water it, and to refresh the fruits that grew upon it. Whence,

4. *Observe,*

Every Creature ought in an especial manner to be Usefull unto that from whence it is produced.

4. *Observe.*

SO is the rain unto the Earth, out of which it is drawn up, the Corn to him that sows it; and so should the children be ready to serve their Parents that brought them forth: so just and equall is God in all his waies.

Let us then, for shame, return all unto that God, from, and by whom, we and all things are; lest all the rest of the Creatures arise up in judgment against us. And let the Observation of that course which God hath set in nature be an especial meanes to quicken us unto that duty.

# VERSE 7.

**F**ormed the Man] Or Fashioned, or (as the Prophet *David* speaks, pointing at our natural generation, *Psal. 139. 15, 16.*) wrought curiously now in relation to this Forming, it is that God is called our Potter *Isa. 64. 8.*

Of the dust of the ground] Or Clay, as it is termed, *Isa. 64. 8.*

Ee 2

But

But dust seemes to be a name that more significantly expresseth both the base Matter of our bodies, and the Power of him that fashioned them into so excellent a form, of a matter baser and more unapt to be brought into fashion then clay it self; not onely Earth, but Earth that had no coherence or Consistence, apt to be scattered by every puff of wind. This name is commonly used to expresse our basenesse, as *Gen. 3. 19.* and *16. 27.* Now that clause (of the dust of the ground) is more significant, then if he had said; Out of the dust of the ground, for that had onely expressed, Of what matter he was made, but this expresseth What he was made, even dust fashioned into the form of a man; so that he is still Dust as God termes him, *Gen. 3. 19.* and Solomon, *Eccl. 12. 7.*

*Breathed*] Immediately from himself, or Secretly.

*Breath*] Or Spirit, because the Soul's residence in the body is manifested by breathing, which we know never ceaseth till the Soul depart out of the body. Now some observe that the word here used, which is *Neshemah*, is never applyed, but to signifie either the Spirit of God or the soule of man.

*Of life*] Or lives, as it is significantly expressed in the Originall by the plurall number, to expresse the severall faculties, and Operations of life, exercised by the soul, in Vegetation, Sense, and Reason, and the rest of the abilities subordinate thereunto, which are so far diversified in the natures of them, that although they proceed from one fountain, yet they seem to be as so many severall soules, by the diversity of their operations, and by some have been conceived to be so indeed.

*And man became*] that is, this body formed of the dust into the shape of a man, and the soul breathed into it by God, became one person, and being truly and really joyned together, the man consisting of them, was a living Soul, that is, (as soul is often taken in Scripture) a living person.

*A living Soul*] Living a natural life, exercised in vegetation, Sense, and Reason. Otherwise in respect of Spiritual life the Apostle, *1. Cor. 15. 45.* opposeth the first *Adam* to the second; and a living soul to a quickning spirit, implying that man received now only a Naturall life, but obtaines his Spirituall life only by Christ.

1. *Observe,*

1. *Observe.*

*The Substance of mans body is exceeding base and vile.*

**A**S is clearly manifested, both in the Original and Dissolution of it. Dust at first, or more vile then dust, and dust at last, yea Dirt at present, termed an house of clay, *Job. 4. 19.* Comely indeed without, but full of filthinesse within: breeding and casting out corruption every day, maintained by as base means as it self



self is; Bread out of the Earth and flesh of such Creatures, as in a few hours would turn into stinking carrion; and cloathed with Skins or Excrements of Beasts and worms, or Linnen out of the Earth as vile as either.

Let no flesh glory in beauty which is Vanity, *Prov. 31. 30.* Or esteem the man whose breath is in his nostrils, *Isa. 2. 22.* Or delight in making provision for the flesh; but first long after that estate wherein the Corruptible and Earthly bodies, shall be made Heavenly and Spiritual, and in the mean time labour to beautifie the hidden man of the heart, which God sets much by, *Pet. 3. 3, 4.* labouring to adorn it with grace, and to cloath it with Christs Righteousness.

This dust as base, as it was God wrought curiously into the shape and form of a Man. Whence.

2. *Observe.*

*How base soever the matter of mans body is, yet God hath framed it into a curious and excellent piece of work.*

2. *Observe.*

**J**OB tells us that, not only Gods Hand made him, and fashioned him round about, *Job. 10. 8.* But farther, that he Cloathed, that is, covered and adorned him with flesh and skin, after he had fashioned and finished the firm frame of his body, of bones and sinewes; *Ver. 11.* The Truth is, that of all visible Creatures there is none that in any sort equals man, in the curious composition of his body, whether we look upon the Beauty and Majesty of his Person, or take notice of the Variety, Nature, and Use of his severall parts, with their composition and framing of them together in a wonderfull order and correspondence one to another, which even heathen Men behold with admiration of the Wisdom, Goodnesse, and Power of Him that made them.

2. Let it assure us of Gods provident care, for the sustaining and supporting of a work on which he bestowed so much Art in framing and composing it; especially since we know him to be a faithful Creator, who neglects nothing that he hath made.

2. Let us honour the Lord even with those bodies of ours, on which he bestowed so much workmanship possessing our vessells in holiness, and glorying neither in our strength, nor beauty, but in him alone that made us for his own honour and service.

Now after God had thus curiously framed mans body, he became not a living soul untill he himself breathed into him the breath of Life. Whence.

3. *Observe,*

3. *Observe.*3. *Observe.*

*The soul of Man by which he lives, comes Immediately from God Himself.*

SO *Solomon* tells us that God gave the Soul, *Eccle. 12. 7.* or, made it, as it is expressed, *Jeremy 38. 16.* And whereas the Body is supported by Meanes, and the help of the Creatures: the Soul is supported without meanes, by the immediate Hand and Power of God Himselfe. And coming Immediately from God, carries the most lively Resemblance of his Image, as we have seen already.

1. Let our soules seek unto him, who gave them, and serve him, as we are directed, *1 Cor. 6. 20. 1.* Praising him with all that is within us, *Psalm 103. 1.* 2. Submitting all the Abilities of our souls to be guided by his Spirit, that we may be led by it and walk in it. 3. And labouring with all our endeavours to lay hold on Heavenly things, whence we had our Originall, forgetting the things that are here below, *Col. 3. 1.*

2. Lay hold on this as a ground of special Comfort: that which God hath given more immediately, he will certainly most carefully preserve and provide for, as it appears he hath done, by redeeming the soul from hell, and purging it from sin by the blood of his own Son, and adorning it with the graces of his Spirit, and reserving it hereafter to enjoy his presence, and there to be satisfied with his Image.

The manner of Gods uniting the soul unto the body, the Holy Ghost expresseth by the phrase of breathing, which besides that it points at the secret way of infusing the soul (as *Elihu* testifies, that the Breath of the Almighty gave him life, *Job. 33. 4.*) with all may imply the weak band of Conjunction of the soul unto the body, so often mentioned in Scripture, that our breath is in our Nostrils. Whence,

4. *Observe,*4. *Observe.*

*The life of Man consisting in the union of the Soul with the body hath but a very weak foundation.*

THOUGH the soul it self be of a durable substance, ordained by God unto Eternity, yet it dwells in an house of Clay, founded in the dust, supported by meanes which perish with the using, and the breath which foders both together is in the nostrils, *Isa. 20. 22.* to be blown out at one puff, which when it is gone, they turn to their dust again, *Psal. 104. 29.*

Let

Let it move us in the whole course of our lives, to passe the time of our dwelling here in fear, having alwaies our Lamps burning, and our loynes girt, *Luk. 12. 35.* ready to remove hence whensoever God shall call us. 2. Ceasing our immoderate care for outward things, *Luke 12. 29.* Which are in themselves of short continuance, and from which we may be taken we know not how soon. 3. And endeavouring to make sure of a state of continuance, a Life that is hid with Christ in God. 4. Forbearing any dependance upon, or fear of men, as we are advised, *Isa. 146. 3, 4.* Who cannot long continue to do us either good or evil.

The body of man, which God had framed of the dust was in it self but a lump of Earth, because though it had the shape of a man, yet it wanted life, but when God had breathed into it that breath of life, then man became a living soul, and not before. Whence,

5. *Observe,*

*The life of man is only by his Soul.*

5. *Observe.*

**T**HE Breath of the Almighty, that is, the soul inspired by him, is that which gives us life, at *Job* speaks of himself, *Job. 44. 4.* Wherefore in many places of Scripture we find Life and Soul put one for another, as *Gen. 19. 17.* That which we render life is Soul in the Original; upon the same ground, a Living person is frequently in Scripture called a soul, because every man lives wholly by his Soul.

Let every mans Soul be his chiefest care, by which we live at present, and in which we live Eternally, get it cleansed by Christs Blood, renewed by his Spirit, beautified and adorned by his Graces, and assured of enjoying his Glory unto the hope whereof we are called.

But Beasts we know have souls as well as Men; Yea, and their soules are called spirits too, *Eccl. 3. 21.* yet beasts are no where termed *living soules*, as men are. Partly, because beasts have a life of a lower and baser Condition, as being wholly drowned in the grosse matter of the body, and exercised about that alone; and partly, because their soul dyes together with their body, and goes downwards as *Solomon* speaks, *Eccl. 3. 21.* that is, perisheth as the body doth which turns to the Earth. Whence,

6. *Observe.*



## 6. Observe,

## 6. Observe.

*There is none worthy the name of a Living soul, but he only that lives by a Reasonable Soul.*

**N**OW amongst them, whereas men by nature have reasonable souls, yet that being so Corrupted that their Reason serves them to no other use, then to guide them according to sense; howsoever, amongst men they are accounted living soules, the Spirit of God esteems them amongst brut beasts, *Jude 10.* Dead while they live, *1 Tim. 5. 6.* Living indeed a Natural life, but Spiritually dead, as being cut off from Christ who is the fountain of true life; yea, twice dead and plucked up by the roots, *Jude 12.* as being guided and carried on only by sensual lusts and desires, after the manner of a beast.

Let it then be every mans care and endeavour to live as a man, that is as one Created after Gods Image, whose soul and the motions thereof ascend upwards, and not downwards to the things below, *Col. 3. 2.* and therefore unworthy to be embraced by the Soul which is from above, lest the man dye while he lives, and that not only for the present, but for ever.

## VERSE 8.

**V**VHAT right God had to dispose both of Man and of all the rest of the Creatures, as being all of them the Works of his Own Hands, we have seen already; He that gave them their Being when they were not, and still supports them now they are, hath undoubtedly just right to Order them according to his own Will.

Now how God Disposed of the Man that he had made, what laws he gives him, and how far he limits him in the use of the Creatures, the Holy Ghost relates to the end of the seventeenth Verse of this Chapter; in which we have laid before us Gods Direction: First, for mans Employment. Secondly, for the Use of those Creatures which he allows him.

In the Law given to Man for his Employment are expressed,

1. The place where he was to reside and exercise himself: Paradise, a Garden of Pleasures.
2. The Employment it self; which was to Dresse and Keep it.

In the Description of the Place where the Man was to reside and be employed, are set before us:

1. The

1. The Lord of it, God Himself, who planted it with his Own Hand.

2. The Nature or Kind of it; it was a Garden.

3. The Situation of it; it lay Eastward.

4. The Furniture or Store of the Garden.

1. In General; it was furnished with all sorts of Plants both for Use and Delights.

2. In Particular; It had in it Two Trees appointed to a Spiritual Use.

5. The Commodious Situation of the Garden, both for Fruitfulness and Delight, by the benefit of the River that issued out of it.

6. The Assigning over of the Garden to the Man.

1. Of the Place, for them to dwell in.

2. Of the Fruits, to feed on.

[Planted] Or rather, *Had planted*, namely, on the Third Day, wherein God had Created the rest of the Herbs and Plants, he stored this place, which he intended to appoint the man to dwell in, above the rest of the Earth, and furnished it in an especial manner above other places with such variety of Fruits, and in such an Order as Orchards and Gardens are stored and furnished, which are planted by mans Art, but with such exactnesse, and abundant sufficiency of all things as became the Workman that planted it, and was answerable to the end for which it was prepared, to satisfie man, besides sufficiency for Necessary use, with all variety for pleasure and delight.

[A Garden] Called therefore the Garden of God, *Gen. 13. 10.* Or, *Paradise*, as the Greeks call it usually in their Language, which signifies a place of delights and pleasures: This place is a Type of the Church called, *A Garden inclosed*, *Cant. 4. 12.* and a Figure of Heaven, where are Rivers of pleasures, which is called by that name, *Luk. 23. 43. 2 Cor. 12. 4.* This Garden was doubtlesse a large Circuit of ground, as appears by the greatnesse of the River that watered it, and the variety of Fruits of all kinds with which it was furnished. Now whether this were a Garden inclosed (which is most probable) or how and wherewith it was fenced out from the rest of the Earth, it is not expressed.

[Eastward] From *Canaan*, as some say; or as others, from the Wilderness, where they conceive *Moses* wrote this History; or, in the East part of the World, as a third sort imagine. And if we interpret it in the East part of *Eden*, there is nothing against it in the letter of the Text, and following that interpretation we have here pointed out to us, not onely the countrey it self; but withal, the particular part of that Countrey, in which *Paradise* was seated. Howsoever the opinion of those that think that *Paradise* took in the Circuite of the whole world, can neither stand with this description of the Situation thereof, nor with the relation of *Adams*

expulsion out of it afterwards, to dwell in other parts of the world.

*Eden*] Is the name of the Countrey mentioned, *Isa.* 37. 12. *Ezek.* 27. And signifieth pleasure, both in the Greek and Hebrew tongues; given unto that Tract of ground, for the fruitfulness and delightfulness thereof, unto which the Prophet seems to allude, *Isa.* 51. 3.

*There he put the man*] Or, appointed him to dwell and continue, as in the place assigned unto him by God for that purpose. Now whether *Adam* were made out of the Garden, (which opinion, seems to be favoured by that clause in his expulsion, that he should go till the ground out of which he was taken) and so was brought into it afterwards, or whether he were made in the Garden; this phrase (of putting) doth not clearly determine, which implies no more but that God settled, or appointed him to Abide there: whether by continuing where he was, or by removing him thither from another place, it is not determined by this expression. This onely seems probable, that God gave man a dwelling apart from the beasts, to intimate unto him the difference that he put between him and them, and to mind him of that more excellent condition, unto the hope whereof he was reserved, wherein they should have nothing common with him.

It is not in vain, certainly that the Holy Ghost in so brief an History, describes with such variety of Circumstances, the pleasantness and rich furniture of this Garden, which he prepared for mans dwelling. It may be, to manifest the bounty of God to man every way, that we might the more clearly discover both the malice of Satan in traducing him to our first Parents, as if he had envied unto man that happiness unto which he might have advanced him; And withal their folly and impiety in hearkning to his suggestion, against so many clear evidences to the Contrary. Whatsoever was the Scope of the Spirit of God herein, we cannot but take notice in the first place, that this pleasantness and fruitfulness of Paradise above any other part of the Earth, was from God Himself, who is said to plant it and make it so. Whence,

1. *Observ.*

1. *Observ.*

*The fruitfulness of one part of the Earth above another is from God alone, and meerly and onely by his Blessing.*

**I**T is onely his Blessing that made *Isaacs* ground yield him an hundred fold, *Gen.* 26. 12. An unusuall proportion, and questionlesse, far greater then the grounds adjoyning yeilded unto others at the same time; And the flowing of the Land of *Canaan* with



with milk and honey, was, because God cared for it in an especial manner; *Deut. 1. 9.* Who by his blessing makes a barren Wildernesse yield Corn and Wine and fruites of increase; and by his Curse makes a fruitfull Land barren; *Psalm. 107. 34. 37. 38.*

If any man then be seated in a pleasant and fruitfull place, if his grounds be fruitfull and yeild their increase above other mens; Let him acknowledge it as a peculiar blessing of God upon him above others; honoring him with the fat of the Earth, and first of our increase, as giving unto him of his own, *1 Chron. 29. 14.* and engaging him thereby, to continue and multiply his blessings upon us above measure, *Prov. 3. 9. 10.* Lest if we abuse his bounty, to pride, surfeiting and drunkenness, he turn the fruits of our Land into Briars and Thorns, as he threatens to do to his own People, for the like evils, *Isa. 5. 6.*

But the planting and furnishing of this Garden of delights had been nothing unto Adam, unlesse God had given him the possession of it, and appointed it to be his habitation; Whence,

## 2. Observe,

Though God have prepared the Earth for man, yet he can have no Title to any more of it, then God allows him of it, for his habitation.

## 2. Observe.

It is true indeed that God hath given the Earth to the Sons of Men, *Psalm. 115. 16.* in generall; but who amongst them shall have this or that portion of it for his inheritance, God must determine by a particular assignement; This Moses tells us God did in the first dividing of the Earth, *Deut. 1. 8. 28.* This he did afterwards in bestowing the Land of Canaan upon his own People, denying them the Land of Moab and Edom, because he had disposed them before unto others of their kindred. Yea, that Land though he gave to his People in generall, yet he divides it amongst them in particular, assigning by lot unto every Tribe their particular portion; And the same power he continues still to exercise, although by the Ministry of men; bestowing whole countreys where he pleaseth as his gift, as he did Egypt upon Nebuchadnezzar *Ezech. 29. 20.* although he had won it by the sword. And thus he doth in particular, in disposing of mens particular estates, whether purchased by money, or left as Inheritance by Parents, which although Solomon call their gift, *Prov. 19. 14.* Notwithstanding, that they passe from God through their hands, is evident by Abrahams distribution of his estate, *Gen. 25. 5. 6.* according to Gods Direction, *Gen. 21. 10. 12.* And howsoever men ordinarily are not directed in passing their inheritances to their posterity by expresse command, yet that they are overruled therein by di-

vine providence, may easily appear to any that will wisely observe the Course of Gods Wailes, who many times alters the purposes and intentions of men, and conveys the estates and inheritances of men, to others than those to whom they assigned them, at his pleasure. And this power it is fit that God should still exercise as well for maintaining of Justice and equity, which mens greedy desires, that delight to dwell alone on the Earth, *Isa.* 5. 8. would otherwise overthrow, As besides to preserve amongst men the acknowledgement of his Sovereignty, and mens dependence on him, as Lord of their estates.

It ought not to be passed by, without speccall observation that God provides for mans habitation, the choicest place in the whole Earth, planted by his own Hand, and stored with all sorts of Fruits both for necessary use and for delight. Whence we may,

### 3. Observe,

### 3. Observe.

*God is pleased to bestow upon man liberally his best and chiefest blessings.*

**I**N outward blessings for this present life, he gives them for their portion the fat of the Earth, as He did to *Jacob*, *Gen.* 27. 28. The chiefest of all lands, to his own People, and promiseth them the finest and purest of all the Wheat, and Honey out of the Rock if they will obey him, *Psal.* 81. 16. and the good of the Land, *Isa.* 3. 19. But above the rest he enricheth them with all manner of blessings in Heavenly things, *Eph.* 1. 3. Withholding from them neither Grace, nor Glory, nor any thing that is good, *Psalme* 84. 11. Nor his Spirit, *Lut.* 11. 13. Nor his own Son, *Rom.* 8. 32. and hereafter, not the fulnesse of joyes, as rivers of pleasures, which are in his presence, *Psal.* 14. 11. And this he doth partly to magnifie his infinite love and goodnesse, as *Pharaoh*, to shew his Love to *Joseph*, placed his friends in the best Countrey in *Egypt*, even in *Goshen*, *Gen.* 47. 6. that men may admire and honour him for his goodnesse; And partly, to encourage his Servants to Cheerful obedience by the tast of his bounty, which if they enjoy not alwaies in full measure, they have none to blame but their own sins, which hinder good things from them, *Jer.* 5. 25.

Let all Gods Children then rest and stay their hearts upon him and upon his faithfull promises (as having a sure foundation upon his Goodnesse, Truth, and All-sufficiency) which include all the blessings of this Life, and of that which is to come, *1 Tim.* 4. 8. Even all things that may do us good, *Psalme* 84. 11. And in Christ are all of them, Yea and Amen, *2 Cor.* 1. 20. fulfilled all of them in their time and proportion; In Spirituall things, in sufficiency of Grace for this life, and fulnesse of Glory hereafter, *Psal.* 73. 24. And in Temporall things, in such competency, as our places



places and occasions shall require, which is all that we are warranted to pray for, under the name of daily bread, and as much as good men have desired, *Gen. 28. 20.* as being best for them; *Prov. 30. 8, 9.* and wherewith we are willed to content our selves, *1 Tim. 6. 8.*

VERSE 9.

**O**ut of the Ground] That is, out of the ground of that Garden; as other Trees and Plants spring out of the Earth by the Power of God, as we have seen in the former Chapter.

Made the Lord to grow] or, as some render it more clearly (had the Lord made to grow) that is upon the third day, when the rest of the Plants and Trees were created. And the Lord is specially named in this place to point at, both his Goodnesse in bestowing; and his Equity in limiting, according to his Own Will, the use of that which is every way his own.

Every Tree] Not every particular Tree, but the kinds of all Trees pleasant to sight, the words implying that there was no kind of trees Pleasant to sight and good for food, which was not to be found in Paradise; though some, at least, of diverse of those kindes might perhaps be found in other parts of the Earth.

Pleasant to sight] The smell of the fruits is not here mentioned, but seeing the purpose of the Holy Ghost, is to commend those fruits every way; and we find some Fruits commended by their smell, as *Ecc. 7. 8.* We may conceive that also to be understood, as well as the pleasantnesse of the sight, and taste, which are expressly named.

Good for food] That is, both pleasant to the taste and wholesome to nourish and strengthen the body, and so to maintain the life: as we see usually the meats that are wholesome and nourishing, are for the most part, of a grateful and pleasing taste.

The Tree of life also] Those two trees which God separated from Common to a Religious or Spirituall life, are expressly said to be produced by God, as the rest of the plants were: to manifest the Equity of Gods Commandement concerning them, who seeing he made them, might either give or detain them at his pleasure, and limit and appoint them to what use he best liked. Now whether these two trees were of different kinds from the rest, or no, is not curiously to be examined. This Tree of Life is generally acknowledged to be a Sacrament, and seal of that Covenant by which God promised him the Continuance of his Naturall life, during his abode here on Earth, which could not have been supported but by Gods immediate Power: and the bestowing of Eternall



nal life after he should be removed from hence, to enjoy the fulness of Gods presence for ever in heaven; which some conceive to be the chief benefit intended to be sealed by that Sacrament. Now if this Tree had besides a power given it to maintain *Adams* body in fulnesse of strength without decay, it must be acknowledged to have that power by the use of it, as Gods Ordinance onely, not as a Natural Instrument to work the effect by the very bare use of it, but by the use of it in faith, apprehending the promise annexed thereunto.

*In the midst of the Garden*] Although that phrase here used signifie no more in some other places, but within, as *Gen.* 41. 42. We render the same phrase according to the mind of the Holy Ghost, *He laid up food in the Cities*, expressing that phrase indefinitely; which in strict signification should be rendered In the Middest of the Cities. Notwithstanding seeing in the Hebrew tongue the Middest is the most proper signification of this Phrase, we may warrantably render it in the midst, and interpret it as we render it, to design the particular place in the Garden where this Tree stood. Which we may conceive to have been purposely placed in the midst of the Garden, that it might be the more often in *Adams* view, which should be alwaies in his thoughts, as it must needs be, when he must so often passe by it either to take his food, or to busie himself in his appointed employment.

*And the Tree of the knowledge of good and Evil*] Which *Adam* being forbidden to eat of, not for any evil in the Tree or in the Fruit of it; but onely because it was the Will of God to forbid it, his abstinence from it meerly upon Gods prohibition, might signifie unto him that the true bounds of good and evil was onely the manifestation of Gods Will, which makes that good and lawful which he allowes, and Evil which he forbids; So that this Tree which was forbidden amongst all the fruits which were allowed man for his food, was as it were a mark by which Good might be known from Evil; as one mans land is known from another by the bounds set between them in the fields where they lye. The particular place where the Tree stood, is not here mentioned, but when the Woman, Chap. 3. 3. names it, The tree in the midst of the Garden, we must conceive that those two trees stood not far assunder, as alwaies the Sanctions of the law in promises and threatnings, are either expressed, or must be understood to go together.

By these two Trees then, there seems to be represented and figured out unto us the summe of the Covenant between God and Man, of which the promise on Gods part, was the bestowing of all blessings upon man, implied in the figure of the Tree of Life, External; Internal; and Eternal, the life both of Nature and Grace, and that in the perfection of both; and on mans part the Covenant

Covenant was Faith (by which he was to depend on Gods All-sufficiency and Truth) And Obedience, by which he wholly submitted to the Will of God, to be guided by it in all his waies. Both these parts of the Covenant, God thought fit to represent unto man, by those outward and visible signs of the Two Trees.

This full description of Paradise, being the place which God had prepared for man, and assigned unto him for his dwelling and employment; with such a particular recounting of the variety of the fruites wherewith he had furnished it, and which he allowed man for the comfort of his life; gives us occasion to

*I. Observe.*

*As God gives us all things freely, so withall he takes special Notice of all that he bestowes upon us.*

*I. Observe.*

**N**Or to cast it in our teeth (for he giveth liberally and upbrai-  
deth no man, *Jam. 1. 5.*) Unless it be in case of Unthank-  
fulnesse and disobedience, either to wicked men, to aggravate  
their rebellions, and thereby to justifie himself in his Judgments  
upon them; as he doth unto *Saul, 1 Sam. 1. 30. 17.* Or to his Chil-  
dren, to affect their hearts the more with the sense of their own  
failings, as he doth to *David, 2 Sam. 12. 7, 8.* But partly for  
our sakes, that we may know, that he, who takes notice of all  
that he gives us, will withall take account of us how we employ  
it; as our Saviour represents in the Parable of the Talents, *Matth.*  
*25. 19.* that we may possesse his blessings with fear and trem-  
bling; And partly for himself that he may rejoyce in his own boun-  
ty and goodnesse *Psal. 104. 31.* which is not the least part of  
his happinesse.

Let us much more take particular notice, of such blessings as  
we receive from Gods hands, laying up in our hearts, and upon  
all occasions setting before our eyes the number, weight, and mea-  
sure of them, as far as we are able to comprehend them, as the  
godly do; not only of general and Common mercies, as *Psal. 8. 7, 8.*  
But besides of particular favours, as *Psal. 18. and 116.* As well  
to the filling of our hearts, with the apprehension of Gods mer-  
cy towards us to raise them up to an holy rejoycing in him, and  
Dependence upon him; as also to quicken us to all chearfulnesse  
in duties of obedience, unto which we are tied by as many obliga-  
tions, as we have received blessings from him, and for which we  
may rest assured of our reward hereafter upon that experience  
that we have of Gods bounty in that which we have received al-  
ready.

Those pleasant trees, wherewith Paradise was so plentifully  
furnished, God made to grow not onely out of the Earth, but be-  
sides in that particular place, yea we may add farther, in that  
very

very Order and Manner wherein they grew. So that we may hence,

2. *Observe.*

1. *Observe.*

*Every plant on the face of the Earth growes where and in what Manner and Order God appoints it.*

**N**ot onely the Gourd which sprang up over *Jonah's* head, *Jonah*, 4. 6. which was an extraordinary and miraculous work of God; but even the trees and herbs, which spring ordinarily out of the Ground, God makes to grow Where and How he pleaseth. This must needs be so, seeing it is onely God that gives them their body, and in whom they as well as all things else consist, whence it is that we see that many of them cannot be made to grow where man will; but where God hath fitted them with a soil and temper of aire agreeable to their natures.

This leads again to the consideration of Gods Providence and Mercy to us, in those things which nature produceth; It is not the Earth, or the Heavens: much lesse humane culture, but Gods Blessing by them that makes the grasse to grow in our pastures, the Herbs in our Gardens, and the Trees in our Woods: of which though all the Earth were full, yet our grounds might be empty without Gods speciall blessing.

The Trees and Plants that God furnished Paradise withall were both delightfull every way, both to the eye and taste, and usefull too, and good for food; and the variety of them such, as no kind of desirable fruit was wanting, but was to be found in Paradise, so that Gods bounty unto man overflows to admiration. Whence,

3. *Observe,*

2. *Observe.*

*Gods Bounty abounds unto men, not onely to the Supplying of their Necessities but also for their Delight.*

**H**E gives wine to chear mans heart, and oyl to make the face to shine, as well as bread to strengthen his heart, *Psal.* 104. 15. So that he bestowes all things abundantly to enjoy, *1 Tim.* 6. 17. And this he doth partly to set out his All-sufficiency and kindnesse to man the more; when it is apprehended so many waies by every sense, whereunto every different object brings in, as it were, a new evidencé and Testimony, of his overflowing bounty: and partly to exercise our Sobriety and Moderation, which is not seen, but in variety of delights.

1. Let us then tender unto God, after the measure that we receive from him, the most acceptable presents of our chearful services, which that variety and abundance, which we receive from his hand should provok us unto, *Deut.* 28. 47. Serving him with enlarged



enlarged hearts, and delighting to run the way of his Commandments, with the Holy Prophet, *Psal.* 119. 32.

2. It may warrant us the honest and moderate use of Gods blessings, even for delight: So we use them, 1. Seasonably when God gives us an occasion of rejoycing, & 2. within bounds of moderation as we are advised, *Prov.* 23. 2. and 3. directed to those Holy Ends, proposed by God to his own People, *Deut.* 26. 11. Not so much for the pampering of the flesh, and delighting of the outward senses, as the enlarging of the Spirit in an Holy rejoycing in God when we taste his goodnesse, and sweetnesse in the variety of his Creatures. Whence,

4. Observe,

*It is usuall with God to mixe delight and pleasure, with usefulness and profit in all his blessings.*

4. Observe.

**T**HUS he mixeth sweetnesse & pleasant taste in our food which we receive for the nourishing of our bodies; Comeliness and decency in our cloathing, which we wear to keep our bodies from the injury of the weather; Fruitfulnesse with spirituall delights in the Duties of Gods Service; Comfort and joy with Life and strength in his Word; Power and increase of faith with heavenly raptures in Prayer. Partly to invite us to the use of those needfull things which we are more constantly drawn unto by pleasure than we are by duty: And partly that in God we might find all things both for necessary use, and for delight and Comfort besides.

Let Gods example be our pattern for imitation both in Prescribing and Doing. Let governours temper the usefulness of Power and Government, with the sweetnesse of Mercy and Compassion: Necessary commands, with loving Invitations; Exactions of obedience, with comfortable Rewards. Let Masters sweeten Servants hard Labours, with comfortable food, moderate intermission, gentle encouragements, and kind acceptance. Let all men season the toiles of the body about the things of this life with Heavenly meditations, sweet conferences, and chearful expectations of the reward set before them. Let there be in our Spirituall actions a fit temper of Joy with our sorrowes, of hope with our fears, of Comforts with our terrors. In the observation of Occurrences, mix the remembrance of the Good of times past, with the sense of the Evills present; and the expectation of the Rest and ease at hand, with the bitterness of Heaviness by trialls and afflictions, that are upon us at present: Considering that God Himself hath set the one against the other, as the Wise Man tells, *Eccle.*

7. 14.

The placing of those Trees which were appointed for Spirituall

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use

use offer us many things worthy our Consideration; First, in respect of the persons whom they were to teach. Secondly, of the place where they stood. Thirdly, of the Nature of the signs themselves. Fourthly, of their use and signification. The persons to whom these teaching-signs were given, were our first Parents, now in the state of their Innocency, endued with fulnesse of knowledge, and holinesse proportionable to their condition; In this perfect state of theirs, God saw it fit to quicken and strengthen them by the help of such outward meanes as these: Whence,

5. *Observe,*

5. *Observe.*

*The best amongst men and most perfect have need of the help of Outward meanes to quicken and strengthen them and put them in mind of their duties.*

**I**F our first parents, in whose hearts the Law of God was more clearly and perfectly written, who had more familiar intercourse with God Himself, more fresh taste of his overflowing Mercies of all sorts, more distinct knowledge of his waies, fewer Outward, and no Inward impediments by any inordinate lusts, yet needed such helps to support and strengthen them: how much more needful must they be unto us, every way being so imperfect in knowledge, weak in the Spirit, strong in the flesh, compassed with temptations on every side, to instruct us in those things that either we know not, or know but in part, *2 Pet. 3. 18.* to mind us of those things which we forget *2 Pet. 1. 12.* to admonish us in our failings, and recover and quicken us in our faintings and backslidings, *Heb. 10. 24.* and to exhort us upon all occasions, *Heb. 3. 13.*

Let no man neglect any outward means, Publick or Private, as being; 1. So needful to our selves. 2. Commanded by God Himself. 3. Effectually by his blessing upon the conscionable use of them. Considering that the best of us know but in part, *1. Cor. 13. 9.* are subject to so many Temptations, Laden with a body of sin, *Rom. 7. 24.* By which we are continually assaulted, often foiled, and continually retarded in our course of obedience.

The place where God planted these two Trees which he appointed to this Spirituall use was not onely within, but in the Middelst of Paradise, amongst the rest of the Trees and Plants of that Garden. Whence,

6. *Observe.*

6. Observe. Spirituall and Religious duties ought to be remembered in the midst of the use of our employments, about the things of this life.

6. Observe.

**T**HUS we are directed for the use of our meats; for the refreshing of our bodies, to raise up our hearts to an holy rejoicing in God: and to intermix them with prayers and acknowledgments unto God, of his Mercy, in bestowing those blessings, *Deut. 26. 11. 12.* Referring even our eating and drinking to Gods Glory *1 Cor. 10. 31.* The neglect whereof *Job* feared in his Children, *Job 1. 5. 2.* In our labours about the things of this life, when we sit in the house; or walk in the field; *Deut. 6. 7.* we are to have God both in our thoughts, and in our mouths; as well to prescribe unto us moderation in the use of those Creatures, which we make use of for our refreshings, which must be limited by the rules of Religion, as also to shew us the end of all those outward things, which is to raise up our hearts, to the contemplation of God in all his Creatures; that we may carry his fear before us in all our waies, and trust in him with all our hearts, and be encouraged and quicken our selves by the taste of his goodness, and bounty, to the duties of his service. And hereof it behoves us to be the more carefull; because of our pronenesse by nature, to drown our hearts in the thoughts of outward and sensuall things; and forget him that orders and disposeth them, and worketh in and by them.

We then be to those, that confine their thoughts onely to these outward things, while they are busied about them, shutting out God from their Tables, where they feast themselves without fear, *Jude. 12.* forgetting God in their plenty and abundance, which was *Agurs* fear, *Prov. 30. 9.* which he justly recompenceth with sending leanness into their souls, *Psal. 106. 15.* Leaving their tables to be a snare unto them, and that which might have been for their prosperity, a trap, *Psal. 69. 22.* Casting justly upon them the fury of his wrath while they are about to fill their bellies *Job 20. 17.* Secondly, to such as wholly sequester holy meditations from the ordinary employments, in their outward affaires, confining them to the Church, and the Sabbath; or to the hours of their weakly, and unconstantly performed devotions, as if our Particular and Generall callings, were things distinct and not Subordinate, whereas a Christians *ambitions*, or Negotiation ought to be still in heaven, *Phil. 3. 20.* even while he is busie about the things here below.

Now if we conceive these Trees to have been planted in the middell of the Garden, which (as hath been said) this relation



must necessarily imply, we cannot but conceive, that the reason why they were there placed, was, that they might be the more often in the view of our first parents, which way soever they went, either to take their food, or to go about their employment. Whence,

7. Observe,

7. Observe.

*Gods Commandements ought to be still in the view, and before the face of his Children.*

**T**O this end God appointed his Children to put blew Ribands upon the fringes of their garments, that they might put them in mind of Gods Commandements, *Numb. 15. 38, 39.* And for the same end, to write the law upon the posts of their Houses, and on their Gates, *Dent. 6. 9.* That it might be unto them as a signet on their hands, and a frontlet between their eyes. Thus the Prophet *David* professeth that Gods Judgments were alwaies before him, *Psal. 18. 22.* his meditation all the day long, *Psal. 119. 97.* As it is a mark of a wicked man that His commandements are behind his back, *Psal. 50. 27.* where he may never see, nor think of them. This careful observance and casting our eye upon Gods Commandements; is, first unto us of absolute necessity, as well because they are our Counsellors, to advise with upon all occasions, *Psalme 119. 24.* and our light to walk by, verſe 105. As also because our waies are full of turnings aside, and therefore we may easily erre; yea, and dangerously, unlesse we have that to guide us; and besides, our corrupt lusts, are still at hand to pervert us, which cannot be checked by any other bridle but the Law. Secondly, it much advanceth the Honour of the Law, when we so carefully take heed to it; and of God Himself, when we make his directions our continuall care and observation.

Those Trees which God ordained to this Spirituall use, to mind our Parents of their dutie, and to strengthen their Faith, were of the same Nature, if not of the same kinde, with the rest of the Trees of the Garden; as the Sacramentall Elements, with us, appointed by our Saviours Institution are such Water, and Bread, and such Wine, as we do or may employ to ordinary or common use. Whence,

8. Observe,

8. Observe.

*It is usuall with God to teach his Children by things of ordinary and common use.*

**T**Hus our Saviour, in teaching *Nicodemus*, speaks unto him Earthly things, *John 3. 12.* From which in preaching he takes

takes most of his Similitudes; as from Sowing, Planting, Building, Cloathing, Food, and the like. And this he doth; 1. In compassion of our weaknesse, stooping low unto us, because we cannot ascend up unto him, nor easily raise up our earthly minds, to comprehend and behold Spirituall things in their own nature; unlesse they be shaddowed unto us by things that are Earthly, 2. That by resembling those Spirituall things by Earthly; he might acquaint us with the right use of those things which are subject to sense, which is to raise up our hearts, to the contemplation of things that are above sense. 3. That we might have Monitors and Teachers in every place, in every Object of sense, in every imployment that we take in hand. 4. To affect us the more with Spirituall things, by representing them unto us by the objects of sense, which are most apt to work upon our affections.

Let us make use then, of those things which are of ordinary use, to raise up our hearts to heaven by meditations, and by them teach and instruct our Brethren, as a way most easy, both to the Speaker and Hearer, and most profitable, and lastly ordained by God Himself, who hath not onely imprinted some resemblances of Spirituall things, upon those which are Naturall, but hath set us this taske, to study Spiritual things in the Book of Nature; and to ascend up to Heaven by these things on Earth. Neither is it any more disparagement to Gods Wisdom, to be shaddowed out by common and ordinary things, then it was to our Saviour to be clothed with our flesh, the Glory of both easily shining out through so grosse a Vaile to all that have eyes to behold it.

It had been enough for God to give Adam Life; but He is pleased to ingage Himself, by his promise, to continue it unto him, and to confirm his Promise by his Seal, in this Sacramental Tree of Life; Thus is he pleased to abase Himself, to be obliged to his own Creature. Whence,

#### 9. Observe,

God is contented, not onely to do us good, but besides to engage himself thereunto by his word, ratified by his own Seal.

9. Observe.

**T**His Truth He hath manifested to His Church, in all ages, still multiplying his Promises to his People, confirming his Promises by his Oath, and ratifying both by the Sacraments, which are his Seales. This indeed God may well do, seeing his Purposes, Word, and Seal are all alike certain, and infallible in him: Seeing his Will to do us good flowing from his Love, and aiming at his glory bindes him as firmly as any promise can do, and

and in respect of our weaknesse, it is Convenient, that by two immutable things, in which it was impossible for God to lye, we might have strong consolation, *Heb. 6. 18.*

Then must mans unbelief be utterly inexcusable, as being; 1. Causelesse, as having such infallible grounds of assurance; and 2. Joyned with much contempt of God; and Unthankfulnesse, in sleighting His free offer of Himself and his Love unto us; and manifesting his Unfained desire of our good, and for that end abasing himself, out of compassion to our weaknesse so low, as to engage Himself to his own Creatures. 3. And in effect it implies the denying of his Truth, when we refuse to give Credit to His Word.

The Tree of Life (as hath been intimated) was unto Adam the Seal of Gods Promise, of the continuance of his Life both Present, and Future, under the Condition of Obedience to his Will, in taking that for his rule in directing him, what to choose, and what to forbear. Whence.

#### 10. Observe.

10. Observe.

Both the continuance, of Present, and hope of future Life, as they are Gods Gift; so they are assured by his Promise.

THAT Life, as it is onely in him Originally, so from him is communicated to his Creatures, is unquestionable: so that mens Life and Breath is truly said to be in his Hand, *Dan. 5. 23.* So that if He take away their Breath they die, *Psal. 104. 19.* And that sometime he engageth Himself to continue it by promise in expresse termes, *Psal. 21. 4. 2 Kings 20. 6. Luk. 2. 26.* And alwaies to strengthen and support it unto the time determined in His own Counsell, which he hath given us sufficient warrant to depend upon. But above all, Eternall Life is his Gift, *Rom. 6. 23.* which He hath assured unto all that are in Christ, with whom their life is hid or laid up safely in God, *Col. 3. 3.*

Acknowledge it then unto him alone by Living unto him alone, and seek it at his Hand; 1. by prayer, *Psal. 30. 8, 9.* with *Hezekiah* and *Jonah*; seeing He is the length of our daies, *Deut. 30. 20.* And in a Course of Obedience, for God preserveth not the life of the wicked, *Job 36. 6.* who live not out half their daies, *Psal. 55. 23.*

The Tree of the knowledge of Good and Evil, a sign unto Adam, that he was to take the Vill of God, as his rule to direct him, what to choose, and what to forbear, was placed near the Tree of life in the midst of the Garden, as we shall see, to teach him to lay hold on that Promise of God for the continuing and perpetuating of his life, onely under the Condition of his obedience. Whence,



11. Observe.

*All Gods promises, must be Understood and Embraced under the Condition of the Performance of our Obedience.*

11. Observe.

Thus we find them all proposed unto us by God Himself under the Conditions of Faith and Obedience, both in things Temporall, *Psal. 37. 3. Isa. 1. 19. 2 Chron. 20. 20.* and Spiritual, *Psal. 50. 23. John 3. 18. 1.* This brings most honour unto God to blesse us, and do us good only in a way of Righteousnesse, which is the end of all his Administrations, both of Mercy and Judgment, that he may be known to be a God that loves Righteousnesse and hates Iniquity, *Psal. 92. 15. Hos. 14. 9. 2.* It is the best means to further holinesse in us, by our endeavours to become such that God may do us good and blesse us without any impeachment of His Own Honour.

The name of the Tree of the knowledge of Good and Evil, was (as we have seene) given it, that Adam being by Gods Allowance permitted to eat freely of all the rest of the fruits of the Garden and by the same Commandement restrained from eating of this only, might know that nothing was lawfull unto him but what God allowed, not unlawful or evill, but what He forbade, Whence,

12. Observe.

*Good and Evil are bounded and limited onely by the Will of God.*

12. Observe.

This our Saviour the pattern of Righteousnesse, proposed to Himself as his Rule, *Heb. 10. 19.* to do the Will of God; and it is the doing of His Will, that makes any service of ours properly a good work or acceptable to Him, *Heb. 13. 21.* And therefore are servants directed, to take this for their rule, even in serving their Masters, *Eph. 6. 6.* And on the same ground we are commanded to make that our request, that the Will of God may be done by us and other men on Earth, as the Angels do his Will in Heaven, see *Psal. 103. 20.* This indeed, and this alone, is that which makes any service a duty of Obedience, that we perform it as the Will of God; and because He wills or commands it: for thereby onely we honour Him, both in his Sovereignty, and Holinesse when we seal unto both, by conforming our wills and actions thereunto.

Let us then inquire after that Will of God, as the rule of our practice, as we are directed, *Rom. 12. 2.* which he hath laid before us in his word, *Deut. 29. 29.* And look at nothing else in the course of our practice but the conforming of our wills and actions

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ons thereunto, that we may with comfort, expect the promises that onely belong to the fulfilling of his VVill, *Heb. 10. 36.* working even, the works of Righteousness it self upon that and upon no other ground.

## VERSE 10.

**A** *River*] Or Rivers, as some understand it after the use of the Hebrew phrase, which oftentimes puts the Singular for the Plurall Number, as Chap. 1. verse 12. By the Tree bearing seed, are understood Trees: yea all Trees yielding seed; By this River some understand *Euphrates*, others both it and *Tigris*, and some *Tigris* alone.

*Went out of Eden*] It did not arise in *Eden*, but went either through or by *Eden*, and so watered that Garden of Paradise which was in *Eden* a Countrey of *Mesopotamia*, or, as some will have, a larger Countrey, compassing both *Mesopotamia* and divers countreyes adjoyning thereunto.

*To water the Garden*] By running through it, as most will have it: some conceive, it compassed the Garden round, imagining that Garden to be an Island lying in the bosome of *Tigris* or *Hiddekel*, about ten miles in circuit, inhabited to this day by Christians, called *Gozoria*, distant about two miles from *Nineve*: but these are onely conjectures.

*And from thence*] Not immediately after it had watered the Garden, but a great many miles below; for some refer (from thence) not to the Garden, but the countrey of *Eden* through which the River flows.

*And from thence it became into four heads*] Properly Heads are Fountains, from which Rivers spring; but a River parting into four branches, as this is described to do, the beginning of those severall channels, into which it divides, may not unfitly be termed Heads; Especially seeing in the Hebrew tongue the VVord here used signifieth indifferently either a Head or a Beginning.

The description or the Situation of this Garden upon so fair a River, is added to commend unto us both the pleasure, and fruitfulness of this Garden of Delights, planted with all variety of fruits at present, and watered with such a stream as might continue the fruitfulness of that soil for the future. Whence,

I. *Observe,*

## 1. Observe,

V E R S E 11.

*Gods blessings are every way compleat and perfect, full and lasting.*

1. Observe.

**I**N their kind and nature, and with respect had to the use and end for which they were appointed to serve; He greatly enriched the Earth with his River which is full of waters, *Psal. 65. 9.* Which makes glad the Citie of God, *Psal. 46. 4.* It may well be so in respect of the cause, whence these blessings flow, which is Gods Boundlesse Love and All-sufficiency; And must be so in respect of the end at which they aim, which is the manifesting both the one and the other, that mens hearts might be brought to rejoyce and depend upon Him alone.

Let our services in some proportion, be answerable to Gods Blessings, wanting in their parts nothing of what is required, howsoever they come short in their degrees; and flowing from, and supplied and continued by an inward spring of Grace, which may hold us on in a constant course, to keep us alwaies fresh and flourishing, as a good man is described unto us, *Psalme 1. 3.*

It is recounted amongst the speciall commendations of this Garden of pleasures, that it was well watered by a fair River, which is for that purpose described unto us here at full. VVhence,

## 2. Observe.

*Springs and Rivers of waters are not amongst the least of Gods Blessings.*

2. Observe.

**A**nd are therefore recounted amongst them, *Psal. 104.* It was the commendation of the plain of *Jordan*, that it was watered like the Garden of God, *Gen. 13. 10.* VVaters were the strength of *Egypt* and Her Glory, *Nahum. 3.* And the honour of *Babylon*, *Ezek. 29. 3.* as indeed they are the Delight, Strength and Profit of any Countrey where they are. Therefore God Promises springs and waters, as speciall blessings, *Isa. 35. 6, 7.* and amongst his Curses threatens, as a speciall judgment, the founting and drying up of the waters, *Isa. 11. 15. Psal. 107. 33.*

Let us then take notice of, and acknowledge such Commodities amongst Gods Speciall blessings, which no man can purchase at any rate, nor want without great inconvenience; howsoever for the most part they are lightly esteemed, because they are common.

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V E R S E 11.



## VERSE II.

**P** [son] A fair branch of a River falling into *Hiddekel* or *Tigris* at *Apamia*, from whence they both joyn their names as well as their streams, and are called *Pris-Tigris*, or *Past-Tigris*, and fall at last in to the Sea of *Persia*, *The Land of Havilah*] So called from *Havilah* the son of *Cush*, and borders upon *Chaldea*; This is that *Havilah*, which by other Authors is called, *Susiana*. There is also another *Havilah* so named from *Havilah* the Son of *Jocktan*, which lies in East India, far distant from this in another quarter of the world.

*There is Gold*] In *Havilah*, and in all probability, in former ages, in some good quantity, as if *Moses* had said, that Countrey is famous for Gold, or abounds in Gold, and the Gold there found is good.

*There is Bdellium and the Onyx stone*] Whether this *Bdellium* (to which *Mannah* is compared in the colour thereof, *Numb.* 11. 7.) be a gum, or a precious stone, or what else, it skils not much; this seemes to be the Holy Ghosts Intention, to intimate by this description the goodnesse of the Countrey, that abounds in those things which are of great price, and esteem amongst men. Whence we may,

## I. Observe,

1. Observe.

Gold is a Creature of great Price and account with Men.

**I**T is indeed in it self the Purest of all mettals, for which Cause God was pleased to make choise of that especially, for the adorning and setting out of His Tabernacle first, and his Temple afterwards; but the estimation that men have put upon it, beyond the true worth of it, hath occasioned the inordinate love of it, which the Apostle calls the root of all Evil, 1 *Tim.* 6. 10. And the Truth is, whatsoever account men put upon it, the things necessary for the support of mans Life, must needs be esteemed of more worth, then it; seeing we not onely passe it away in exchange for them (as *Solomon* tells us, Money serves to all) but besides desire it onely for that end, that by it we may purchase necessities for the maintaining of our Lives, as Food, Cloathing, and the like.

Let not men then turn that which they esteem at so high a rate to the basest of all uses, to make it fewel for our filthy lusts; yea and by it to defile our own hearts, in casting our love upon it, and making it our confidence as most men do: Considering

dering that the worth of it should lead us to honour Him that gives it, and Consists in the use of it, which must be in honouring God by it; and in making use of it to relieve his poor servants, that when we fail they may receive us into Heavenly places, and with these transitory things may purchase to our selves an heritage immortall that fadeth not away.

We find gold and Precious Stones reckoned amongst the riches of *Havilah*, but not amongst the Treasures or Delights of Paradise; it is most probable because there was none there, or at least because the Holy Ghost thought it not worth the naming or recounting amongst the riches which God bestowed upon our first Parents. Whence,

2. *Observe,*

Gold is none of the Creatures in which our happinesse consists.

2. *Observe.*

**A**S being in the matter of it no better then thick clay, *Hab. 2. 6*; in the form of it, without life or soul; in the use of it, at the most not so profitable as many other Creatures; and little more then the measure or balance of the price, and worth of things of true value; unprofitable to keep us warm, or to fill our bellies, or to maintain our lives any way, much more to enrich our souls, and thereby to make us acceptable in Gods Sight, as the Apostle manifests in opposing the odorning of a meek Spirit, which God sets much by, against the adorning with Gold, *1 Pet. 3. 3, 4*.

Let no man complain of the want of that, without which our first Parents were fully happy, which God many times bestowes upon the wicked whom He hates, and that to their greater judgment and Condemnation; which brings a man neither Wisdome nor Grace, nor any thing that truly advanceth one man above another: which our Saviour despised, the Apostles enjoyed not; the wisest amongst the Heathen esteemed of no value; which shall not be named or known in Heaven hereafter, or at least shall be of no accompt there.

VERSE 13, 14.

**T**He manner of the three other branches of this River, & of the Countries through which they passe, are set down as well for the greater Credit of the relation, as for the better understanding of the place where Paradise stood.

*Gihon* is said to compass *Ethiopia*, or rather *Cush*, under which name is included all that country which lies between *Havilah*, or

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*Susiana*

*Susiana* and *Egypt* called for the most part *Arabia*, inhabited at the first by the posterity of *Havilah*, whose plantation might be in all likelihood upon the River *Gihon*, although his posterity spread afterwards farther into the parts of *Arabia* neer *Egypt*.

VERSE. 13.

**A**nd God took the man and put him] That is, set and appointed him to be and Continue there, by His Command, either Outwardly by his Word, or Inwardly by the Secret Direction and Motion of his Spirit. For that He took him by the hand, to lead or cary him thither, as the Angel carried *Lot* out of *Sodom*, seems not so probable & it is not needful; This setting of man in Paradise seemes to imply, that he was made at the first out of the Garden, and brought into it afterwards, which seemes the more probable; Partly, that *Adam* comparing his Garden with the ground out of which he was made (which he first beheld) he might observe how much this place of pleasure surpassed the rest of the earth, and might upon that ground set the higher price upon that blessing which God had prepared for him: And partly that he might know and acknowledge, that Garden to be Gods free Gift, and not his own inheritance; seeing he had neither footing in it, nor Title unto it, untill God placed him there. And perhaps withall, to raise him up unto the expectation of a greater change to follow, and to intimate that as he was now taken from the soil, out of which he was made, to be removed into Paradise; So, he should one day be removed from the Earth, from which he had his Originall unto Heaven, a place of all delights, and pleasures for evermore. The time when man was put into Paradise, seeing the Holy Ghost hath passed it over in silence, it will be lost labour to enquire after.

*To dress it*] Or use such husbandry about it by sowing, setting, pruning, watering, and thereby preserving and increasing the fruitfulness of those fruits wherewith God had stored that pleasant Garden, that they might be the more servicable to man, both for his food and comfort. A very equall law that man should bestow paines upon that whereof himself was to receive the benefit; And the onely outward imployment which at that time, was to be found for him, or have exercised his posterity after him, if man had not fallen. This dressing or Husbandry of Paradise by *Adam*, was far from that toilsome drudgery in which men are now exercised: eating their bread in the sweat of their browes, a bondage which was brought upon man by sin. Seeing the Creatures then needed lesse attendance then now they do: And *Adam* was then more able to labour, without wearinesse, then now men are, by reason of the manifold infirmities of their bodies, from which he

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was free. Besides the weakness of their minds, which are not now so inventive, and judicious to devise the readiest and easiest way to order their works. This labour of *Adams*, whosoever it was, must be esteemed as a part of his Abasement, although it had this honour mixed withall, that man was therein (as it were) a fellow worker with God, in the way of his Providence, for the conservation of his Creatures. Withall, the employment, as it was full of delight, so it brought with it much profit, as being a great meanes to lead the man on, to a more exact Observation of the works of God in the wonderfull variety of the severall effects wrought in the Creatures, according to their different natures; and manifested to him by his own experience in his attendance upon them and labouring about them: which must needs both affect his mind with a wonderful delight; and exercise it in a continual admiration of Gods Wisdom, and quicken it in an Holy rejoycing in his goodness; and establish it in a firm dependance upon his faithfulness and Truth. *And keep it* In order and fruitfulness; The word may imply either the continuance of *Adams* labour, or the effect of it, or both: He should so dresse the Garden that it might be preserved, and kept every way: The whole in the beauty, and good order of it for delight; and the severall plants in strength and vigor for fruitfulness, all reserved: and kept severall from the beasts of the field, that might otherwise tread down, or hurt those plants wherewith God had stored this pleasant Garden.

This labour, in which God exercised our first Parents, and which he enjoynes them, as their task implies their duty towards the Creatures: which as God had put under mans government, so he appoints him to take care of, for their preservation; doing about them such services, as might conduce theunto: so that we have here laid before us, the foundation of mens particular Callings, and the scope of them: which are services about the Creatures, for their preservation, and thereby for supporting of Community. So that, as man in a sort partakes with God in his Sovereignty over them; so he might some way resemble Him in his Care and Providence, for their good. Wherefore this Law given to *Adam*, must be the more heedfully observed, and more carefully searched into. In which we may,

### 1. Observe.

Every son of *Adam* is bound to some employment or other in a particular Calling.

1. Observe.

**A** Commandment given to *Adam* when the whole nature of man was in him, is a Commandment given, not so much to his person in particular, as generally to all that are partakers of

of

of that nature; and that not for the present, but for ever, as long as man hath an abiding upon earth; All things are full of labour, saith the Wise Man, *Ecc. 1. 5, 6, 7, 8.* The Heavens, and Sunne, and Moon, and Stars, the Seas, the Windes. That which is a law to all Creatures, to be exercised, and employed for their mutuall preservation, is much more a duty unto man, unto which God directs us. 1. By laying a necessity upon all Creatures here below, of subsisting by mutuall support and assistance one of another; men and beasts by food, plants by Culture, Cattell by care in storing up provision for them, in Summer, to sustain them in Winter. 2. By disposing and placing the Creatures so, that without mans labour, they are unserviceable: as Mettals, Stones, and other Mineralls; yea, oftentimes Soil for manurance of grounds, are placed below, in the bowels of the Earth, where they are unuseful; thornes we see grow in Thickets, where they cumber the Ground; which by mans labour, being set abroad, they fence: All kind of materials for Cloathing, building, and most for food, without labour would be utterly unserviceable. Few things are indeed by nature, either so prepared, or so placed, as they may be fit for use without Labour. 3. God directs to labour, by making it appear that these things by labour are made usefull, and serviceable, which without it would be of little use at all: As corn by grinding, and baking, flesh by roasting, or boyling, become good food; VVoolle and flax by dressing, Spinning, and VVeaving, make us good Cloathing; and generally labour brings in wealth, *Prov. 10. 4.* and thereby, through Gods Blessing, there is profit, *Prov. 14. 23.* Thus the Commandement as it is General, so it is urged upon men by necessity, that men must either labour or starve, 2 *Thess. 3. 10.* Yea and labour the thing that is good, *Eph. 4. 28.* Either by Inventing, Directing, or Executing things needfull for the preservation of the Creatures, and particularly for the supporting of Humane society, both in things Naturall and Spirituall; This Ordinance of God concerning mans labour (as are all the rest of his lawes) is both equal and good.

1. That men might exercise their love to the Creatures, where in they some wayes resemble God Himself.

2. That they might have some title, in Equity, to the use of the Creatures, which they preserve by their labour.

3. That by busying themselves about the Creatures, they might the better observe God in his various works In and By them; that so they might yield him his due honour, and quicken their hearts to more chearfulnesse in his service, and settle them in a faithful dependance upon him.

4. That their employments about the Creatures, might keep their hearts both from vain and idle thoughts, and from swelling with the apprehension of their Lordship and Sovereignty over them.

5. That

5. That the Body of man being exercised as well as his Mind, might at present be the better preserved in health; and hereafter be partaker of Eternal glory, having been used as an instrument for Gods service.

Let all those lay it to heart, that delight in Idleness, and there in not only walk inordinately, *2 Theff. 3. 11.* but besides, corrupt their own minds, destroy their bodies, trouble their neighbours, and help to ruin society. These are indeed the Moaths and Caterpillars of the Earth, living upon the sweat of other mens browes, whose portion is shame and misery, at present, and vengeance from God hereafter, without repentance.

Now it was God Himself that appointed *Adam* this employment. Whence,

2. *Observe,*

*Mens Callings and Employments are by Gods own Appointment.*

2. *Observe.*

**F**irst, the Calling God appoints, either expressly by his Word, as the calling of Husbandmen, *Gen. 3.* of Magistrates, *Numb. 11. 16. Rom. 13. 1.* Ministers, *Exod. 28. 1.* Souldiers, *Exod. 17. 9.* Or by warranted Examples, as feeding of Sheep, and other Cattel, Merchandise, all sorts of Manufactures, and the like. Or else such as have been enforced by necessity, which seems to be the ground of many Callings now in use.

Secondly, the designation of men unto particular callings, is also from God, either immediately, as *Moses*, and *Aaron*; *Bezaleel*, *Aholiab*, *Gideon*, the Prophets, and Apostles, or by the Ministry of Angels, as *Philip* was by an Angel from a Deacon called to be an Evangelist, *Act. 8. 26.* *Sampson* appointed to be a Judge, *Judg. 13. 3.* *John Baptist* to be Christs Messenger, *Luke 1. 17.* Or most usually by the election and choice of men, directed therein either by expresse commission from God by Word of Mouth, as *Moses* was to choose *Josuah* to succeed him, *Elijah* to anoint *Elisha*, *Samuel*, *Saul* and *David*, and the Prophet, *John*: Or by marking out the men by special extraordinary endowments, as *Bezaleel*, and *Aholiab*; or most commonly by that ordinary wisdom and discretion which God hath given Parents, Guardians, and Magistrates, to choose out fit employments for such as are under their government; so the Elders of the Church, called by the Apostles, or the Church, with their advice and assistance, are said to be set over the Church by the Holy Ghost, *Act. 20. 28.* Good reason it should be so; seeing, 1. We our selves are Gods, and consequently to be disposed of by him every way. 2. And the work in which we are employed is his service, *Col. 3. 24.* 3. And the abilities, by which we are enabled to perform it, are his gifts, *Isa. 28. 26.* 4. And the successe in the work must be by his blessing, *Psal. 127.* 5. And the



the recompence of the service must be his reward, *Eph. 6.18. Col. 3. 24.*

Let every man then in his Calling so carry himself as Gods servant: 1. Undertaking it by his warrant, either by Publique or Private direction, or by bestowing on us Abilities for the employment, or by presenting Opportunities outwardly, or moving us Inwardly, by strong, constant, and regular inclinations thereunto. 2. Walking in it with Fear, Fidelity, and Chearfulness, *Eph. 6.6,7,8.* 3. Guiding himself by the rule of Gods Word directing him, either by particular precepts, or by general rules. 4. Ayming therein at the right end, seeking not so much our good, as the good of Community. 5. And abiding therein till God Himself discharge him, *2 Cor. 7.20.* either, 1. By taking away the use of the calling it self, as of a Souldier in time of peace; or by disenabling him, either in body, or mind to follow it, as *Nebuchadnezzar* was forced to cease ruling, when he was mad. 3. Or by withdrawing his needful maintenance: they cannot serve at the Altar that cannot live of the Altar. 4. Or by furnishing the person with Abilities, fitting him with opportunities, or urging him by just occasions, to undertake some more serviceable employment. This is truly to abide with God in ones Calling, *1 Cor. 7. 24.*

But what need was there of *Adams* labour in Paradise, which was able sufficiently to maintain and supply him with all things convenient, either for necessity, or delight without his labour? or what need he labour at all, who was Lord of the whole world? yet we see God layes this employment upon him, to dresse and keep this Garden. Whence;

### 3. Observe,

#### 3. Observe.

*Duty, and not Gain to our selves, is, or should be the ground and scope of the undertaking of all our particular Callings.*

**T**His Duty we owe, 1. To God, whose we are, and to whom we must be accountable for all that we do; whence the Apostle requires every man to continue in his place, because he is called of God, *1 Cor. 7.20.* as being therein the servants of God; or Christ, *Eph. 6.7.* 2. To men, serving one another thorough love, labouring not so much what is good to our selves, as what is good generally to others with our selves, *Eph. 4.28.* not seeking our Own, but the profit of many, *1 Cor. 10.33.* This is a truth founded upon the Principles of Nature, as appears by the account the world makes of such men, as labour out of Conscience and Duty, with respect to the Common good, as appears in the examples of *Jehojadab*, *2 Chron. 24.16.* & *Mordechai*, *Hest. 10. 3.* and

and the base esteem that it hath of such, as do all things in relation to their private advantages; And pursue only the wayes of their own gain. It is true, that men May, and Ought to, aym at Compensing for the maintaining of themselves in their employment, without which it is impossible for them to do service therein: Nay, when God so blest their labours that they find an overplus above their needful expences, they may lawfully lay up for themselves and their posterity after them, as *Abraham* did for *Isaac*, and *Isaac* for *Jacob*. But that respect, to the enriching of themselves, or theirs, should neither be the ground of undertaking, nor the rule of managing any mans employment, as being contrary to all grounds of Religion, and destructive to Community; 1. Because it gildes all our actions, and excludes all Justice and Mercy towards our Brethren. 2. It shuts us out of all hope of recompence of reward from God, whom we serve no longer, then we deny ourselves, and serve one another through Love. Let every man then be careful to undertake and enter into his particular Calling, 1. Upon a right ground, as one called thereunto by God, though not immediately, yet by such means as are warranted by him. 2. And to propose unto himself therein a right End; not so much the enriching of himself, as the serving of others through love, and advancing the common good. Considering, 1. That we are not our Own, but his who hath Created, Redeemed, and doth Continually preserve us, who therefore only hath power to dispose of us at his own pleasure, and to whom only we are to yield obedience in doing his Will, even in the services of men, *Eph. 6.* bringing forth fruit unto him, *Rom. 7. 4.* acknowledging what we have done all we can, that we are unprofitable servants, *Luke 17. 10.* 2. Our obligation to our brethren; we are members one of another, and therefore ought not to have anything apart unto our selves. 3. The advantages, 1. Of engaging God to preserve our persons, to bless our labours, and Reward our endeavours; when we serve him in all that we do. 2. Of preserving in our own hearts the testimony and comfort of a good conscience, which bears witness unto us of our sincere endeavours to deny our selves in seeking the good of others in obedience to Gods will; See *Neh. 5. 19.* 3. Of engaging other men to seek our good, when they discern that we seek theirs; and to serve us as they find us ready to serve them through love, 2 *Chron. 24.* 16.

The work in which *Adam* was to be employed, was the dressing and keeping of that garden out of which he was to receive his food, whereby he not only preserved the Creatures, but withall received the fruit and benefit of his labours unto himself. Whence,

4. Observe,



## 4. Observ.

4. *Observe, that the labours that we are enjoined, are about that which is good every way, Eph. 4. 28. This truth is so evident by Experience, that it needs no farther confirmation. The Plants and Trees that are preserved and propagated by our labours, are either our Food or Medicine, or serviceable to us for building. We cloath our selves with the fleece of those flocks that we store up provision for, have the benefit of the labour of those Oxen that we feed, and cheer our hearts with the wine of those vines that we plant: God indeed hath been pleased to order it, 1. 1. 1. Because he hath made the Creatures for our service, 1. 1. 1. That he might the more encourage us unto those services, whereof our selves are to receive the fruit.*

Let it encourage all men to the undertaking of those Labours, which though they be some way beneficial to the Creatures, yet are so necessary for our support, that without the benefit that accrues thereby we could have no means of subsisting: Making choice of such employment as most conduce both to the Creatures preservation, and to the support of Community thereby not working deceitful works, of which is a wicked mans character, Prov. 11. 18. nor weaving Spiders webbs, Job. 1. 6. rather wasting and destroying the Creatures, then preserving or making them fit for use, wherein we both dishonour God, and hurt our selves, and become destructive to humane Society.

The place which God appointed man for his Work was that Garden, which he had stored with all manner of variety of the choicest fruits, and enriched therewith above any other part of the Earth, where consequently there most needed, and was most use and benefit of his labour. Whence

## 5. Observ.

5. *Observe, that Mans Employment ought especially to be in those places, and Labour where it is most needed, and may bring most benefit.*

**J**onah must go to Nineveh a City exceeding populous, Jerk. 4. 1. and He encourageth Paul to labour at Corinth upon this ground, because He had much people there, 1. 18. 2. And calls him to Macedonia, because there was need of his help; and himself most desires to preach the Gospel where Christ had not been



been named, *Rom. 15.* And wisdom utters her voice in the Gates and most publick places. Indeed God requires of us much fruit which cannot be had, but where there is much to work upon.

Let it direct us in the Choice both of our employments and of the places where we make use of it; Endeavour to exercise our selves in such Employments, as may bring most profit for advancing Gods Honour and furthering the good of others, not so much of our selves, as of Community. Consider again, where and wherein our labours are most needed. The policy of most men is to fear themselves, and take up such employments where they may reap most profit to themselves and have least to do. This their way is their folly, Considering that we are ordained to bring forth much fruit, *Job. 15. 24* And that the fruits of our labours encrease our Recompence of reward, *2 Cor. 9. 6.* that if we sow plentifully, we may reap plentifully.

In the last place, it will be fit to consider, how far mans labour was to extend, and what it was to effect in this employment unto which God assigned him, he was to keep and dresse it; The Plants and Trees were Created and placed there by God Himself, he was to produce no new plant, but onely to manure and Cherish those which God had planted there already. Whence,

6. Observe,

*The Labour of man Makes nothing at all, but onely by his Husbandry Cherisheth and Ordereth that which is already made.*

6. Observe.

**T**HAT we may understand this point the more clearly, let us consider what man doth in Husbanding the Creatures, and what God doth; 1. Man may concur with God in the waies of his Providence, and may be a meanes of furthering that which God doth therein, as his Instrument, as in multiplying the fruits of the Earth, by preparing the ground which is to be sown or planted, fitting it with convenient seed agreeable to the nature of it, and in a fit proportion, and by casting in the seed in a convenient Season. 2. The encrease that comes by his labour, he may preserve and lay up, and order in such sort as it may not perish or be unnecessarily wasted; distribute or dispense it either to Men or Beasts, as occasion or necessity shall require, and fit or prepare it for Food, Cloathing, Building or the like. But in all this; 1. He makes none of the materials, but finds them ready prepared to his hand. 2. Neither doth he produce the effect that followes upon his work, which is caused by the Naturall abilities which God gives the Creatures to work in such or such a manner. So that in effect man doth but bring them together,

that they may work one upon another by such abilities as God hath given them; and by that meanes sets nature on work, and at the most is but (as it were) Natures Mid-wife. In the meantime God, 1. Provides all the Materials whereof we make use in our employments, as the Soil, the Seed, the Rain, and Influence of the heavens that cherish it; the Timber, the Stones, the Metals, the Wool, the Flax, and the like. 2. The Abilities by which they have strength to produce those effects are meerly from God. 3. The Understanding and Wisdom, by which men discern the natures and abilities of the Creatures and their uses, for which, by well ordering, and disposing of them, they may be made serviceable, that also is wholly from God, *Isa.* 28. 26. 4. The success, and effect of the labour which we bestow, is the fruit of his blessing, *Gen.* 26. 12. *Psal.* 65. 10. So that it is God alone that doth all in All; and man in effect doth nothing but make use of such meanes, as God both prepares to his hand, and works by, to produce the desired effect.

Let it then pluck down the pride of all our hearts, who are so apt to rejoyce in the works of our own hands, not as in the fruits of Gods Blessing, but as in the effects of our own endeavours; and let it check our vain and dangerous Confidence, which makes us trust in our own wisdom and power, and burn incense to our own net and yarn, that we may ascribe the successe of all our labours about the things of this life unto God alone, who is indeed pleased to make use of our heads, and hands in the Conservation of his Creatures; but, 1. Rather to keep us doing, then because he needs our help. 2. That finding by experience how little our labours work to the producing of any effect, we might rejoyce in him who worketh all things by his mighty power and not in ourselves. 3. And thereupon might be taught to depend upon him, and serve him; when we observe the successe of our labours to be the effect of his power, and not of any ability of ours. 4. To abase and humble us, in busying our selves, about the service even of those Creatures that he hath put under our feet; All which he hath ordained onely for a short time, whereas hereafter all mens labours, as well as all other meanes, shall cease with the use of those Creatures, which are supported by them; and God shall be All in All.

#### VERSE 16.

**A**ND the Lord God] Himself in Person, the same God that had planted the Garden, and bestowed it upon the man for his possession and dwelling: so that the Name of God seems to be mentioned in this place, as well to set before us the strictnesse of this restraint, that it was laid upon man by  
the



## Book II the Second Chapter of Genesis. 63

the Authority of God Himself, which also the woman insists on in her answer to Satan, (Gen. 3. 9.) As withall to set out the Equity thereof as being laid on him by God, who having both planted and stored the Garden, and freely bestowed it on him, had full power and Liberty, to give out of that which was every way his own, what he pleased, &c. to withhold what he thought good; and consequently manifested his infinite Bounty and Goodnesse in bestowing all the rest of the fruits and denying man onely this one.

[Commanded the man] or, to render it word for word [Commanded upon the man] And it is noted by some, that when that preposition [upon] is added to the word (*Tzavah*) which is usually rendred (Commanded) It signifies a restraint; as the same phrase is used, Isa. 5. 6. This is out of question, that here the word (Commanded) must be referred to the latter clause of the next verse following; for the Command to the Man was not to eat of all the rest of the fruits (which was rather a Grant or Permission, then a Command) but onely to abstain from that fruit that was forbidden.

[The man] The word *Adam* may include both sexes in this place, as well as one; we are sure it doth, so, Gen. 1. 2. He called their name, *Adam* speaking both of the Man and Woman. So that, for ought appears to the contrary, the Commandement might be, and it is most probable, was delivered by God Himself unto *Eve*, as well as to the Man; although it be not certain that it was so.

[Of every Tree] That is, of the fruit of every Tree; So that the Grant of those fruits to the Man is enlarged in two Circumstances. First, that it extended, to every Tree: And Secondly, to the enjoying of them fully, as we shall see anon. This large extent of Gods Grant, is the more carefully to be observed, that we may in the next Chapter, take notice how grossly and palpably God is wronged, both by the Devils captious inquiry (yea because God hath said, *Ye shall not eat of every Tree*) and by the Womans Scant and Maligne expression of the Grant in her Answer to Satan [Of the fruit of the Trees we may eat] Leaving out both the Circumstances in this place, that commended the largenesse of the Gift; namely, that they were allowed to eat of Every Tree, and to eat Freely.

[Thou mayest freely eat] Or, eating thou mayest eat; An Hebraisme of speciall force, pointing out sometimes the Certainty, sometimes the Continuance, sometimes the Intention of an action. All which perhaps, or perhaps the two last, may be intended in this place, God allowing man to eat Daily, and Pleasurably, even to satiety, of all those pleasant fruits of the Garden.

This large Gift of God to man, is delivered and expressed marvellous



vellous aptly, if we take notice of the Order wherein it is here placed by the Holy Ghost, being added immediately after the Commandement of dressing the Garden, as an encouragement to the Man unto that labour, whereof the fruit and benefit should return unto himself alone; So that the Easinesse and Equity of that Commandement, is manifested in this, that man was to labour for his good; And it is likewise prefixed before the restraint that followes, to manifest Gods Bounty and Goodnesse even therein, that out of such infinite variety of choice fruits, God withheld from him only one Tree, and that too (as we shall see hereafter for his good, that by it he might be still admonished to look unto the Will of God, as the rule of all his actions.

By the like Circumstance God intimateth the reasonableness of his restraint from labour on the Sabbath day, because he had allowed Man six daies for the dispatch of his own affaires.

The scope of the Holy Ghost in setting down Gods Grant of all the fruits of Paradise unto Adam, before he mentions the restraint, or forbidding the eating of the Tree of Knowledge of Good and Evil that he might the more chearfully submit unto Gods Will in denying him but One Tree, when he had so freely, and fully allowed all the rest may warrant us to

#### 1. Observe.

#### 1. Observe.

*The Sense and Experience of Gods Goodnesse is the best means to encourage us to chearful obedience unto Gods Will.*

**U**PON this ground the Lord before his Law, prefixeth the mention of his Peoples deliverance out of Egypt, *Exod. 20.* 2. And Moses bears often upon that Argument, to quicken the People to Gods Service, as *Deut. 6. 10.* and *11. 7. 8.* And the Lord severally threatens his People if they serve him not with Gladnesse, for the abundance of all things, *Deut. 28. 47.* Indeed nothing is so forcible to constrain as love, *2 Cor. 5. 14.* Which is grounded upon experience of Gods Love unto us, manifested in his large bounty towards us.

Let it direct every one of us to quicken and strengthen all our hearts by that motive to every duty; 1. Let us keep by us a Catalogue of Gods Mercies, both General to his whole Church, and to our selves in Particular. 2. When we find our hearts dull and sluggish in the duties of Obedience; let us labour to quicken them by setting all his favours before us, considering how great things he hath done for us, *1 Sam. 12. 24.* 3. Upon every fresh Mercy let us renew our engagements and resolutions to constancy and Chearfulness in Gods Service, as we see, David doth, *Psalm 116.*

This

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This means, not only quickens us when our hearts be dead, but  
 1. makes our service more acceptable. For the Lord loves  
 a cheerful giver. 2. Keep down the swelling of our hearts  
 when we look upon all our services as debts for which we have re-  
 ceived. Again, observe in this the order that God first enjoins the man to  
 labour in the Garden, and then gives him liberty to eat of the fruits  
 of it, to point out the way by which he may have the better title  
 to that whereof he should make use; to labour for it first, and to  
 enjoy it afterwards. Whereby

2. Observe,  
 That Man labour about the things of this life gives him a good  
 title unto that which he enjoys.

2. Observe.

Not by any right of our own that we gain thereby, but by  
 Gods free grant, who allowes us all things under that condi-  
 tion, Gen. 3. 19. And promisseth it as a special blessing upon his  
 own Children: They shall eat the labours of their own  
 hands, Psal. 128. 2. And the Apostle calls that only our own  
 bread for which we labour, denying food to those that live idle,  
 2 Thess. 3. 10. as having no title to it at all. There seems indeed  
 some title in Equity, to allow men a share of that which they  
 have (although as Gods instruments) produced by their own la-  
 bour, whence God gives even unto Oxen an allowance out of  
 that corn which they tread out, 1 Cor. 9. 9. And every Master  
 allowes his servant food when he hath done his work, Luk. 17. 8.  
 as well for recompence of his labour past, as both to encourage  
 and enable him to his work afterwards, which otherwise without  
 such allowance he cannot be able to continue. See Chap. 1. ver.

Now if we compare and lay together this Commandement to  
 the Man to labour, and the Grant that he shall enjoy and make  
 use of the fruits about which he labours, we may further,

3. Observe,  
 That Man Labour and Service is for his own Good.

3. Observe.

In outward things Solomon tells, our labour is but for our mouth,  
 Ecc. 6. 7. that is, for the supplying of our own necessities for  
 this present life in food, clothing, &c. So that either we have the  
 fruit of our labours to our selves in particular, or if they be di-  
 rected to a common good, seeing we are all concerned therein, the  
 benefit returns unto us at the second hand, as the food which the  
 hands labour for, though in the first received into the belly, yet the  
 strength



strength and nourishment which is received thereby, is imparted to them as well as to other members of the body. As for other duties of the services which God requires, we know we have our fruit in holiness, and the end everlasting life, *Rom. 6. 22.* so that in all things we may truly say with the Church, That we serve him for our own good, *Deut. 10. 24.* For as for God, our righteousness profits not him at all, *Job 35. 7.* as our wickedness hurts him not. So that we may truly say, as our Saviour directs us, *Luk. 11. 19.* that, When we have done all that is required of us, we are Unprofitable servants, to God at least, though we may some way profit men.

Let this encourage us to all duties of service unto God and Man. The merciful man doth good to his own soul, *Prov. 11. 17.* 1. By exercising it in vertuous and holy motions and actions at present, and thereby encreasing and strengthening the habits of Grace: 2. By getting interest thereby in a sure reward when the time of refreshing shall come, by Gods gracious promise, so we make not that but the honour of God the scope of all our holy endeavours, as we are required, *Matth. 5. 16.* See Christs promise, *Job. 12. 26.*

To consider Gods dealing with Adam somewhat more particularly: God, intending to deny unto Adam the use of one of the Trees of the Garden, before hand grants him the free use of all the rest, that by the consideration of what he enjoyed, he might the more willingly be contented to bear the want of that which was withheld from him. Whence,

#### 4. Observe,

#### 4. Observe.

The best way to quiet our hearts in observing what we want, is to set before our eyes what we do enjoy.

Thus *Elkanah* goes about to satisfy his Wife *Hannah* being troubled for want of children, by setting before her the love of himself who was her husband. And *Dauids* heart discomposed by the consideration of wicked mens prosperity which he wanted, was never quieted, till he considered that God held him by his right hand, guiding him at present by his Counsel, that he might afterwards bring him to glory, *Psal. 73. 14, 23.*

Let us carefully make use of this means to allay the distempers of our hearts, raised often in us by the Art and Malice of Satan, by setting before us what we want. If we grudge at resting the Sabbath day, remember the six dayes which are allowed us for our labours; Set before our eyes the liberty of using lawful delights against the restraint from vain pleasures; the enjoying of Grace against the want of Wealth; Honour from God against the scorn of men; Inward peace against Outward troubles; the enjoying of many friends left us, against the losse of some taken from us.

Thus



Thus Countermining Satan, who finds no other means both to disquiet our hearts by murmuring and discontent, and to wrong God, but by concealing and hiding from our eyes the blessings which we have received; and by fixing them upon, and enlarging our wants. In this case it will be needful for us not onely to fix our eyes upon the mercies themselves which we have received, but to enlarge them by the consideration of Gods free bounty; in bestowing both that which we had no right unto of our selves, and that without any desert of ours at all.

The Grant it self is to be considered in the next place, laid before us, enlarged every way both in the variety of the several kinds of the choyce fruits which were given; and in the free liberty to enjoy them Fully and Continually, implied in that phrase, *Eating thou mayest eat.* Whence,

5. Observe,

The provisions which God allows us, even for this present life, are manifold, and of wonderful variety,

5. Observ.

**A**ll Herbs and Fruits, Beasts, Fishes and Fowles for our Food, and nourishment; Wool, Flax, Silks, Furrs, and Skins of Beasts for our Clothing; Variety of Materials for building and furnishing of our houses; besides provisions for Medicine and Defence; yea, for Pleasure and Delight. And this God doth;  
1. Because our wants are various. 2. Every several Creature is Defective and Insufficient to all things. 3. To set out before us the riches of his treasures, that we might admire the more the riches of his All-sufficiency, and to affect us with the more feeling taste of his bounty expressed unto us, so many wayes, in those various comforts wherewith he supplyes us.

Let the consideration hereof cease our murmurings, quench our insatiable desires, and warrant our sober and reasonable use of, and rejoycing in, our store and abundance. But withall, kindle in our hearts a longing desire after that One thing which is both Necessary and sufficient, even God Himself, communicated unto us in his Son Jesus Christ, who alone is unto us a Full and All-sufficient Treasury, seeing the very variety of these outward things argue their Insufficiency and Imperfection.

The second Circumstance by which this Grant of the fruits of Paradise is enlarged, is, that God gave not the man only the Taste of them, but withall, the Full and Constant fruition of them; to take of them what he pleased either for Necessity or Delight within the bounds of Sobriety, without any other limitation or restraint at all. Whence,

Kk 6. Observe,

6. Observe.

6. Observe.

whatsoever God bestowes upon us, he bestowes Freely and Fully.

**A**L things abundantly, *1 Tim. 6. 17.* Commanding us to open our mouthes wide that we may fill them, *Psalme 81. 10.* Satisfying the desire of every living thing, *Psalme 145.* Multiplying his Blessing like the Widdowes oyl, *2 King. 4.* which never ceased till there were no more Vessells to receive it; And as he gives largely, so He desires that we should satisfie our souls with his Goodnesse, *Jer. 30. 14. 25.* Freely using his Blessings within the bounds of Moderation; but above all things, his Desire is that we take of the waters of the Well of Life freely, without money, and drink, and eat, and delight their souls in fatnesse, *Isa. 55. 2.* That we may rejoyce in the Lord alwaies, and again rejoyce, *Phil. 4. 4.* And this God doth Partly because the bounty of his Goodnesse may be seen the more, the more we taste it so many various and divers waies.

Let our acknowledgments in our duties unto God, be some way answerable unto his gifts unto us, Free and Full every way, that they may be accepted of him, who loves a Chearful Giver; the rather, because we render unto him, *1. Of his Own, 1 Chron. 29. 14. 2.* Our giving unto him is but Sowing, and that unto our selves, whereof we receive the increase, and that proportionable to our Seed, *2 Cor. 9. 6.*

## VERSE 17.

**B**ut] That is, notwithstanding this free liberty which I have given unto you, to take and enjoy the rest of the fruits of the Garden, you shall not meddle with this Tree.

[Not eat thereof] Not for any Evil in the fruit it self, which might in it self be as fit for food as the other fruits, as it appears, *Chap. 3. 6.* Otherwise it could be no tryall of *Adams* Obedience, to forbear that whereof he could make no use. Now in this relation of Gods Restraint laid upon *Adam*, we find no more forbidden, but the Eating of the fruit of that Tree, though the woman in repeating it, mentions Touching as well as Eating, *Gen. 3. 3.* Whether that Clause were added by God, though it be omitted by *Moses* here, or whether the Woman conceived it to be implied although it were not expressed, as conceiving it unfit for them to handle that which they might not Eat, it is not much material. This is evident, that by this abstinence from the Tree,

Adam

*Adam* was to acknowledge Gods Absolute Power over the Creatures, who had therefore free liberty to grant, or withhold what he pleased; And withall he was to manifest his Subjection unto God, to be guided wholly by his Will, by abstaining from all that God denied him, meerly because it was his pleasure. And for this cause God singles out a Tree, as Beautifull to the Eye, as Delightfull in Taste, and good for Food, as any of the rest; And forbids the man to eat of it, to shew that it was no difference in the fruits: but meerly in the Will of God, which made the eating of the rest lawful, and of this One onely, Unlawful, as we shall see more fully hereafter, in the next Chapter.

*For in the day*] Or very Moment of time, for the very Act of sin involves the sinner in the Punishment though sometimes the Execution of it may be differred for a while, and yet this Judgment here mentioned seized upon our First Parents in the very act of sinning; for we find that Folly, Fear, and Shame, besides the corrupting of their hearts within (included amongst other Evils in this name of Death) took hold on them in the very moment when they tasted the forbidden fruit.

*Thou shalt surely die*] Dying thou shalt die. (saith the Originall) as before, Eating thou shalt eat, pointing at the Certainty, Continuance, and Extent of that death, which should seize upon man in case of transgressing: under that name of Death, Including all kind of Evils, Outward and Inward, on the Soul and Body, Temporal and Eternal, Plagues of all sorts on the Outward man; and the meanes of inflicting them: as Locusts are called a death, *Exod.* 10. 7. and Saint *Paul* calls his outward Afflictions and Miseries, Deaths, *2 Cor.* 11. 23. and Infirmities of the body; tending unto, & ending in the dissolution of Nature by separating the Soul from the Body. But especially weaknesse and corruption of the Soul in all the parts thereof, Blindnesse in the Understanding, Rebellion and Perversenesse in the Will, Bondage and slavery in the Affections; Distemper and Distraction in the thoughts, by the fighting of contraries within us; Horror of Conscience by the Apprehension of Gods unsupportable and unavoidable Wrath; and lastly, Eternall Separation from the presence of the Lord, *2 Thes.* 1. 9. 8. and Delivering over of the Body and Soul to everlasting torments, called the Second death, *Rev.* 20. 6. 14. We have then in this verse set before us, a law given to *Adam* with the Sanction annexed thereunto; in both which are divers considerable circumstances to be taken notice of: as namely, in the Law. 1. The person that gives it. 2. The Restraint laid upon man thereby. 3. The matter wherein. 4. The measure how far it reacheth. Out of the former of those considered in relation to the person, to whom the Law is given, even to *Adam* himself in the State of his Innocency, and the perfection of his nature;



## 1. Observe,

## 1. Observe.

*The most righteous amongst the Sons of men, Must and Needs to live under a Law.*

**N**ot so much to enforce him to his duty by any terrour, because a godly mans nature, by the Renovation thereof, being made conformable to the Law, and thereby delighting therein, and having withall his heart filled with the Love of God, by that double band is more strongly drawn on to all duties of Obedience then he can be by any other way; in which respect the Law is said not to be given to a Just man, because he is a Law unto himself, 1 Tim. 2. 9. Notwithstanding unto such a person a Law is needful; 1. For direction, for man is unfit to choose his own way, being through his ignorance so apt to mistake evill for good: neither is any able to find out what is truly good but God alone, who is Goodnesse it self; and His Will the Rule of goodnesse which none can find out, or reveal but himself, 1 Cor. 2. 11. 2. It is needful that by conforming to the Law given us by God, we may testifie our Obedience and Subjection unto him; withall acknowledging and witnessing to the world, that we account his VVill in all things to be most just, which we take unto our selves as the rule of our actions.

Let all men, even the most godly, not onely labour to Understand the Law of God; but besides, have it still before them in the whole course of their practice, hiding it in their hearts, Psal. 139. 11. Advising with it as their Counsell, verse 24. setting it before their eyes, Psal. 18. 20. And carrying it with them as a light to direct all their steps, Psal. 119. 105. And that much more in this our state of Corruption; wherein 1. By reason of our Blindnesse and Ignorance, we have the greater need of a guide. And 2. being by nature so prone to Rebellion, have need of a Bridle. 3. And being in a great part destitute of Gods Fear, need such a means to keep our hearts in awe, by setting before our selves the Authority of him that commands us in his Law. 4. Besides, finding our manifold failings in comming short of the Righteousnesse prescribed in the Law, may be abased in our selves, and be drawn today hold upon Christ.

Having Considered the Law in relation to the person to whom it was given: we are to look in the next place upon the Law it self, by which man was restrained from eating of that Fruit: wherein although Gods Purpose was to teach him as well as to instruct him; yet why for that purpose he fixed the restraint upon this Tree rather then upon any other Tree in the Garden, there can be no other reason given, but that it was the Will of God to have it so. Whence,

## 2. Observe,

2. Observe.

The will of God is that onely, which man is to look upon and take for his Rule to guide Himself by, in all his waies.

2. Observe.

**H**is Will revealed and left in charge unto us is that which we must do, *Deut.* 29. 29. Hence it is that we have no reason annexed to any Commandement (the Fourth excepted) but a bare precept to command some things, and to forbid others; in so much that Obedience, is termed the doing of Gods Will, *Matth.* 7. 21. *Mark.* 3. 35. Good reason it should be so; 1. That by that meanes we may acknowledge Gods absolute Sovereignty when all things are done upon no other grounds, but because God will have it so. 2. Because nothing is infallibly good or holy but his VWill, as Himself is Good and Righteous, and there is no Iniquity in him, *Deut.* 32. 4. seeing nothing is fit to be the Rule of other things, but that, which is in it self Certaine and Unchangeable.

Let it teach us in all our Purposes, and Actions, to do, and undertake all things upon this onely ground, because God VVills or Commands them, as we must Believe all, because Gods saies or affirms it. To do things as the Heathens did, who knew not God, either because they are Just, may witnesse our Righteousnesse; or because they are profitable to others, may manifest our Love: But our Obedience is never seen till we do them as the VWill of God, because he commands them upon this ground amongst others; All those actions of Heathen Men, which we so highly commend and admire, must needs be abominable in the Sight of God, and rejected by Him because they were neither done in Obedience to his VWill, nor in relation to his Honour and Glory. This respect unto Gods VWill, makes all our actions Holinesse, as being done in conformity to Gods Holinesse. 2. Manifests the denyall of our selves in all that we do when we wholly lay down our own wills and take up Gods VWill or Rule. 3. And interests us in all his Promises and Rewards, *Heb.* 10. 36. VVhen we have served Him in all that we have done and not our selves. So that this is our VV wisdom and our Righteousnesse, when we do all things as he hath Commanded us, as God teacheth his People to acknowledge, *Deut.* 6. 25.

Besides the laying of this restraint upon God had a farther Scope; namely by forbidding the eating this fruit in the midst of the Garden, to leave with man a visible remembrance of that duty of Obedience which God required; whereof this forbidden fruit was a sign unto him, so placed that whithersoever he went either about his businesse, or to take his food he might have it still in his

Eye.



Eye. Thus God not onely gives us a Law, but withall provides us means to keep it still fresh in our memories. Whence,

### 3. Observe,

#### 3. Observe.

*God is pleased not only to give a Law to direct us, but to furnish us with all needful means to further us in the performance of the Duties required therein.*

**T**Hus, when he had given his Law to his people, he wrote it in Tables of stone, and caused *Moses* to write his other Ordinances, that they might be kept in memory to all posterity, and Ordained Levites amongst his people, and sometimes Prophets extraordinarily to hold it out unto them. For the confirmation of our Faith, he hath not only given us his Great and precious promises, as they are called, *2 Pet. 1.4.* but confirmed them with an Oath, and doth in a sort represent them daily in a visible manner unto us in the Sacraments; so that he may testifie against us, as he doth against his own people; what can he do unto us which he hath not done, *Isa. 5.4*? And this he doth, partly, to manifest the sincerity of his affection towards us, in desiring our Salvation; and partly, to justify himself in the Condemnation of those that refuse so great salvation so many wayes tendered unto them, and so obstinately refused.

Let us then make use of such helps and means as God is pleased to offer unto us, as being assured that he really intends what he so many wayes labours to draw us to embrace; and, 2. as having need of such helps to support us; and, 3. being liable to the greater Condemnation, by despising and rejecting them.

The next observable Circumstance laid before us in recording this restraint laid upon *Adam*, is the subject matter which God withholds from him. Wherein we are to take notice, 1. That it is an Outward Object subject to sense. 2. That it was a thing of inconsiderable value in comparison of that which was freely granted. 3. That it was placed in the midst of the Garden, that it might be often in *Adams* eye.

The Observation, which the first of these Circumstances might afford us, hath been handled already, (*Ver. 9. Observe. 6.*) Out of the Second,

### 4. Observe,



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### 4. Observe,

The Matters in which God delights to try our Obedience, are many times in themselves of no great importance.

### 4. Observe,

Thus he forbid his people to kill the Dam of the birds with her young ones, *Deut. 22. 7.* To seeth the Kid in the Mothers milk, *Exod. 23. 19.* To plough with an Oxe and an Ass, *Deut. 22. 10.* To sowe the field with mingled seed, *Levit. 19. 19.* And this he may be conceived to do, 1. To manifest our Total subjection unto Him, when we are limited even in the smallest things. 2. To shew us that it is only Obedience, and Conformity to his Will that God respects, and not the Matter or Substance of the thing it self in which he requires it. 3. To make our yoke the more easie, that we might be the more encouraged to obedience; as *Naaman's* servants move him to wash himself in *Jordan*, as the Prophet commanded him, because it was an easie thing, even a small matter that was required of him, *2 King. 5. 13.*

Who then are they that esteem observances in matters of small moment, nicenesse and precisenesse? and would perswade us, that the smallnesse of the matter makes a sin veniale, whereas God punisheth the gathering of sticks only, on the Sabbath day, with death, *Numb. 15. 35.* as he did afterwards only for touching the Ark, *2 Sam. 6. 7.* and shall (as our Saviour tells us) judge men hereafter for every idle word, *Matth. 12. 36.*

This Tree, of the fruit whereof Man was forbidden to eat, was seated in the midst of Paradise, and consequently in the midst of all those pleasant fruits which God had given man free liberty to make use of, not only for necessity, but for delight besides: Whence we may take occasion to,

### 5. Observe,

Our Abundance, and Delights, and pleasures must be used in fear and within the Limits of Obedience.

### 5. Observe,

A Man must not give the reins to his appetite, but eat within measure when he comes to a Feast, as *Solomon* adviseth, *Prov. 23. 2.* And it is a mark of sensual men, that they feast without fear, *Jude 12.* So that there must be a limited measure in the freest use of Gods blessings, and limited times, both of them proportioned according to the Law, 1. Of Nature, that we feed for hunger, and to strengthen the body, and not for drunkennesse and surfeiting, *Eckl. 31. 17.* 2. Of Moral respects of Sobriety, Modesty, and Correspondency to our present condition (every man may

may not wear costly apparel, but such as are in Kings Courts, *Luk. 7. 25.*) And to the necessities of other men: *Dives* must not feast every day, and let *Lazarus* starve at his Gate. 3. According to the Rules of Religion, God takes it heinously at his Peoples hand, when they fall to slaying of Sheep, and Oxen in a time when He calls to mourning and fasting, *Isa. 22. 12. 13.* And the Apostle gives a Caveat to forbear even the Lawful use of marriage at such time, as we should give our selves to fasting and prayer.

We have hitherto considered the law which forbade the eating of the fruit of that Tree of Knowledge of Good and Evil; The Sanction follows, which is the Intermination of a most fearfull curse, which necessarily implyes the heinousnesse of the sin in disobeying Gods Commandement. Whence,

#### 6. Observe.

#### 6. Observe.

*Disobedience is a fearful sin in Gods account.*

**A**ND is therefore by *Samuel* equalled to Witch-craft the most hatefull of all sins, *1. Sam. 15. 23.* for which *Saul* was cast out of his Kingdom, which God Himself threatens with Destruction, *Isa. 48. 20.* not onely Temporall but Eternall, *1. Pet. 3. 19. 20.* And that especially, because it is directed against the Majesty of God Himself, whose Authority is sleighted and despised, when his Lawes and Commandements are disobeyed. And Secondly, it opens a gap to all manner of loosenesse and disorder; Nature knowes no stay when it hath once passed the bounds of Obedience, no more then a violent stream doth, when it hath once broken over those Banks that before kept it in.

Let us then esteem and value all sins according to that Circumstance; the more Disobedience there is in any act of ours, the more sin; Therefore sin is out of measure sinful when it is, 1. Against knowledge, *Jam. 4. 17. John 9. 41.* 2. Against Warnings, Perswasions, Judgments, Experience of Mercy, or against any meanes of Grace; See *John 15. 22. 24. 2 Chron. 36. 15.*

3. Or Voluntary without Sollicitation, or urging by the violence of any Temptation, as when men set themselves in a way that is not good, *Psal. 36. 4.* and imagine mischief upon their beds, *Nich. 2. 1.* Lastly, when the law it self is rejected and cast aside, *Jer. 44. 16.* and accounted as a strange thing, *Hos. 8. 12.* and cast behind a mans back, *Psal. 50. 17.*

But why is such an heavy curse threatned to *Adam* in this state of his Innocency, having especially had such late and large experiments of Gods Bounty towards him? It cannot be doubted that God had speciall respect unto the Mutability of his Nature; and therefore knew that he needed this bridle, which also by experience



perience appeared to be too weak to restrain those inordinate lusts, which were quickly stirred up in him by Satans Suggestions, so that out of this help that God thought fit to provide for him; We may,

7. Observe,

*The Terrors of the Law are usefull and needfull, even unto the best amongst the sons of men.*

7. Observe.

**I**F God found it needfull to Adam in this state of perfection, much more must it be usefull to all men now; seeing besides all temptations from without, we have within us such a fountain of Corruption, breathing out continually Inordinate lusts, that need the strongest bridle to keep them in and suppress them; Besides, those terrors are now unto us of speciall use, to sweeten the Remembrance of our Redemption by Christ, from the Curse and condemning sentence of the Law, and to strengthen us against those manifold temptations, which from without assault us more frequently, and prevalently then they did our First Parents. Wherefore we finde the Spirit of God making use of those Terrors not onely in Generall (as in the Proposall of the Law to his own People) but more particularly to affect the hearts of the best men; as Moses Himself trembled, as well as the rest, at the giving of the Law, Heb. 12. 21. Yea even godly men themselves have made use of them of their own accord, for the keeping of their hearts in an awfull Reverence, of God to hold them on in a Course of Obedience, as Job did, Job 31. 14, 15. and David Psalme 119. 120.

Hitherto we have considered this Curse in relation to the Sin against which, and the Person against whom it is denounced. We are farther to take notice of the Kind, Measure, and Certainty thereof (all implied in that phrase, Dying thou shalt die) together with the speedy Execution thereof in the very day wherein they should eat thereof. And first, in that God threatens death unto the man in case of his rebellion; We may,

8. Observe,

*Death and Destruction are in Gods Hand, to inflict them where He pleaseth.*

8. Observe.

**H**E justly claimes unto Himself, the power to kill as well as to make alive, Deut. 32. 39. And therefore his Children ascribe it unto him, 1 Sam. 2. 6. and unto Christ, Rev. 1. 18. Even Bodily or Temporall death (which may indeed be inflicted by men who can kill the body, Matth. 10. 28. But therein they



are but Gods Executioners, *Rev.* 6. 4. and are the Sword in his Hand, *Psal.* 17. 13.) Much more are Hell and Eternall death in his Hand alone, *Matth.* 10. 28. whereof men are not so much as Instruments, either in the Sentence, or in the Execution thereof. It must necessarily be so, seeing otherwise the giving of Life could not be intirely in Gods Hand, if a Creature at his pleasure might take away that, which he Himself hath bestowed; And Secondly, it is fit that God alone should have the disposing of the greatest of all judgements, as well that it might be measured out to all in Righteousnesse, as that God might be feared alone.

The consideration hereof, cannot but revive the heart of Gods Servants, hated and persecuted by men of the world, when they know their life and breath is in Gods Hand, which therefore none can take away, but by his Will and Decree; And therefore, 1. not while God hath any use of their service here. 2. Not if they be of the Number of Christs Redeemed Ones, for whom he hath conquered Death, and taken away the sting of it, *1 Cor.* 15. 55. 57. and delivered them from the power of it.

Under this name of death are included all manner of Evils, Outward and Inward, Temporal and Eternal, both Death it self, and whatsoever tends thereunto: So that we have hence warrant to,

9. Observe,

9. Observe.

*All kinds of Evils and Miseries, Present or Future; Outward or Inward, are the Wages of Sin.*

**D**Eath came into the world by sin, *Rom.* 5. 12. whereof it is the wages, *Rom.* 6. 23. Wherefore we find all Outward miseries threatened against men for disobedience, *Levit.* 26. *Deut.* 28. And the plagues of the soul, as Ignorance, Inordinate Lusts, a Reprobate mind, are justly reckoned up amongst the Judgments upon men for sin, *Rom.* 1. 28, 29. much more, is it sin alone that brings Eternal death. For unbelief men are condemned, *Joh.* 3. 36. and for hatred and malice men abide in death, *1 Joh.* 3. 14. and for sin are adjudged to the everlasting flames of Hell fire, *Matth.* 25. 41. *Rev.* 21. 8.

Let men then when they feel the smart of any evil, either Inward or Outward, complain of nothing but sin, as the fountain from which they spring, *Lam.* 3. 39. Ascribing their destruction to themselves, or any evils that lyes upon them at present: see *Hos.* 13. 9. And therefore, 1. Let them remove and take away their sinnes if they desire ease, abstaining from that as from the gates of Hell. 2. Especially when they fear any Judgment hanging over them, let them labour to prevent it by taking away the sin that brings it. 3. In the mean time admiring and magnifying the riches of Gods

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7A

Gods mercy in our Redemption by Christ, by whom both our sins in which we were all once dead, (and by which we draw death upon our selves every day) are taken away, and with them Hell and Eternal Death; and those Evils that remain upon us at present are sanctified, so that they work together for our good.

This phrase, *Dying you shall dye*, doth not only import the Extent, but withall the Certainty of that Death, which the doubling of that word (usual in the Hebrew Language) doth very often imply. Whence we may further,

10. Observe,

*Gods Judgments are Certain, and Infallible, as well as his Promises of Mercy.* 10. Obser.

**R**esting upon the same grounds which are in themselves Infallible, 1. The Holiness of his Nature; by which he is constantly moved to take vengeance on Sin, as well as to reward Righteousness. 2. His unalterable Truth, which is firmer then Heaven or Earth. See *Numb. 14. 23, 35.* 3. His irresistible power, *Deut. 32. 39.* Secondly, directed to the same End which God aims at in all his wayes and works, the filling of the Earth with his glory, *Numb. 14. 21.* advanced in the Acts of his Justice, as well as of his Mercy. Howsoever men bewitch themselves with a groundlesse hope of Impunity in their sinful courses, *Deut. 29. 19.* Whereby as they take from God the honour of his Justice, Holiness, and Truth; so they necessarily overthrow all the grounds of their dependance upon Gods Promises, the Certainty whereof is built upon the same grounds, which assure the Infallibility of his Judgments, and withall opens a gap to all Impiety.

The last considerable Circumstance in the Judgment here threatened, is the speedy Execution thereof, as being limited to the very day wherein they should transgresse. Whence,

11. Observe,

*Vengeance and Judgment follow sin at the Heeles.*

11. Obser.

**S**in (that is, the guilt, and punishment) lyeth at the door, as God tells *Cain*, *Gen. 4. 7.* Indeed the Guilt of sin by which men are made liable to the Punishment, is incurred by the very act of sinning. Although God be pleased oftentimes to suspend the Execution, either, 1. For his own sake, to manifest his Patience and Long-suffering; and withall, the Justice of his Wrath upon those that abuse it to the hardening of their own hearts, *Rom. 2. 4, 5. Rev. 2. 22, 23.* 2. Or for the Sinners sake, to bring him, if it be possible, to repentance, *Rom. 2. 4.* as God bearing with *St. Paul* in

his bloody persecutions, won him at the last. Or, 3. for the Churches sake, to make use of the sinners service in the mean time for the good of his people. Or some way or other, for some fitter opportunity, or some special occasion, as we spare the Execution of women with child till they be delivered. Notwithstanding vengeance overtakes men sometimes in the very act of sinning, as it did the Sodomites, Zimri and Cozbi, Corah, Dathan and Abiram, Gehazi, Ananias, and Sapphirah, and the like in their several sins.

Let men tremble at Sin as at a Serpent, conceiving that when they lay hold on sin, they take hold of death it self, and embrace the flames of Hell fire. 1. Fly from it, and from all Means and Instruments, Occasions, and Opportunities that lead unto sin. 2. Repent of it speedily, and cast it out as we would do fire out of our bosome; and sleep not in the bonds of iniquity all night, lest it break out suddenly upon us like an hidden fire, and Consume us and all that we have.

#### VERSE 18.

**W**E have taken a surview of the Lawes given to man for the worship and service of God, and for his employment. The means of Propagating mankind, and the Law that God gives man concerning it, we have set down unto us in the rest of this Chapter: wherein (as in the relation of the planting of Paradise) we have an addition to the works of the Sixth day, as we had there to the works of the Third day, the chief whereof were set down in the former Chapter. In recounting the works of the Sixth day, Moses had related the Creation of the man, and adds, that he created man in both Sexes; how this was done, the Holy Ghost records at large in this place: Wherein he sets before us,

1. The Cause or Occasion of Creating the Woman, which was the Inconvenience of Adam's Solitarinesse, and the Unfittesne of his Society with any other of the Creatures.
2. Gods observing of it, and Resolution thereupon to make him such an help as might be every way meet for him.
3. We have recorded the Preparation to the Work, 1. By casting Adam into a deep sleep. 2. By taking out of Adam's side one of his ribs, of which the Woman was to be made.
4. We have the Creation of the Woman, of that rib.
5. The marriage of the Man and Woman presented unto him by God himself, and accepted by him, as we shall see anon.
6. The Duties of the married Couple one to another.
7. The state and Condition in which both of them were, Naked, and yet not ashamed.

And



**A**nd the Lord God said] Or, Had said, as some read; for it cannot be denyed, but the Woman was Created the Sixth day; although the Manner, Matter, and Occasion of her Creation be related here out of order; the better to shew the ground of their Matrimonial Conjunction; and of the Love that was given them thereupon. Now whether God said this in Himself, (and then saying is no more but foreseeing, and acknowledging) or whether he said unto Adam, either Vocally, or by Mental representation, it is uncertain. This is out of question, that God in his Wisdom foresaw it first, and made Adam by surveying all the Creatures to see and acknowledge it afterwards.

*It is not good]* That is, Not convenient, in respect of his present condition in this life, either for his own comfort, or for his employment in which he was to be exercised; but above all, impossible in respect of Posterity, which could not be propagated by the Man alone. And this is the Good which he seems principally to aym at, as only enforcing the necessity of Creating another Sex. For otherwise man might have had as much comfort in Society, and help and assistance in his employment by the creating another Man, only he could have no Issue but by a Woman.

*That the Man should be alone]* Without the Help and Comfort of another Sex. Which must be understood, 1. In respect of his present condition in this Life. For in Heaven they shall neither marry, nor be given in marriage, *Matth. 22:30.* 2. Upon the supposal of Gods decree that men should be increased by way of Natural Generation. Otherwise God, if he had so pleased, might have multiplyed men by Creation, as he did the Angels.

*I will make him]* Not we, as he had said before in the Creation of the Man; Of which difference in the manner of Gods speaking, it is a vain Curiosity to enquire a reason; as also, Whether those words be spoken Positively by way of Resolution; or Deliberatively, by way of Consultation, in that manner in which he is represented speaking, in the history of the Creation of the man, in the former Chapter, it is not necessary for us to know.

*An help]* Every way, for the comfort of Society, for assistance in governing the Family, for encreasing of Piety; and more especially, for propagation for the encrease and continuance of posterity. Such a one she was not only intended to be by God, but was found to be by experience while she continued in the Condition in which God Created her. Although by Satans malice and policy she being beguiled, instead of an help became a snare unto him.

*Meet for him]* As before him; (saith the Original) a phrase pointing at either the Answerableness of the Woman to the Man both in Shape and Nature; in Body and Mind, as the Image in a Looking-Glasse answers in all properties the face that stands before

fore it: Or at her Office and Duty of service which she was by God deputed unto, to be still in his presence, and to minister unto him, as the phrase, *to stand before the Lord*, implies, to minister unto him, *Deut. 10. 8.* And in that sense we find this phrase often used, *1 Sam. 16. 22. 1 King. 1. 2.* and in other places. It is probable that both may be implied in this Significant phrase, which Adam cunningly changeth, when in the next Chapter he chargeth God to his face to have given him a Deceiver instead of an Helper.

When God had made Man *after his own Image*, he first provides him unasked a comfortable place to dwell in, a Garden of pleasures; now He considers that he wants a Mate to converse withal, and to do him service: this God saw and considered, and provides for accordingly. Whence,

I. Observe,

1. Observe.

*God Knowes and considers all our wants, and out of his own Goodnesse makes Provision to supply them.*

**H**E considered before-hand what wants would fall upon *Jacob's* Family, and sends *Joseph* beforehand to provide for him, *Psal. 105. 16, 17.* He considered what *Noah* would want, and gave order before-hand for the preparing of an Ark to preserve him and his Family in the Flood, *Gen. 6.* Thus he provides an hostesse for *Elijah* at *Zarephath* against the time that the brook *Cherith* should be dried up. Thus he careth for every soul, *1 Pet. 5. 7.* not only for *Canaan*, *Deut. 11. 12.* not only when we present our wants before him in our prayers, but considers them before we ask, *Matth. 6. 32.* So that he prevents us with his blessings, *Psal. 21. 3.* providing for us, not only before we ask, but before we know what we need. And this. 1. He must do; or else we should often perish. 2. And it is fit he should do so, to magnifie his free mercies.

Let Gods dealing with us move us to deal in like manner with our brethren, considering the poor and needy, *Psal. 41. 1.* after the example of the Disciples of *Antioch*, *Act. 11. 29.* Not staying till our Almshouses be wrested from us by importunity; but taking care one of another as members of the same body. Especially considering one anothers wants in spiritual things, of which men themselves are most insensible; Considering one another to provoke to love and good works, *Heb. 10. 24.* Thus the Spouse cares for her little Sister, the Church of the Gentiles, *Cam. 8. 8.*

Let the Consideration hereof lead us and raise up our hearts to the admiration of Gods unspeakable goodnesse, especially in taking care for our soules, giving his own Son to redeem us when we were lost, calling us when we sought not after him, *Isa. 65. 1.*

Seeking



seeking us out when we are gone astray, *Psal. 119. 176.* preventing and strengthening us with his grace, when Satan buffets us, *2 Cor. 12. 9.* and the like. So that we may with astonishment cry out, *What is Man?* *Psal. 8. 4.* and staying our hearts on his Faithfulness and Truth, *1 Pet. 5. 7.* who loves us more tenderly than we can do our selves; provides for us more carefully than our own Parents do, or can do, *Psal. 27. 10.* may reflect upon our selves, and consider what we shall render, *Psal. 116.*

Nothing was now wanting to Adam to make his happiness in this present condition absolutely compleat but a Wife. He was made after Gods Image, perfectly righteous and holy; Lord over all the Creatures, heir of the world, seated in Paradise: Only he wants a fit Companion to converse comfortably withall; and we see God ceaseth not till he have supplied him in that want also. Whence,

2. Observe,

*Gods Providence and abundant Goodnesse failes us not; till it hath supplied us with all that we need: that is fit for us.* 2. Observe.

**W**E have his promise, that *such as fear the Lord shall want nothing that is good, Psal. 34. 19.* He withholdeth no good thing from those that walk uprightly, *Psal. 84. 11.* The experience whereof made David so confident, *Psal. 133. 1.* This he performs chiefly in spiritual things, wherein we are Sanctified wholly, *1 Thess. 5. 23.* purged till we be made without spot or wrinkle, *Ephes. 5. 27.* And this he doth, first out of his All-sufficiency and Infinite Love, which both enables him to do what he will, and moves him to supply us in what we need; and withall, out of respect to his own honour, which is infinitely advanced, when he manifests Himself to be, as He is, a Fountain of All-sufficiency and Goodnesse, in satisfying the desire of every living thing.

Let us answer him, according to our proportion, in our services, not ceasing to do his Will as long any thing remains to be done that concerns us, and is in our power, labouring to be in our selves perfect and entire, lacking nothing, *Jam. 1. 4.* and to walk so, that we may Perfect holiness unto God, *2 Cor. 7. 1.* having respect to all his Commandements, *Psal. 119. 6.* as he hath to all our necessities.

Let it quiet all our hearts in the consideration of our present condition, when our inordinate lusts provoke us sometimes to senseless complaints and murmurings upon supposed, but mistaken grounds. Whereas, 1. Either we have that which we conceive we want, as Hagar wept for want of water when she saw not the Well which was fast by her, *Gen. 21. 19.* Or, 2. that which we want, would do us hurt and no good if we had it, as the Israelites found by experience, when they murmured for want of flesh,

*Numb.*



*Numb. 11. 33.* But much more when they would needs have a King, which by the Just Judgment of God upon them became a Tyrant, as *Samuel* foretold them, he would, *1 Samuel 8. 11.*

God saw it was not good for the man to be Alone, although it be Gods Happinesse that He is alone. So that we may upon sufficient warrant

2. Observe,

2. Observe,

A Solitary life is an Uncomfortable, and an Unprofitable life.

**W**Oe to him that is alone, saith *Solomon*, *Ecc. 4. 10. 1.* In respect of himself because he is left without Comfort or help, which he must often want, and without it cannot subsist. 2. In respect of others he is made unserviceable and unprofitable every way. A man indeed is like a member in the body, which can neither be preserved it self, nor be any way serviceable to the rest of the members, unlesse it remain in the body.

From whence then came the affecting, and admiring of a Monasticall Life, which crosseth, 1. The very Law of Nature, by which men are inclined to Society; And 2. and Gods Ordinance, who hath appointed us, 1. to cause our light to shine before men, that they might glorifie him *Matth. 5. 16.* And to serve one another through love, *Gal. 5. 13.* So that a Solitary life, 1. deprives God of his honour; 2. Men, and the Church especially, both of that encrease of an holy seed, which they might have of the fruit of their bodies, of the comfort of their fellowship, the service of Love which they owe, and of the examples of their godly lives; 3. Themselves in present, of many sweet comforts and needfull helps, and hereafter of the increase of their Reward, enlarged according to the proportion of their present improving of their Talents, in advancing Gods Honour, and seeking and procuring the Good of his Children.

Man had the company of all the beasts of the field, and Fowls of the Ayre, and yet the Holy Ghost saith [The man was alone] because he had none like himself, that he might converse withall, as a Man; that is, in the exercise of Speech and Reason; the Birds in this respect were no way fit companions for him; but of that hereafter.

God then, in his Wisdom, seeing that it was not good for the man to be alone, resolves of himself, to Create him an help meet for him, which as we shall see he performes accordingly, Whence,

4. Observe,

4. *Obferu.*

*God takes not notice of our wants, as an Idle Spectator; but, as a Faithful Helper, puts forth his hand to help us in what we need.*

4. *Obferu.*

**H**E not onely hears the complaint of the Poor, but helps and delivers them, *Pfal.* 12. 5. He also deales with his Church, *Iſa.* 63. 5. Thus he looks on *Hamahs* affliction, and gives her a Son; ſaw the affliction of *Iſrael*, and ſent them a Saviour, *Exod.* 3. 7. 8. Indeed this is the end of his ſeeing, and obſerving, that he may do and execute, as occaſion ſhall require in diſpenſing either Mercy, or Judgment, beholding Miſchief to require it with his hand, *Pſalm.* 10. 14. And hereunto both his own Compaſſion ſtirs him up, and his power enables him, and the reſpect to his own Honour (never advanced but in reall effects) carries him forwards.

Let it encourage us to depend on Him. If God know our condition, behold our Wants, take notice of our Preſſures, He can as ſoon deny Himſelf, as deny to help us, and relieve us; Let us on-ly wait on him in the way of his Judgments, and attend his appointed time; when he makes Inquiſition for blood, He remembers the poore, *Pſalm.* 9. 12. and in the Day of Salvation will ſuccour us.

Let us do likewise; Obſerve, take Pity, and Relieve. 1. Other-  
wiſe our Brethren have no benefit by us, if we expreſſe our com-  
paſſion in words onely, and not in deeds, *Jam.* 2. 16. but prove  
like clouds and wind without rain, *Prov.* 25. 14. 2. We make  
our own thoughts or words evidences againſt our ſelves, when  
we know what our Brother needs and help him not, and provoke  
God to neglect us as we neglect him: See, what he threateth in  
ſuch a caſe, *Prov.* 24. 11, 12.

The manner and occaſion of Gods Reſolution to provide man  
a meet help is worthy our obſervation; The conſideration of mans  
need of a woman, is the onely ground upon which he re-  
ſolves to make one. Whence,

5. *Obſerve.*

*God makes nothing but for ſome neceſſary uſe, and unto ſome profitable End.*

5. *Obſerve.*

**I**T is true, that in the firſt Creation no Neceſſity enforced God  
to make the world, and all the Creatures but; when his own  
will moved him to do it, he made all things ſo, that they might  
be uſefull, and ſervicable one to another, and directed them all  
unto the moſt excellent end, even his own Glory, *Prov.* 16. 4. The

M m

Uſefulneſs,



Usefulnesse, and Serviceablenesse of the most of them we have taken notice of in the former Chapter, the like we shall find in the rest; See *Iſa.* 45. 18. Whereof we have a Model in our own bodies; wherein there is nothing superfluous, but serves for some use or other, whereof nothing could be wanting, without some maim or Deformity: So shall we find it in this great Body of the world, all things will appear usefull in their places, and kinds.

Let it move us before we undertake any thing, to enquire before hand what Need there is of it, or to what Use it may serve. It is observed by *Solomon*, to be a fore vanity amongst men, that they enquire not before hand, what need there is of that labour and toil, which they take in hand, and what the use or end of it may be, *Ecc.* 4. 8. What need so much excessse in Eating and Drinking, to the oppressing and not the strengthening of nature? what need so much expence both of time, and mony, in costly cloathing, Sumptuous buildings, rich furniture? What need so much labour in lading our selves with thick clay? So much caring for the things of this Life, as if God took no care of us at all? Or such large provisions, for so short a time of our abode here? Of enriching our minds with knowledge, strengthening our hearts with Faith, adorning our selves with Meeknesse, and every other Grace, & shewing forth the fruits of Holinesse in our lives, of purging out our corruptions, and getting interest in Christ, and laying up for our selves Treasure in Heaven; There is need, and there will be use, of those things, when there shall be no use of the things of this present life, nor of our labours about them. Now there can be nothing more unbecoming a man, a ratioll creature, than to do things upon no ground, or to no end.

Now if we apply this Generall consideration to this particular case, that God would not make *Adam* a wife, till he found that he needed a Wife, and could not comfortably subsist without a Wife; We may thence in Generall,

#### 6. Observe,

6. Observe.

*A wife is not good, till it be not good to be without a wife.*

**T**ill it be not good, either for the health of ones body; Thus *David* was advised to take a young Concubine into his Bed, for his healths sake, *1 King* 1. 2. And marriage is found to be very needfull, to many persons for their health; 2. Or, for the subduing of unquiet thoughts, *1 Cor.* 7. 9. 3. Or, for the better governing of the Family, to which the Wife is, or should be a great help, *Prov.* 14. 1. (See *2 Tim.* 5. 14.) 4. Or for the publick good of the Church, or State; as it sometimes falls out in



in publique persons, as Kings, or other Magistrates, and oftentimes Ministers of the Gospel, who being eased of the care of the Family by their Wives, are the more free to attend the Churches Service. In any of those cases, we may take Marriage to be a Call from God, from whom every man must be warranted to undertake any particular state and Condition of life, if he desire to abide in it with comfort, and in expectation of Gods Blessing upon him therein.

Now if we observe the Inference, that God therefore makes a Wife for *Adam*, because it was not good for him to be without a Wife; it necessarily implies, That he should find that Good in a Wife, which he wanted without her. So that we may thence,

7. *Observe,*

*A man May, and it is Gods Will that he Should, be the better for his wife.* 7. *Observe.*

**A**ND so indeed it will fall out, if she be a Good Wife, such a one will do him Good, and not Evil, all the dayes of her life, *Prov. 31. 12.* She builds up the house, *Prov. 14. 1.* She profits him in his estate, so that he will need no spoyl, *Prov. 31. 11.* She easeth him of a good part of the burthen of his cares, in looking to the wayes of her Family, *Prov. 31. 27.* She adviseth him by her counsel, as *Sarah* doth *Abraham*, *Gen. 21. 10.* and *Rebecca* *Isaac*, *Gen. 27. 46.* She comforts him in his sorrowes, upon better grounds, and with a better heart, then *Jezabel* doth *Ahab*, *1 King. 21. 5.* She helps to foresee, and prevent any danger that threatens him; as *Abigail* both Foresees, and Prevents the destruction of her Husband *Nabal*, *1 Sam. 25. 18; 33.* She furthers him in Piety, by seasonable Encouragements, reverend Admonitions; joyning with him in hearty Prayers, holy Conferences, and the like; so that Man and Wife converse one with another, as heirs together of the grace of life, *1 Pet. 3. 7.* Woe be to those foolish Wives, that pluck down the house which they should build, *Prov. 14. 1.* proving moaths in their Husbands Estates, by their Idleness, and Wastefulness; and thorns in their sides, vexing those whom they should comfort, with their continual dropping, *Prov. 19. 13.* Perverting those whom they should advise, as *Solomon's* strange wives did him, and *Jezabel Ahab*, *1 King. 21. 7.* and Corrupting the children and family whom they should instruct. And the like woe to all such as wax worse and worse by their Matches, more Earthly minded, more Idle, Prophane, more Lustful, &c. abusing that Sacred Ordinance of God (as they do all things else) unto their own destruction. Let every man labour to be the better for his Wife; and to that end, 1. Let him labour to be good in the sight of God. 2. Let

him look well to his Choice, that he may take a godly VVife, and a Wife fit both for his Condition, and Disposition. 3. Let him dwell with his Wife, as a man of Knowledge, governing her with all meeknesse, instructing her, and bearing with her infirmities, 1 Pet. 3. 7.

God having concluded, that it was not good for the man to be alone, resolves to make him an help meet for him, so that He Himself undertakes the work. None indeed could provide for Adam a meet help but God alone. Whence,

8. *Observe.*

8. *Observe.*

*It is only God Himself that must supply us with that which we stand in need of.*

**H**E must give food to the hungry, *Psal.* 146. 7. and pour water upon him that is thirsty, *Isa.* 44. 3. much more must he make the barren a mother of children, *Psal.* 113. 9. A good VVife is his favour, *Prov.* 19. 14. He must build the house, *Psal.* 127. 1. and give ability to get wealth, *Deut.* 8. 18. Most of all, it is He that must furnish us with all spiritual treasures, *Eph.* 1. 3. yea, with Grace and Glory, *Psal.* 84. 11. Although he makes use of the Ministry of men for the most part, and of other second means to convey them unto us; as Houses and Lands by inheritance from the Parents, *Prov.* 19. 14. Faith and Spiritual Life by the Ministry of the Gospel usually, although he can and doth bestow all those immediately when he pleaseth.

Let our prayers be directed to him for any thing that we want, and our praises returned to him alone when we are supplied; and let our hearts stay upon Him alone who only is able to help us, and will not fail to do it in the time of our need.

Adam we see never moves God to bestow a VVife; neither doth any sollicit him in his behalf. Only God in his VVifdom finds it to be needful, and fit for him; and He, out of His Free Love and Bounty provides for him, unasked, and unsought unto. Whence we may,

9. *Observe.*

9. *Observe.*

*Nothing moves God to take compassion on us, to supply us in what we need, but his own Bounty and Goodness.*

**N**othing but his Mercies, and the multitude of his Loving Kindnesses, *Isa.* 63. 7. his meek Love and Pity, *verf.* 9. And therefore the Church, in her distresse, flies unto nothing but the sounding of his bowels, and his mercies, *Isa.* 63. 15. or to his Truth, *Psal.* 89. 49. Or to the Respect to his own glory, *Iosb.* 7. 9. which alone is sufficient to move him, *Exod.* 36. 22. The truth is, God

can



can neither Owe any thing to his own Creature, neither can he be engaged by any desert, *Job 35.7.* Seeing when we have done all, we are unprofitable servants; neither can it be for Gods honour, that his Bounty should not be every way free, and freely from Himself, out of his own abundant goodnesse.

Let it quiet all our hearts, when the sense of our own unworthinesse seems to cut off our hope and expectation of any favour from God towards us. Consider what could move him to make us at first, when we were not; to give us the Sovereignty over all his Creatures; the possession of the whole world; nay, to give us his own Son Jesus Christ; when we were Weak, Ungodly, and Enemies, *Rom. 5.* The same free mercy, which moved him to set his heart upon us at the first, will move him to continue his Goodnesse to us still, because his Compassions and Truth fail not, *Lam. 3.22.* Nothing can separate us from him; but our own departing from him by Unbelief, and despising the Salvation freely offered unto us.

The Title given unto the Woman by God in this place, is not to be passed by, without observation; God calls her an Helper.

Whence,

10. Obser.

A wife is but an Helper to her Husband.

10. Obser.

Not his Guide, for she was Created for the Man, not the man for her, *1 Cor. 11.9.* and that too, Inferiour unto him, both in dignity, and usually in abilities. So that she is truly and worthily called the weaker vessel, *1 Pet. 3.7.*

Let both married persons know their places; the woman contenting her self with that place, in which God hath set her, and for which He hath furnished her with abilities proportionable without affecting, or endeavouring to aspire to the higher place of Government, which God hath denied unto her. And let the man so use his place of ruling and governing, that he may look on his Wife as his helper; so ordering the affaires of the family, that she may have employment for those abilities that God hath given her; and yet not laying the weight of his affaires upon her shoulders, remembering that though she be an Helper, yet she is but an helper; so that he must undertake the greatest employment, in the government of the Family.

The help that God resolves to Create for the man, was a meet help, one every way fitted for the office of Assistance; for which God intended her. Whence,

11. Obser.



## II. Observe,

## II. Observe.

*A wife cannot be a good wife, unless she be a Meet and a Fit Wife.*

**A**Nswerable, if it may be, 1. in Blood and Parentage, See, 1 Sam. 23. 2. In Estate, 3. Education. 4. Especially, in the temper of her Disposition. 5. But above all the rest, in Religion; Seeing there can be no fellowship of Righteousnesse with Unrighteousnesse, nor of Light with Darknesse, 2 Cor. 6. 14. Least of all between married persons. Inequality indeed, either in Blood, or Estate, may occasion either Scorn or Presumption, either on the one side or the other; unanswerableness in Education, hinders Fittnesse for Employment, Unsuitableness in Disposition, may cause many jarres, and unquietnesse, in commerce one with the other. But above all, difference in Religion, utterly cuts off all manner of Holy Communion; in Prayers, in Comforts, in Counsels, for mutuall Edification, and Endangers the corrupting of the person thus unequally yoked, as appears in the examples of the Old World, of Solomon, of the Children of Israel, after their return from the Babylonish Captivity, Neh. 13. 23. For which cause, God so precisely forbade such matches, to his own People, Deut. 7. 3, 4.

## V. R. S. E. 19.

**A**Nd out of the ground the Lord God formed] Or rather, Had formed, as we have seen already. It was said before, ver. 7. that man was made out of the Ground; and ver. 9. that God made the Trees of Paradise to grow out of the Ground: So that there may be perhaps some Emphasis in this Word, the rather because it hath [He] prefixed, which is many times Emphatical. As if the Holy Ghost pointing at the common Originall both of men and beasts, would imply, that though the same hand formed them both, and that of the same matter: yet man and the Beasts were so unsuitable in Nature, that amongst all the Beasts, there could not be found one that was fit to be mans companion. But howsoever this repetition, may be taken in for a supply, unto the 29<sup>th</sup> Verse of the former Chapter, and discovers unto us, that the Fowls also were made out of the Earth, a Circumstance altogether omitted in that place.

*And brought them to Adam*] How, it is not expressed; the phrase implies no more but this, that they all presented themselves before Adam, as their Lord; and that by Gods speciall appointment (as it were) to do him Homage. And this was done questionlesse

tionlesse before *Eves* Creation, as well that she might know knowledge that the Sovereignty, over the Creatures, was in the Man, seeing he onely gave them their names; as that the man, by the survey of the Creatures, might take notice of their unfitness to be his Companions, and consequently the necessity of Creating the Woman; before God undertook the work, might appear to *Adam* himself.

To see what he would call them. By that means, in a sort, to take possession of his Lordship over them, for imposition of names, implies a kind of Sovereignty. Thus *Pharaoh* when he admitted *Joseph* into his service, gave him a name; and when *Pharaoh-Necho* set up a new King in *Jerusalem*, he gave him a new Name; 2 *Chron.* 36. 4. to manifest that he was to acknowledge him to be his Lord; And names amongst the Hebrews were usually given by the Father, who was the Master of the Family: and howsoever the Mother was permitted to do it sometimes; yet, that the power belonged of right to the Father, appears by *Jacobs* changing of the name *Ben-oni* (which his Mother had given) into *Benjamin*, *Gen.* 35. 18. And by the appeal of friends to *Zachary* the Father, in the controversy about *John Baptists* Name, *Luke.* 1. 62. Withal, God gave *Adam* thereby occasion to make tryall of that wisdom, which he had given him, in finding out fit Names agreeable to the Creatures Natures, which required a great measure of wisdom.

And whatsoever *Adam* called them, &c.] This clause, we may probably conceive to be added, to manifest both the Power, and Wisdom of *Adam*, in giving the Creatures their names, when that which he did was ratified as unalterable, as being given by him that had power to do it, and had done it with such wisdom, that there was no cause to alter any name that he had given any of them. Certainly the fitting of all the Creatures with names suitable to their natures, & that upon the first view of them, evidently discovered the fulness and perfection of *Adams* Wisdom, in understanding all that concerned him to know. As for the language which *Adam* used, whether it were Hebrew or some other tongue more perfect than it, which is now lost; it cannot be certainly concluded though it be most probably guessed, that it was Hebrew, which is the most Ancient, and most Significant of all Languages now in use.

God (as we have heard already) had considered mans present condition, and found in his Wisdom, that *Adam* wanted and needed a fit companion, to make his life every day comfortable to him; and that to do this, there was a necessity of making a new Creature. This God knew and saw, in his infinite Wisdom; but this was not yet so manifest to *Adam*. Wherefore, that the necessity of Creating the Woman, might appear to the man also, as it was manifest unto God, He caused him to take a view of all the

W. Creatures



Creatures, that when amongst them he should find no fit companion for Himself, he might both discern the necessity of creating the woman, and withal, the goodnesse of God in Creating so meet an help in her, as all the world besides could not afford him. Withall, this Circumstance seems to be of special use, to clear God, of thrusting in the woman upon *Adam*, unnecessarily, as a snare to entrap him; when it appeared so evidently, that it was meer Necessity that moved God to create, and, in compassion unto man, to provide him such an help and companion for him as he could neither be without, nor find amongst all the Creatures.

In that God, before he Created the Woman, would first shew *Adam* the necessity of such an help, that when he enjoyed her, he might take notice of, and be the more sensible of Gods goodnesse, and mercy towards him in providing so fit an help for him: Thence,

1. *Observe,*

1. *Observe:*

*Gods Mercies Are, or Should be, precious unto us when we can neither be without them, nor have them from any other but from Himself.*

**T**HUS he sets out his mercy to his Church, that he helped it in a time of Extremity, when none else either Would or Could, *Isa. 63. 5. Ezek. 16. 4, 5.* Thus he specially magnifies his mercies in Christ; That when we were without strength, Christ dyed for the ungodly, *Rom. 5. 6.* and did for us that which the Law could not do through the weaknesse of the flesh, *Rom. 8. 3.* Offering himself to pacifie his Fathers wrath when Sacrifices and burnt-offerings could do no good, *Psal. 40. 6, 7.* For this cause he brings men sometimes into Extremities, and lets them prove the Unprofitableness of other means, that they may by Experience know that they find help of him only in a time of need. Thus he brought his people low by the *Ammonites*, so that they had no power to resist them, nor protection against them from their Idols before he succours them, *Judg. 10. 9, 13.* See *Deut. 32. 36, 37.* and makes his Children, Hunger and Thirst (that is, feel the want of) righteousness before he satisfie them, *Math. 5. 6.* Which he doth not only in respect to his own honour which is much advanced, when our help is found in him alone; but besides, in relation to us, that we may be stirred up to seek more seriously after, and to cleave more firmly unto him, who alone is both Able and Ready to help us in a time of need.

That the necessity of Creating a woman to be *Adam's* helper might be the more clearly discovered unto him, he brings before him the Creatures, that out of his own judgment himself might conclude how unfit any of them were to be his companions or helpers. Whence,

2. *Observe,*



## Book II. the Second Chapter of Genesis.

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### 2. Observe,

*we must know the unserviceableness of other things, that we may know and approve the profitablenesse of that which is truly Good.*

### 2. Observe.

**F**Or this cause God many times leaves men to themselves to walk in their own Sinful courses, as he did *Solomon*, that when they have found by their own experience, that which he found, that *All things are Vanity and vexation of spirit*, that all that remains unto us, after we have wearied our selves in the wayes of sin, when we have cast up our accounts, is nothing else but shame, *Rom. 6. 21.* they may cry out in the bitterness of their soules, *I have perverted Righteousnesse, and it hath not profited me,* *Job 33. 17.* and having followed the pleasures, and honours of the world, and finding in them nothing to stay the heart upon, may make their hearts despair of all their labours, that are taken under the Sun, with *Solomon*, *Eccl. 2. 20.* and may cry out with the Prophet, *Psal. 73. 25. whom have I in heaven but thee?* We are indeed allowed to prove all things, that we may lay hold on that which is good, *1 Thess. 5. 21.*

It is said, that God brought all the Creatures, (by what means it is not expressed) but by his appointment they presented themselves before *Adam*, that he might advisedly view and consider them. Whence,

### 3. Observe,

*God can Order and Dispose of the Creatures to do what, and to be where he appoints them.*

### 3. Observe.

**T**HUS He not only disposeth of men, either by expresse command, as he commanded *Philip* to go towards the South, in the way from *Jerusalem* to *Gaza*, *Act. 8. 26.* and *Aaron* to meet *Moses*, *Exod. 4. 27.* or by a secret work upon their hearts, as he brought *Sisera* and his Army, to *Kishon*, *Judg. 4. 7.* Or by inviting them, by Occasions, as *Abigail* meeting with *David*, is acknowledged to be the Work of God, *1 Sam. 25. 32.* as *Saul* is moved to come to *Samuel* by his servants advise, to enquire after his Fathers Asses, at the very time appointed by God, *1 Sam. 9. 15. 16.* But directly even the unreasonable Creatures: As the Quails to fall round about the children of *Israels* Camp; The Ravens to feed *Elijah*: Two she-bears to destroy two and fourty of the scoffing Children; And the Lion to meet the Prophet that transgressed Gods Commandment, in his way homewards, and to slay him. Yea, the very Sparrowes fighting upon the ground is directed by his Will. Neither can it be otherwise, seeing in him all things move and have

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their being, *Mat. 17. 28.* and consequently must of necessity have the rule of all their motions by his Will.

Let us then take notice of the Divine Providence, in the motion of every Creature, which may discover unto us sometimes Gods Mercy, sometimes his Judgments, and may sometimes direct us what to do. And must needs alwayes keep our hearts possessed with his fear, and move us to walk more boldly in all our wayes, upon assurance, that since the Creatures cannot move without Gods direction, they shall not move to do us hurt according to Gods promise, *Isa. 65. 25.*

All those beasts God brings before *Adam*, that he might give them names; and God having put that power into his hands, he might lawfully do it, as we see he did. Whence,

#### 4. Observe,

##### 4. Observe.

*Man may lawfully use that Power over the Creatures which God Himself hath put into his hand.*

**I**F *Joseph* might use the power which *Pharaoh* gave him over his Subjects, *Gen. 41. 45.* much more may men make use of that power which God hath given them, seeing he hath in his hand power over all his own works; which therefore he may bestow where he pleaseth, and is pleased to bestow on men for the farther magnifying of his goodnesse and favour towards them. Only seeing it is a Power which we have, not by our own right, but by deputation from him, in whom it is founded originally, our care must be to use it within the bounds limited by Him who gave it, not vainly for ostentation, but Soberly and Moderately, and to the ends for which it is given, which must not be so much for the advancing of our selves, as for the good of the Creature.

But why did not God give the Creatures their names himself, seeing that power was Originally founded in him, and seeing He best understood the Nature of every Creature, and consequently could best fit them with names suitable thereunto? The Reason we have partly seen: And may hence,

#### 5. Observe,

##### 5. Observe.

*God is pleased to honour men so far, as to employ them in many things which of right belong unto, and might be done by Himself alone.*

**T**HUS whereas it is his Spirit by which the face of the earth is renewed, *Psal. 104. 30.* that is, by which all Creatures are propagated in their kinds, yet he is pleased to make use both of men and beasts, as his Instruments, in their propagation. And  
whereas



# Book II the second Chapter of Genesis.

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whereas he only governs the World in Righteousnesse, yet he makes use of men in the Government thereof, whom he sets upon his Throne, Graces with his Titles, and arms with his Scepter: as although he is the Shepherd of Israel *Psalm 80. 1.* yet he sets up David his servant to feed Israel in his Imitation, *Psalm 78. 71.* yea, in things spiritual, although all are taught of God *Isa. 54. 13.* yet he committed the dispensation of his Word to the Tribe of Levi, and this Ministers which succeed them, to teach *Psalm 119. 105.* judgments, and *Isaiah 54. 13.* in so much that he gives them the title of *Barbers*, unto such as are begotten anew by the Gospel, *1 Cor. 14. 1.* although in the work of Regeneration be the Effect only of his own Spirit, and this he doth, 1. To encourage men to his service in honouring them, so far as to make them his fellow-workers: 2. To incite men the more in love, one to another: 3. To increase their reward hereafter, by the faithful employment of their Talents, for the advantage of their Master from whom they received them, *Matthew 5. 12. 13.*

**And Adam gave names.]** An evident Argument of Incomparable Wisdom in him, who understood their natures at the first view, better then we do now by all our observation, and meditation, after so large experience, and was able at an instant to find out fit names for them; whereas the finding out of apt names and terms in Languages requires much Judgment and Learning. This Wisdom, seeing it was not gotten by use, and experience, must necessarily be infused immediately by God Himself, *Psalm 139. 17.*

**To the Fowl of the Air, and to every beast.]** And to them only. For neither could the Fishes of the Sea be brought to him, without a miracle; neither was it to any purpose for Adam to seek for a companion for himself amongst them, which could not live with him in the same Element.

**But for Adam was not at Help found.]** Neither in Gods Judgment, nor in his Own, who the more he considered, and knew of the nature of the Creatures, the more unfit he found them for his Society, for which he easily found, that God had never Created them. It is true, that they were and might be useful to him some other way, as they are now unto us many wayes; according to the several abilities which God hath given them. But for Propagation (which could not be but by another Sex of the same Nature with Man) or for continual, and comfortable commerce, they were utterly unfit, so that there wanted another helper to Man then was to be found amongst any of those Creatures that God had yet made.

In that none of those Creatures, which God had made for other Ends, was fit to be an Helper, and Companion for Adam, we may,

N n 2

1. Observe,



## 1. Observ.

*No Creature Can or Ought to be applied to any other Use than that for which it was first Created and Ordained by God.*

**E**ither in that disposition or fashion that God hath given them in their Creation, as the Earth to stand still, the Waters to flow, the Heavens to move, Men and Beasts to walk, and Birds to flye, &c. Or, in such alterations, by the Art and Industry of men; as God hath made them capable of. As Iron and Steel to cut, silver and brass to give sound, barren ground to become fruitful by manurance, the Stock of one plant to nourish the Graft of another, and the like. Beyond which they cannot be carried by any Art or Labour of Man, who cannot make straight that which God hath made crooked, *Eccl. 3. 15.* That whatsoever God hath made, might be for ever; so that nothing might be put to it, nor any thing taken from it, *Eccl. 3. 14.* And thus it must needs be, 1. Because he hath made all his works in Wisdom, *Psal. 104. 24.* and to alter them from what they were first appointed, were to make them worse. 2. That Gods Sovereignty may be acknowledged, when the Rule and Law which he hath given the Creature remains unalterable, when all things continue according to his Ordinance, *Psal. 119. 91. that all flesh may fear before him.* 3. For avoiding Confusion, which must necessarily follow, by mens altering and changing of all things according to their own pleasure, which alters every moment.

Who are they then that alter the Natural use of the Creature into that which is against nature, as the Apostle instanceth in one particular, *Rom. 1. 26.* seeking Stability in Uncertain things Inward content in Outward things, which were never ordained to fill the heart, *Eccl. 5. 10.* Good in Evil, and the like. Whereby, 1. They endeavour to Crosse the Law that God hath set in Nature. 2. Abuse both the Creatures, and the Power that he hath given man over them. 3. And failing in their end at length, shew themselves fooles, in striving against the stream.

More particularly, to take the words Positively as they are laid before us. That none amongst the Beasts or Fowles could be found to be a fit companion for Man. We may,

## 2. Observ.





conceive (as if God, that took it out, could not take it out without pain): Others that the work might appear to be wholly Gods; seeing the man was asleep, while it was done, and that the Providence and Love of God towards him, might the more evidently appear, in providing this help for him while he slept; And lastly, some most probably conceive, that Gods Intention was in this, as in the rest of his works, to hide the Operation from mans eyes, that he might rather see What was done, then How it was done, which is the course that he takes in all the acts of his Providence unto this day.

*And he took one of his Ribs.* In this, and in the Circumstance following (of closing up of the flesh instead thereof, and framing the woman) the Spirit of God expressing only that they were Gods Acts, but forbearing to describe How they were done; in a sort commands us rather to believe, then to search curiously into them. But why a Rib? Some conceive, for the Situation that it hath in the body; as first, that it was taken neither from the head nor foot, to manifest that the place of the Wife was to be neither above, nor to be far below, her Husband. Secondly, that it was taken from a place near the heart, to point at the entire and hearty affection, wherewith the man was to embrace his Wife. Thirdly, because those parts of the body, are covered with the Armes, some conceive that it noted both the shadowing and protection of the Wife by the Husband; All are but conjectures and so to be taken, and yet may minister unto us hints of profitable meditation; But besides it may be profitably conceived, that God made choice of a Rib, because it might be best spared, without any notable maime, or deformity to the body. The Rib by some is taken entirely for the whole Rib, both the Bone and the Flesh belonging thereunto, because Adam afterwards acknowledgeth her to be not onely Bone of his Bone, but Flesh of his Flesh likewise; And a bone he took, not so much to point at the stiffness and untractableness of Women, as some imagine; as at their strength and Firmness in help and Assistance.

*And closed up the flesh.* So that it seemes, after that, Adam wanted one of his Ribs, unlesse we follow their opinion, who being loath to acknowledge any defect in Adams body, suppose that God in the beginning Created in Adam one Rib Supernumerary, which he took away, when he made the Woman: a groundlesse and vain Conjecture. It seems more probable, that whereas God might, as easily have filled up the place with another Bone, as he did with flesh; He did purposely leave Adam, that lively remembrance of the want of a Rib, as a Character in his breast, as well to keep still fresh in his mind, the remembrance of so great a Mercy from God in Creating him such an help, as also to let alwaies before him, the duty of embracing his Wife, with hearty affections



affections, that was part of his own flesh and Bone, taken from a place so near unto his heart.

After God had made *Adam* to observe the necessity of Creating the woman, he takes the work it self in hand, and first by way of preparation thereunto, casts *Adam* into a deep sleep, and then takes out of *Adams* breast, the matter of which he formes the *Woman*; This deep Sleep God cast *Adam* into. VVhence,

1. Observe,

*Even sleep, and quiet rest, are given by God Himself, and therefore are to be acknowledged as his Blessings.*

1. Observe.

**W**Hen he pleaseth He holdeth, and keeps our eyes waking, *Psalm. 77. 4.* As he did that Great Kings, when he would give him occasion to remember *Mordacay's* good Service, *Hest. 6. 2.* And it is he that bestowes sleep on his Beloved, *Psalm. 127. 2.* As on the contrary He sendeth a spirit of deep sleep, upon his adversaries, when he pleaseth, *Isa. 29. 10.*

Let men then acknowledge, and reckon up sleep amongst Gods Blessings, as an especiall meanes of quickning and refreshing their spirits; and thereby both of supporting men livers, and strengthening them for their employments; especially when it is sweet and comfortable, as *Jer. 31. 26.* And not troubled with affrighting dreames, as *Job 7. 14.* Which God gives or denies at his Pleasure; by Naturall meanes indeed, but those both sent, and made effectually by Himself.

God we see makes *Adam* to find the need of an help, before he goes about to make one; And when he had made her, opens his eyes to behold, and take notice of her fitness for him, but how she is made he must not see: all the while the work is in hand, he must be in a deeper sleep; Thus God deales usually in all his works. So that we may from hence,

2. Observe,

*Though God be pleased to manifest his works to men, that they may behold them; yet the manner how they are wrought, is usually hidden from their eyes.*

2. Observe.

**I**F in things Naturall, we see that the Child is framed in the Mothers Womb, but we know not how; that we are nourished by our food, but in what manner we cannot observe; that Corn, Herbs, and Plants do grow, but how we cannot tell; Much more in things Spirituall are we ignorant how faith is wrought in our hearts, how we are born a new, we know not, though we feel the effects themselves: which wales of God are neither Absolutely Necessary

Necessary to be discovered to us, nor possible to be discovered by us, in this body of the flesh wherein we discover both God, and his Waies onely in part, 1 Cor 13. 12. It is sufficient that we shall know all things whereof our nature is; Capable hereafter, when we shall know as we are known; And see God Himself as He is, 1 John 3. 2. See Observ. 7. on the second Verse of the First Chapter.

Whether this, amongst the rest, were intended by God to cast Adam into a sleep while he made the Woman, that He might take notice of Gods Care and Providence over him, while he slept, it is not certain; but that it was so, it is evident. Whence,

### 3. Observe,

#### 3. Observ.

*God takes care of us, and provides for us, even while we sleep, and think not on our own affaires.*

While David slept the Lord sustained him, *Psalm* 3. 5. The Heavens Cast their influence upon the Earth, the Herbs and Plants grow, the Corn which we sowe takes root by night, while we sleep, as well as while we wake, in the day, *Mark* 4. 27. Thus his eyes are still upon our Labours, caring for us from the Beginning to the end of the Year, *Deut* 11. 12. While the Mother sleeps the Child is fashioned, and growes in her Womb, our meat is digested in our stomachs while we talk, labour, or follow our employments; Yea he makes our reynes to teach us every night, *Psalm* 16. 7. Instructing us sometimes in dreames and visions; as He did Jacob, Joseph his Son, Paraoh, Nebuchadnezzar, Pilates Wife, and divers others; And this as 1. He can do because he neither slumbers nor sleeps, *Psalm* 121. 3. 4. So, secondly, he doth 1. To manifest his faithful Care over us, that our hearts may rest upon him, 2. and to convince us that the means by which we are supported, are not from our selves, when we have no hand in those works which are done, not onely without our help, but without our knowledge.

The Man himself, with divers other Creatures, God framed out of the Earth, the matter of the Womans Body, he takes from the Man; the reason whereof we shall enquire into hereafter. In the mean time, from hence we may,

### 4. Observe,

#### 4. Observ.

*God delights to vary his waies in all his Operations.*

The works themselves are indeed of infinite variety, *Psalm* 104. 23. And so is the matter on which he works, Groesse Earth, Fluid VVaters, Thin Vapours, or the like; and that Matter



Matter is sometimes Rude and unprepared, sometimes fitted for the effect to be produced, as Seeds to produce Herbs, and Plants; And so are his waies of working sometime by means, sometimes without: Sometimes by means agreeable, otherwhiles by contraries. All this he doth to Manifest, 1. his infinite Wisdom, *Psal. 104. 24.* 2. His Almighty Power, appearing in this, that he ties himself to no meanes, nor manner of working, but brings to passe any thing, by what way he pleaseth; So that the effect appears not to depend upon any meanes, but only upon the power of him that worketh *All in All.* 3. That he may intice us by such variety, to search into his waies as His Workes are sought out by those that have pleasure therein, *Psalme 111. 2.*

1. Advance and Magnifie God in comparing men with him, their folly with his Wisdome, their weaknesse with his Power; men must have such Materials, such Preparations, such Instruments; or else they can work nothing, whereas God works any thing, out of any Materiall, by any Instrument; Nay, without any, and that of Himself without the assistance of any Creature at all.

2. Despair not at any time, nor in any case: Do Materials fail? Is there never a Rib in Adams side, no drie bones in the field? No stones to raise up Children to Abraham? If there be none of these, where was the matter of which God made the World? The like we may say of Meanes and Helps, nothing can fail us, but our own hearts, to rest upon Gods Power, and Faithfulnesse, waiting for him in the way of his Judgements, *Isa. 26. 8.*

The Reason why God took Adams Rib to make of it the Womans Body, may be conceived to be, either to knit them the neerer together in one band of Love, as being the same flesh, which no man ever hated; *Eph. 5. 29.* Or by the Womans Original, to point at the straightnesse of the Marriage Band, that the Man and Wife should become one, as they were One at the first, *Matth. 19. 5.* To both which uses Adam applies this Consideration afterwards, verse 24. Or to manifest the Womans Dependance upon, and Subjection unto her Husband, which the Apostle infers upon this very ground, that she was taken out of the Man, *1 Cor. 11. 8.* Or besides all these, both to knit all men together in mutual Love, as springing every way from one blood, *Ab. 17. 26.* And withal to lead them to the Consideration of that One God, the Father of All, from whom all things have their Originall. Out of all those profitable Considerations, which this Circumstance yields unto us; VVe may,



## 5. Observe,

5. Observe.

*Gods ways and works are Ordinarily full of holy Instructions.*

**D**ay unto day uttereth speech, and night unto night teacheth knowledge, Psal. 19. 2. The Ants provident diligence, Prov. 6. 6. The Storks observation of the seasons of the year, Jer. 8. 7. The Oxe and Asses acknowledgment of their Owners that feed them; nay, the very growing of the Lillies, springing of the Corn, from the seed that dies, and what not? afford us Instructions, Reproofs, and grounds of Consolation. It must needs be so, seeing they are the effects of Gods Wisdom, Power, and Goodnesse, and therefore cannot but manifest unto us, those glorious Attributes of his, and thereby teach us to Fear, Love, and Trust in Him. 2. And are by God Himself in a special manner directed unto that end, Eccl. 3. 14. Psal. 92. 15.

The place whence this Ribb was taken, is supposed to point at the place, which the Wife was to have under her Husband, Whence,

## 6. Observe,

6. Observe.

*The wife must be neither her Husbands Lord nor Vassal.*

**S**ubject indeed unto him, as unto the Lord, Eph. 5. 22. and therefore to respect him with Reverence, ver. 33. and yet beloved of him as his own flesh, ver. 28. and governed by him with great moderation, and respect to her as the weaker vessel, 1 Pet. 3. 7. made partaker of his Counsels, in things of mutuall Concernment, as a friend; of his Estate above a Child; of his Love, as his own flesh, advanced to rule and exercise Authority under him at home, and to Honour and Respect abroad, preserved as the apple of his eye; and Comforted, Strengthened, and Encouraged as the Companion of his Labours, and partaker of all his hopes; subjected to him in her Outward Condition, but highly advanced in his heart, as a member of Christ, and Heir together with him of the Grace of Life.

The Matter of which the Woman was made, being a Bone of Adams Body, and consequently the firmest Material that could be taken from him, warrants us farther to,

## 7. Observe,

7. Observe,

*A Wife is, or Should be, a strong Helper to her Husband.*

7. Observe.

**S**uch a one a vertuous Wife is described to be, *Prov. 31.* Such as were those holy Matrons, *Sarah, Rebekah, Bathshebah,* and others. Great reason she should be so, seeing she is the second Pillar that supports the family, one in whom the Husbands heart may safely trust, *Prov. 31. 11.* for her advice, in ordering his affaires, overseeing the wayes of his household, instructing the Children, directing the servants at home, comforting him in all distresses, assisting in all Temptations. She that shall perform all these duties, needs to be furnished with proportionable abilities, both of Nature, and Grace, and strongly supported by the assistance of Gods Spirit.

It seems God made choice of a rib, as being fittest to be spared, without any considerable Maim, or Deformity to the rest of the body, that so he might do him much good, with little harm or losse. Whence,

8. Observe,

*God requires nothing of us, nor doth any thing unto us, that may hurt us, or undo us.*

8. Observe.

**H**E requires no more of our Estate then we may well spare, considering his blessing annexed to our liberality, *Prov. 3. 9.* (so his care of easing the poor, *Levit. 12. 8.*); no more of our Labours then may well stand with our health, our Thrift, and the liberty and freedom of our minds for heavenly Meditations, and Religious Exercises; no more abstinence from unprofitable delights, than may stand with the health of our bodies, and conduce to the well ordering of our minds, and the preservation of the Creatures; nay, he layes no more upon us in Temptations and Tryals, than we are able to bear, *1 Cor. 10. 13.* and than he recompenseth with a proportionable measure of Consolation, *2 Cor. 1. 5.* than serves to hold us on in a right way, *Psal. 119. 67.* at present, and to advance our reward at the last day, *2 Cor. 4. 17.* Neither can it be otherwise, seeing God, 1. Seeks no gain by us, but would have us gain by him, *Deut. 5. 29.* 2. Cannot wrong us through ignorance, for he knowes our frame, and remembers that we are dust, *Psal. 103. 14.* and knowes before-hand how to deliver us in any Temptation, *2 Pet. 2. 9.* 3. Neither is he enforced to lay heavy burthens on some, to spare others: for he that is All-sufficient, can provide for the good of Community, with the good of every particular member thereof.

Let nothing be grievous unto us that God either Commands, or layes



layes upon us; Remembring, 1. That he may do with his own what he will. 2. And yet hates nothing which he hath made. 3. And Can, and will not fail to restore unto us abundantly, whatsoever we seem to lose, either in Doing, or Suffering by his appointment, that he may be no mans debtor.

It is added, that God closed up the flesh instead of the Rib that he had taken away; as indeed it was needful, both to hide the deformity, and to preserve the Inward parts. Whence,

9. Observe,

9. Observe.

God takes nothing from us, but he takes care to recompence it unto us, some way or other.

**W**hen he requires it, for his service, *Prov. 3. 9, 10. Mal. 3. 10.* Or for the necessary relief of his children, *Prov. 19. 17.* Or takes it from us, when we suffer for his Name, *Math. 19. 29.* Or bear his yoke: as is manifest in *Job's* example. And this Experience will shew us (if we wisely consider Gods wayes) that whatsoever losse we make, by him, or for him, shall be either recompensed in the same kind, as in *Job's* case, or in something of greater advantage unto us; as the losse of Wealth, with encrease of Grace: and that either in present, *Mark 10. 30.* or after a while, *Ecl. 11. 1.* Or at the farthest, at the last day. And hereof we may rest assured, both because Gods All-sufficiency enableth him thereunto, as also because his abundant love moves him thereto; and the respect to his own honour, who is neither Unrighteous to forget our labour of Love, *Heb. 6. 10.* nor can endure to be any mans debtor, *Rom. 11. 35.* or to dishearten any man thereby, in his service.

But it was but flesh wherewith God filled up the breach, that he had made in *Adams* breast, to leave that lively remembrances with him, both of his Wifes nearnesse unto him, and of his duty unto her. Whence,

10. Observe,

10. Observe.

It is usual with God to leave with us near and lively Remembrances both of his Mercies to us, and of our Duties.

**T**Hus he set the seal of his Covenant in the flesh of *Abraham*, lest the Sabbath to be a publique Monument both of his Mercies, and of our Duty. Thus he heales the corruption of our Nature, but so, that by the dwelling of sin in us, we may be sensible from what we are delivered, be the more thankful for Christ, *Rom. 7. 24, 25.* and made the more watchful in all our wayes. And this he doth out of a kind of necessity, to Help our weaknesse, who

of



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of our selves are so apt to cast behind our backs the remembrance of his Mercies, and of our own Duties.

### VERSE 22

**T**He Ribb which the Lord God had taken] So that he brought not any other matter to it, to make up the Womans body out of it and other materials added to it; but that very Ribb that he made into a Woman. The manner let no man enquire into, which is secret? But of Gods power to be able to make so large a body, of so small a substance, who can doubt, that acknowledgeth that God made the World of nothing?

*Made he a woman.* Or, according to the Original, *Built he into a woman*: A phrase pointing at the Art in framing of her body, and at the perfection of the Work. For an house, as we know, is composed by Art, in a proportion fit for the use to which it is designed. Whether this phrase have relation also to the man, who was but, as it were, One side of the house, till the woman was made, and joyned to him, or (which is more probable) points onely at the perfect frame of the Womans body, being as an house well built, and in due proportion, we need not dispute. We know the Scripture often resembles mans body to an house, *Job 4. 19. 2 Cor.*

*5.* *And brought her unto the man.* Not as he brought the beasts before him, to be surveyed; but, after he had related unto Him whence she was taken, to give her unto him as his unseparable companion to dwell with him, and be his Helper. Whether this were performed with some visible representation of Gods presence, (as some conceive it to be done by Christ Himself, taking on him the Form of a man, as he did sometimes after the Fall) or any other way, and with what Ceremony, since the Holy Ghost hath not expressed it, we must not enquire. This only we must acknowledge, that this bringing of the Woman to the Man, implies the full bestowing of her upon him, that they should live together as Man and Wife, by Gods appointment.

So then, in this description of the Womans Creation, we have laid before us all the Causes of that work: The Efficient, God. The Material, A Ribb taken from the Man. The Formal, to be made a Woman. And the Final, that she might be a Wife and Helper to the Man. Of the Womans Soul we hear nothing in this place. *Moses* had said enough before, in the Creation of the Man, leaving us to conceive, that since there is nothing more mentioned concerning the womans soul, than we had heard before in the inspiring of *Adams*, that she also had her soul inspired in the like manner. This new wonder of multiplying one Bone into so many, of making to many parts and members of One, and of enlarging

larging one small Ribb, into the full measure of a Womans body fully grown, ministers much matter of Philosophical Difficultes, to men that forget, that the Holy Ghost presents unto them a work above nature, and therefore not to be examined by Natural reason, and by expressing what was done without; the Manner how, leads them to Admiration, rather than into a Curious inquisition, of that which we cannot understand. Only it gives us occasion from hence to,

*1. Observe,*

*1. Observe.*

*God can change any thing into what Form he pleaseth.*

**T**HIS he manifests in the whole course of nature: Out of a small seed he produceth the Root, the Stalk, the Ear of the Corn, all these, and the flower and fruits of every herb. The Trunk, Bark, Leaves, Branches, Blossoms and Ripe Fruits of every Tree. Out of the Similar parts of the seed of Man and Beasts, the severall Members and Dissimilar parts of the bodies, of all living Creatures: and out of the same food, the matter that nourisheth them all, diversified according to the nature of every part. And no marvel, seeing all these things are from God Himself, and not from the Matter out of which they are produced, who can therefore easily turn any matter into what form he will, seeing he gave them that form in which they are. See Chap. 1. Ver. 21. *Observe. 4.*

This phrase of Building here used, pointing at the Exactnesse and perfection of the work of the Art used in framing it, may warrant us to,

*2. Observe,*

*2. Observe.*

*God is Exact and Perfect in all the works that he undertakes.*

**H**IS Work is Perfect, *Deut. 32. 4.* in a Respective Perfection to the proportion of the work it self, and to the End whereat it aimes. See Chap. 1. Ver. 4. *Observe. 3.* and Chap. 2. Ver. 1. *Observe. 3.*

God built the Ribb into a Woman, the Text saith expressly: That he therein used the Ministry of Angels (as some have imagined) is a groundlesse fantasie; so that we may warrantably,

*3. Observe.*

*3. Observe.*

*women, as well as men, are Gods own workmanship.*

**H**E made Male and Female, *Math. 19. 4.* made one woman, *Mal. 2. 15.* this unquestionable Truth needs no proof at all. Let it be the Comfort of that Sex, That which is Gods work shall be his Care. His Son Christ hath honoured them in taking flesh



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flesh of a Woman and not of a Man. God Himself hath honoured them so far sometimes, as to put the government of the State into their Hands, *Judg. 4. 4.* To make use of them, extraordinarily, for the revealing of his Will, by way of Prophecy to his Church. But above all, hath redeemed them, as well as men by the Blood of his Own Son, Sanctified them by his Spirit; And made them heires together with Men of the Grace of Life, *1 Pet.*

*3. 7.* The more to blame are they that so far undervalue them, that they judge them unworthy of the knowledge of his Truth. And by consequence of Life and Salvation; whereas in Christ there is neither Male nor Female, as the Apostle tells us, *Gal. 3. 28.*

It is worthy our Observing, that God having abundance of Spirit (as the Prophet speaks, *Isa. 2. 15.*) and there being more cause of giving Adam many Wives, for the speedy Peopling of the Earth, than there could be to any of his Posterity, yet in the beginning would make Adam but one Wife; Whence,

### 4. Observe,

God hath allowed but one Wife to one Man.

4. Observe.

**G**ODS Act in Creating but one Man, and One Woman, and His Law given Adam thereupon, that those two should be one flesh, as they had been One, our Saviour alleadgeth, *Matth. 19. 4.* Proposeth as a Law binding all Adams Posterity, and therefore not to be dispensed with, by Moses, much more doth it make void all arguments taken up from the acts, though of the Patriarchs themselves, whose Polygamies are rather not reprov'd, then allowed; much lesse set before us for Precedents for imitation, but may be justly conceived to be recorded amongst their blemishes: the success whereof turned, either to their vexation, as the Contentions between Leah and Rachel did to Jacob; or became their snares, as Solomons many Wives did unto him; or were a Judgment and Plague unto them, as Davids Concubines, when they were defiled by his Son Absalom. Indeed single matches are the best meanes of preserving love between the married Persons, and their Posterity, Chastity, Order and Government in the Family: all which cannot but be much hazarded if not quite overthrown by Polygamie, as is manifest both by Reason; and Experience.

God had now made the Woman, and that too, to be an help to the man; but all this while, Adam had no interest in her, till God had brought Her to Him, and bestowed Her on Him, as his Wife; Whence,

3. Observe,



## 5. Observe.

5. Observe.

*Though all things be made for Man, yet he can have no interest in any thing untill God Himself bestow it on him.*

**H**E had no right to the Lordship over the Creatures, till God had put them under his feet, nor to dwell in Paradise, till God gave him the possession of it, nor to eat of the Trees therein, till God gave him leave to do it: Yea, when God hath put mens estates into their hands, yet our Saviour directs us to beg our allowance out of them from God, for the portion of every day. 1. Because all that we have or Use is Gods, who only Sends them to us for our use, reserving the Propriety of all to himself; 2. That we may use all according to his Direction, and not according to our own Lusts. 3. That we may upon the better grounds expect his blessing upon that which we use, without which it cannot profit us.

Let every man then be carefull to get a Grant from God, of all that he hath, of the Land that he possesseth of the House that he dwells in, of the Cloaths that he weares, of the Food that he eats; First, that he may enjoy it by a Just Civil Title, by Honest Labour, Lawful Purchase, or Just Inheritance. Secondly, Let him withall gain a Religious Title; getting an interest therein, by Gods Promise, which is limited, 1. to all that are in Christ, who is Lord not onely of the VVorld, but of his Church too, of which we are Members. 3. Let us get all that we make use of daily out of Gods Hand, begging it by prayer, and walking before him in an holy Courie of Obedience, using the Creatures for no other end but to enable us thereunto.

Gods bringing the VVoman to Adam, and bestowing her upon him, to be his VVife, and thereby declaring himself to be the Author of that Marriage; VVarrants us to,

## 6. Observe,

6. Observe.

*Every Child of God must desire to receive his wife from Gods Hand.*

**G**OD indeed claimes the power of match making to himself, in a more speciall manner then he doth the ordering of any other affaires of men, *Prov. 19. 14.* Not onely because he is the Common Parent, and therefore ought to have the greatest hand in bestowing his own Children; but besides it is he that must give the Portion, which is not so much the Dowry given by the Parents (although thar also be little worth, unlesse his blessing be added

to it) as the Abilities, by which the married persons are made fit helpers one to another: 3. Yea, it is he that must build the House by blessing their Labours, and giving them the fruits of their bodies: Lastly, because the Children that are born to their Parents must be his, the end of marriage being, that He, and not only the Parents, might have an holy Seed; *Mal. 2. 15.*

Let every good man then Labour to seek his Wife at Gods Hand,

1. By making choide of such a Person, as is of his Family, with whom he may converse as an Heir with him of the Grace of Life.  
2. Labouring to gain her by warrantable Waies, Prayer, Advice, and Mediation of Godly Friends, Holy Conferences, and Godly propositions, not by carnall allurements, deceitfulness, enticements, or violent importunities.  
3. And aiming at a right end therein, rather our Encrease in piety, and the Propagation of an Holy Seed, than the advancing our selves in our outward estates: Remembering 1. that God onely (who looks not as Man on the outward appearance, but seeth the heart) is onely able to direct us in our choice. 2. That it laies upon us, a strong engagement, to make an holy use of marriage, when we thus lay the foundation of it in his Fear. 3. That it sweetens all the crosses, which we may meet with in a married life, being assured, that if they fall upon us by his Hand, they shall by him be so sanctified unto us, that they as all things else, shall work together to our good.

*And Adam said, Joycing in this fit help which God had prepared for him, both Approving Gods Work every way, and Consenting to the Tender that God made unto him, of taking the Woman for his Wife. These are the first words of Adam which are recorded in Scripture, as it may seeme, not onely to signifie Adams consent to the match, without which it could have been no marriage; but besides, to set before us, both the regular Motions of his mind, in the state of his Innocency consenting to, and approving all the waies of God in all things, and yielding ready obedience to his Will, till Satan perverting his heart, drew him into a discontented humor, to murmur against that God, in whose Mercy and Goodnesse, he here joyceth; And to complain particularly of the Woman, as a snare laid for him by God, which he here embraceth as an helper prepared for him, and bestowed on him by God out of his favour and Love.*

**A**nd Adam said, Joycing in this fit help which God had prepared for him, both Approving Gods Work every way, and Consenting to the Tender that God made unto him, of taking the Woman for his Wife. These are the first words of Adam which are recorded in Scripture, as it may seeme, not onely to signifie Adams consent to the match, without which it could have been no marriage; but besides, to set before us, both the regular Motions of his mind, in the state of his Innocency consenting to, and approving all the waies of God in all things, and yielding ready obedience to his Will, till Satan perverting his heart, drew him into a discontented humor, to murmur against that God, in whose Mercy and Goodnesse, he here joyceth; And to complain particularly of the Woman, as a snare laid for him by God, which he here embraceth as an helper prepared for him, and bestowed on him by God out of his favour and Love.

*This is Now.] Or, as the Hebrew hath it, At this once; So that Adam seems to joyce in two respects, the One that he had now met with that comfort, of a Mate, fit for his Society, which he had sought amongst the rest of the Creatures in vain, and then*







This Rejoycing must be, 1. In God, and not in our selves; not so much that it is well with us, as that Gods Honour, in his Mercy and Truth, is manifested, and advanced thereby.

2. And performed with fear and trembling, *Psal. 2. 11.* and infinite abasement of our selves before him, upon the apprehension of our own unworthinesse, of so great favours, after *Dauids* example, *2 Sam. 7. 18.*

And, 3. may be publickly testified, when Gods favours are eminent and Publicke; and especially when the Church is any way concerned in them: whence *Dauid*, being a Publicke person, promisseth a publicke thanksgiving in the Congregation, for those Mercies, which though they lighted on him, yet redounded to the benefit of his people also, *1. Chron. 16. 4.*

God indeed was pleased to hide from *Adams* eyes, the manner of the Womans Creation; but when the work is ended, lets him understand as much as might inform him of his Duties, both of Thanksgiving unto God, and of Love unto his Wife, and giving due respects unto her.

Whence, *Gen. 2. 23.* *Adam* saith, *bone of my bone, and flesh of my flesh, which shall be called Woman, because she was taken out of *Adams* side.*

*Gen. 2. 24.* *And *Adam* shall cleave unto his wife, and they shall be one flesh.* *Gen. 2. 25.* *And *God* blessed *Adam* and said, *Be fruitful, and multiply, and fill the earth, and subdue it.**

*Gen. 2. 26.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 27.* *And *God* blessed *Adam* and said, *Be fruitful, and multiply, and fill the earth, and subdue it.**

*Gen. 2. 28.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 29.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 30.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 31.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 32.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 33.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 34.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 35.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 36.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 37.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 38.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 39.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 40.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 41.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 42.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 43.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 44.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 45.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 46.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 47.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 48.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 49.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

*Gen. 2. 50.* *And *God* said, *Behold, I have given thee this *Adam*, thy wife shall be as thou art.**

2. Observ.

3. Observ.

It is consent that must make the Marriage between Man and Wife.

**A**nd Consent, 1. Of those in whose power the persons to be contracted are, and do remain; Especially if they be parents: Now that may be either General, as *Jacob* was permitted to marry whom he pleased; so it were of his Mothers kindred: Or more Particular, to marry such a person; which were fit rather to be a direction by way of advise, then a peremptory command: Thus *Hagar* took a wife for *Ismael*, Gen. 21. 21. *Judah* for *Er*, Gen. 38. 8. and *Naomi* adviseth *Ruth* in her Match, *Ruth* 3. 11. And this is most seasonably performed, before the parties affections are engaged, lest afterwards they be forced either to consent to the match already made; or to suffer a worse inconvenience. The Consent must be specially between the persons to be contracted, as in *Rebbecca's* case, whose Parents would not force her beyond her own liking, Gen. 24. 57. This Consent must be every way free, neither stolen by fraud, and false informations; nor purchased by rewards, and expectations of outward advancements, or other carnal allurements; nor forced by Terror, or Importunity; but grounded upon an Evident manifestation of the Piety, and Firmness of the persons approved, by those whose counsels they ought to embrace. And upon the observation of Gods providence, directing the Choyce, which was the main Argument that swayed in the match of *Isaac* with *Rebecca*. Upon both these the Consent seems to be grounded in this place, that the Woman was provided for him by God, and was the only fit Match that was to be found for him, amongst the Creatures. The Imposition of the Womans name must be especially observed; where we may conceive Two things are pointed at: First, her Original, that she was taken out of Man, which is expressly mentioned; Secondly, what she was in Nature, even Man every way, distinguished only in Sex, which may be probably implied in that name *Isab*. God when he had Created *Adam*, gave him a name, so that in making of his new Original, here *Adam* gives his Wife a name, signifying her birth from him, and what she was. Which is the same as God did to *Adam* in his Marriage, by which consent of his the Marriage was concluded.

4. Observe,



## 4. Observ.

Even the best amongst men need to be minded both of their Days,  
and Condition every way.

4. Observ.

**B**ESIDES the Imposition of names used for that purpose, both by God and Man, we may easily observe, that God hath left within us lively monuments, in our bodies, by the weakness and daily decay of them, to shew us our Mortality. In our Soules, the remainder of those Corruptions that dwell in us to make us know our pollutions by nature; Without, we carry the name of Christians to remember us of our calling; we have the Sacraments to mind us of our union with Christ, and of the benefits which we receive by him; we have his Word, to be read in our houses, and heard and opened unto us publicly, to inform us both of Gods Will, and of our own Duty; Which the Jews are Commanded to write upon the posts of their houses, and to remember by beholding the fringes of their garments: Such helps the Pride, Rebellion, and Infirmitie of our nature necessarily requires; which, when all means are used, is hardly brought to a Constant remembrance, and feeling observation, both of our own Condition and Duty. See Ver. 21. of this Chap. *Observ.*

## VERSE 24.

**T**herefore Some conceive, that this particle carries us back unto all that is related before the womans Creation, as well as to the making of her out of Adams side; as if this were the mind of the Holy Ghost; Therefore that is, because God saw, that Adams life could not be comfortable to him, without a fit helper; and because Adam, upon the survey of the Creatures, found no fit Companion for himself; and lastly, because God had made the woman out of her Husbands body, &c. But most Interpreters conceive, that this [Therefore] looks back only to the last Circumstance and ground of the Law of Marriage, upon the manner of Gods creating the woman out of Adams body in this sense: Because they were One, therefore they shall be One. Indeed this Inference seems to hold strongly in Adam and Eve, because they had indeed been one flesh, but hath no force to conclude the Law unto Adams posterity, whose Wives spring out of another stock, taking flesh, not of them, but of their own parents: It seems more strongly to infer, That a man and his Parents must be One, because they were One. What if we suppose then, that this [Therefore] refers to that which is not Evidently expressed, but must notwithstanding be necessarily understood? Namely, that therefore



therefore they shall be One because God had appointed it to be so, which is implied in Gods bringing the Woman to Adam, to be his Wife; upon which our Saviour grounds the strength of the Law of Marriage, that because God had joyned them together no man should put them asunder. *Matth. 19. 6.* This is the main ground indeed, upon which Adam imbraceth her, not only in respect of her Originall, but of Gods Decree, that she should be his Wife, which he imbraceth as a rule to himself, and proclaims as a Law to his Posterity for succeeding times.

*Shall a man leave*] That is, be divided from, in Habitation, and daily conversation, and in Care and Labours for his Service and Estate. But not in Love, and Dutiful affection, or in such services or assistance, as upon intercurrent and emergent Occasions, his Parents might require at his hand, which as well Married as Single Persons, even by the Law of Nature, are to perform unto them for ever.

*His Father and Mother*] Who in respect of Nature are nearest unto him, and of whom he came, and whom he ought otherwise by Gods pyn Ordinance to serve, much more all others, though nearer to him in Consanguinity, than his Wife.

*And shall cleave*] This phrase both the Septuagint, and after them our Saviour, *Matth. 19. 7.* expresse by a term that signifies to Glee together, which is the firmest moenes that men can use, to joine things together. This is done by the Ordinance and Law of God, fodering the two married persons into One; and enjoynes not onely a firm and constant adherence of the man to his Wife in affection (upon which in all well ordered minds it so far prevayles, upon the ground of this Ordinance, that one feels his heart leaving, unto and Rejoycing in his Own Wife, and that nearly because she is his Wife: So that with that kind of love he can affect no other, though more desirable in respect of her Person, or Parts, and Usefulnessse for service) but withall imports Cohabitation, Mutuall service, and firm Association in all cares, and endeavours for the advancing of the Common good of themselves and the Family, and Particularly Marriageall Conjunction for Propagation.

*And his flesh*] Into his flesh, saith the Holy Ghost, retaining the same Name, which Adam gave unto the Woman before, as best expressing the Relation of a Wife to an Husband, from whom she differs only in Sex. And unto her Alone, as the Law of Marriage requires. *Heb. 13. 1.* So that all Polygamy is here forbidden, as well as all Adultery in the former phrase.

*They shall be one flesh*] Into one flesh, saith the Originall Significantly, not onely in account, as Legally a Man and his Wife are reputed as one person, nor onely one flesh by Marriageall Conjunction (to which the Apostle applies this phrase, *1 Cor. 6. 16.*) Nor onely one flesh in their due, in which the substance

stance of both Parents concurs to make up the same body of the Child. But much more our flesh by bones and more inseparable union, which (during the time of the married persons) is as impossible to be dissolved as to pluck the flesh from the body, or one member from another, whereby being so nearly joined together, they should be animated and governed so by one Spirit, as if they were members of the same body, labouring indeed in divers employments, but by the same direction with the same affection, and with reverence to the same end. So that this phrase doth not only exclude Divorce, (as the two former do Polygamy and Adultery) but also, all dividing in Affection or any other way.

It is questioned whether those Words, which contain the Law of Marriage be the Words of God, or of Moses, or of Adam. That that these they so be uttered by God, ground themselves upon our Saviours Affirmation, *Matth. 23. 34.* That God spoke them, it cannot be denied; but whether he spoke them himself, or delivered them by the Pen of Moses, or uttered them by the voice of Adam (which seems most probable) the difference is not great. For, howsoever we may,

Marriage of Man and woman is an Ordinance of God Himself

2. Observ.

And is therefore called the Covenant of God, *Gen. 2. 24.* By which he is said to join the married persons together, *Matth. 19. 6.* Of which Conjunction especially the Apostle speaks, when he warns every Man to walk as God hath called him, *1 Cor. 9. 17.* Neither is reason can it be otherwise, seeing I we are Gods and not our own, And therefore none of us having power over his own person, can be disposed of otherwise then he directs, *1 Cor. 6. 19, 20.* 2. We bring forth Children unto God, *Mal. 2. 15.* Which He therefore calls his Own, *Ezech. 16. 21.* as born unto him, *ver. 20.* yea, the fruit of the womb is his reward, *Psal. 127. 3.* And therefore in all reason it is fitter should bestow that which he onely gives. Lastly, it is most fit, that as he Created Man at first, so he onely should give direction for the Propagation of Mankind afterwards, in all times succeeding, by his Law, as he propagates all other Creatures by a Law planted in their nature. Let all men esteem honourably of Marriage, for the Church, *Heb. 13. 4.* Enter into it Reverently, as it Holily, and hold their Covenant inviolably, each party walking with God in the place wherein he hath set them, the Husband ruling in Gods Fear, and by his Authority; and the wife obeying and fearing the Lord in her Husbands person. And both depending on and expecting this Blessing, who will not fail to sanctifie and bless unto us what Himself hath ordained,

That



That they cleave unto his Wife, the Husband is not only permitted, but Directed to leave his Parents; for the Holy Ghost with us, a man may his man shall leave his Father and Mother, which words imply a precept or direction. So that we may observe

2. Observ.

That persons are not only to refrain themselves from all other company, but to adhere and cleave firmly one to another.

**A**ccording to the form of that stipulation mentioned, *Heb. 3. 11* which extends unto all Conjugal duties only. One may love other friends, but only his Wife with a Conjugal Love and Affection, Rejoycing in her alone, *Prov. 18. 22* dwelling with her as an inseparable companion, advising and jointly labouring with her for Upholding and Governing of the Family, *1 Cor. 7. 3.* and the like, in those married persons must be wholly one, to another. But so, that they also, as well as others, must still hold themselves obliged to those General Duties of Love, due Reverence, and Service, unto all other persons, according to their several Relations.

Let this mind us of our Spiritual condition, and obligation thereby, unto Christ our husband, to be entirely to him, and to none other, to which use both the Prophets and Apostles apply this Law of Marriage in sundry places, shadowing out our Spiritual, and consequently more inward, and nearer Union between Christ and us, under this holy Ordinance, especially *St. Paul Eph. 5. 32* of which *1 Cor. 12. 13* is also a proof. For leaving of Father and Mother, is not that which is required in itself, but in relation to a man adhering and cleaving to his Wife, which is the main duty required. Whence

3. Observ.

Married persons are not only to refrain themselves from all other company, but to adhere and cleave firmly one to another.

**T**his Duty especially takes in the Inward Affection of the Soul, in which their two persons ought to be so united, as if they were members of the same body conversing continually one with another, which the Apostle terms dwelling, *1 Pet. 3. 7* Delighting and rejoycing in one another in an holy and hearty manner, *Psalm 133. 1* Trusting mutually one in another, *Prov. 31. 11* and those cleaving together in all their endeavours and cares for the building up of the house in the Education of the children, governing the Servants, and ordering of the Affairs of the Family to the best advantage for their mutual comfort.

VERSE



VERSE . 25.

**A**nd they were both naked] Without any covering on their bodies, whereof they had no need, either to hide any uncomely part, (seeing the Image of God appearing even in the bodies of our first Parents in some measure, graced and beautified every part of them) or to keep off the injury of the Weather, wherewith, by reason of the firmesse of their Constitutions, and the perfect temper of the ayr, they could not be annoyed; seeing the distempers of Heat and Cold, &c. occasioned both by the weaknesse of our bodies, and by the indisposition of the Ayr, are (as many other evils which we suffer by the Creature) the Consequents and Effects of Sin.

And were not ashamed] As they had no cause, when as yet they had not sinned, or found any inordinate motions stirring in their minds: For, Shame arising from a fear of blame, or disreputation for some uncomely thing discovered in him that is ashamed, whereof he is conscious, there could be no shame unto a man but by some inordinate motion of the thoughts within, seeing God made nothing uncomely in it self, or in the use of it, and therefore could not be uncomely but by abuse. So then, those parts of the body whereof we are now ashamed, become shameful, if not by the remembrance of sin, which we are defiled withall in our propagation from our Parents, yet certainly by the fear of sinfull thoughts, or inordinate motions apt to be stirred up by the beholding of those objects, from which our first Parents in this state of Innocency were free. It was therefore no defect in *Adam* and *Eve* (seeing shamefastnesse is not properly any vertue, but only a Commendable passion; nor that neither, but where there is just cause of shame) so that by consequent the want of shame in *Adam* and *Eve* manifests their Perfection, that they had in them nothing shameful, and not any defect at all.

This Circumstance we may conceive to be added by the Holy Ghost, partly, to discover more fully the Perfect and Blessed estate of our first Parents, who were so comely, that they needed no ornament, being glorious by that beauty which God had put upon them, and so strong by the perfect constitution of their bodies, that they needed no defence: And partly, to make it evident by what means their Glory was turned into shame, and their Strength into Weaknesse, namely, by their Rebellion against God through the Suggestion and subtilty of Satan. Whence;

## 1. Desire,

*Nakedness of mans body was glorious and Safe, until Sin made it Shameful and Dangerous.*

**G**lorious, because it presented unto us the Bounty wherewith God had adorned man, which a garment hides from our eyes, and instead thereof sets before us the borrowed Ornaments of Art taken from the Creatures: and Safe by the perfect temper of their bodies, not easily capable of any annoyance, and by the Propitiousness of the Creatures, which Cherished but did not Hurt them. Therefore when man shall be restored to his full perfection, Nakedness shall be an Ornament to him, and the shadow of the Almighty his defence.

They were not Ashamed, and thereby Witnessed their Own Glory and Perfection both Outward and Inward, having neither any Outward deformity in their Bodies, nor any Inordinate motion in their Minds that might cause them to blush. So that though they had in their view those parts from which we turn away, and at the sight whereof usually inordinate Lusts kindle in our hearts, yet it wrought no such effect in their hearts, nor had any appearance of deformity to them at all. Whence,

## 2. Observe,

*Inordinate Motions to evil thoughts arise not so much from Outward Objects or Occasions, as from the Corruption of the heart within.*

**I**t may be that some others, as well as *Athan*, saw the Wedge of Gold, and the Babylonish garment, but he only took them, because he coveted them. *St. James* tells us, that it is not God (nor consequently any thing Created by Him) but our Own Lusts within, that draw us away, and entice us, *Jam. I. 14*. And the Prophet tells Idolaters, it is a deceived heart that turns them aside, *Isa. 44. 20*. And our Saviour discovers the Spring of all those Lusts that defile a man, to arise out of his own heart, *Mark 7. 21*. To speak properly, Outward Objects are rather the Fuel that nourisheth them, then the fire that kindles them.

Let no man then complain, that when he is drawn away, he is tempted of God, but lay the blame upon his Own heart, when either Objects or any other Allurements draw him into any sin, which could work no effect that way, (as appears in the Temptations of our Saviour Christ) unless they found some matter within to work upon them, so that they may well be the Midwife, but can never be the Parent of any sin.

To look back and consider the Scope of the Holy Ghost in this Relation



## Book II. the Second Chapter of Genesis. 1171

Relation of Mans Condition in his state of Innocency, we shall find therein described unto us,

1. The large provision which God made for him, and freely bestowed upon him, for the needful support and comfort of his Life every way.

2. The Rules and Lawes which God gave him for the right ordering of his wayes, in all services, both towards himself, and to wards the Creatures which he had put under his feet.

The end of both we may conceive to be, to discover unto us Gods Abundant Goodnesse, and Perfect Righteousnesse, and Holinesse, that we might learn to Love, Fear, and depend upon Him alone. Now concerning Gods bounty to Man, the Spirit of God so represents it, that we cannot but behold it with wonderful admiration, set out at full in three respects, that it was, 1. Free every way. 2. Large above measure. 3. Sufficient to supply all mans necessities.

1. That His bounty was Free, as proceeding meerly out of his own Abundant Goodnesse, is evident in two things. First, that the Provisions that God ordained, not only for all the rest of the Creatures that were to do him service, but for himself especially, even that Garden of pleasures, which he assigned him for the place of his dwelling, were prepared before man had any being at all. Secondly, that they were bestowed without any kind of sollicitation, or request: Even the woman which God created to be his helper, and the Comfort of his life, God foresaw in his wisdom that man had need of; and out of his meer love resolved to provide for him, before man himself found his own want of her, much more before he could bethink himself how he might procure that which he needed so much.

2. The Largenesse of Gods bounty is set out, in the Pleasantness of the Garden provided and given man for his habitation; In the infinite variety of all sorts of Fruits wherewith it was stored, both for Necessity and Delight, all of them planted by Gods own hand, And in allowing man the free use of them all, excepting only One Tree, reserved by God as an acknowledgment of his Sovereignty, and as a Remembrance to man of his duty; In the Investiture of man into his Sovereignty over all the Creatures designed unto him in the former Chapter; And lastly, in Creating and bestowing the Woman upon him in marriage, a greater help unto him and comfort for his life, then all the creatures besides could have been.

3. The Sufficiency of the Provision, which God made for Man, appears in this, that he had all his wants supplied. He wanted no possessions, for the Earth was his Inheritance: No servants, for the work which he had to do, was little more then to pluck and eat his own food from the Trees, and to oversee and keep in order the Garden ready planted to his hand: No food, for all those delicate fruits were ready prepared, and allowed him for his

et. Houses and Apparel there was no need of, when there was no deformity that needed covering, no injury by the weather from which he needed to be defended. Onely there wanted a VVife, both for Propagation, and Society, and that also God provides for him, and that such a one, as he acknowledgeth to be every way meet for him, and accordingly rejoyceth in her: So that God ceased not, till he had furnished man every way, with all that his Heart could wish, or his needfull Occasions required.

Now for the Lawes and Rules which God gave man to guide himself by in this state of Innocency: we must take notice, that such of them as are meerly branches of the law of Nature, are here omitted. VVe call them properly Lawes of Nature, which being Rules discovered by the consideration of the Nature of the Creatures are easily found out by the strength of right Reason: As if there be a God, Reason teacheth that he must be worshipped; and if he be a Spirit, that he must be worshipped in Spirit and Truth. If we have our Being and Education from our Parents, that they must be honoured and served. If Words must be manifestations unto others of our Thoughts, that then they must be answerable unto them, so that we must speak what we think, even the truth from our hearts, and the like. These being written in all mens hearts by Nature, that is manifest to all men by Natural reason, are not mentioned in this brief history, as being sufficiently known without relation. The Lawes here recorded are onely such as were added to the Law of Nature by Institution, which the rule of Equity doth not necessarily enforce of it self, without Gods command to have it thus or otherwise. As though it were of the Law of Nature, that if God must be worshipped, that there must be a set time, and a time of rest from other employments appointed for that worship: yet what portion of time this should be, and on what day it should be fixed as that it should be one day in Seven, and the last of seven; no man could by Natural Reason conclude, till God commanded that it should be so. That man should take care of the Creatures, and endeavour to preserve them, especially being appointed for his service, reason would prescribe; but that *Adam* should take charge of Paradise to keep and dresse it, was meerly by Gods Institution and Command, who might as well have disposed of him in some other place, as there, if he had so pleased. That Gods Will should be mans Rule, and that his Obedience and Faith should be professed and shewed forth to others, is a branch of the Law of Nature; but that *Adam* should manifest his Faith in God, by eating of the tree of life, and his subjection to his Will, by abstaining from the tree of the knowledge of good and evil, was only by Gods own appointment, having no other ground but the motion of his own will. That Man and Woman should be joined together for propagation, and that too in Marriage, may be conceived to be of the Law of Nature:

But



But that a man should be bound to one Wife, and that for term of Life, although Natural Reason must needs acknowledge it to be most convenient; yet, because it is not necessary, God might have ordered it otherwise, if he had been so pleased.

Whatsoever the Reason may be conceived to be, why the Holy Ghost mentions only these Positive Lawes, whereas he passeth over in silence the Laws of Nature, it must needs be acknowledged that these Lawes, which being only Positive, have no other foundation but the meer Will of God, are notwithstanding so Equal, and Good every way, that being once made known, natural reason it self cannot but approve them; and consequently the Righteousness, Holiness, and Goodness of God appears more clearly in them, than in those Lawes that being branches of the Law of Nature are in a sort more Necessary, seeing nothing discovers the man more evidently, then those things wherein he is most free to do, or approve what he will. And indeed it may be probably conceived, that the Holy Ghost had this scope, to manifest the Righteousness of God in giving these Lawes, because they are so recorded, that the Equity of them is withall manifested by some Circumstance or other, inferred into the Relation. The Equity of appointing the Sabbath unto the last day of the week, appears in manifesting, that That day, being honoured above the rest, by putting an end to, and declaring the perfecting of the Works of Creation, was the fittest day to be observed in remembrance of so glorious a work. And the Law of appointing man to labour in Paradise, is manifested to be equal, by this, that God gave him the use of all the fruits in Paradise, so that he did but labour for himself. That the Interdiction of the Tree of Knowledge might appear to be equal, it is recorded withall, that God gave Man all the rest of the fruits to make use of, freely. The same is as clearly manifested, in setting down at large the Law of Marriage.

2. The Holiness of these Lawes appears as well as their Equity: The Sabbath, Sacrament of the Tree of Life, and restraint from the Eating of the Tree of knowledge of Good and Evil, tending only to the furthering of Faith, and Obedience, and the raising up of mens hearts to an holy delight in God, and enjoying an holy Communion with him. Mans labour, tending to the exercising of Love and Mercy towards the Creatures, and Marriage to further mutual education in Piety, and Godliness, and the propagation of an holy seed, as it is plainly expressed, *Mal. 2. 15.*

3. The Goodness of these Lawes to Man is as Evident as all the rest. What can be imagined more Comfortable to man, then the refreshing both of his Body and Mind, by ceasing from his labour, and enjoying an holy Communion with God in his Ordinances, in the Religious observation of the Sabbath day? more Necessary and Usefull to the supporting of his heart by Faith, by the help of that Sacramental Tree of Life? and minding him of his Duty of Obe-

Obedience by the Interdicted fruit, whereby he might continually be stirred up to those holy Duties, by Outward Sensible Objects, set alwayes before him, even in his ordinary and daily employments? What more profitable to him then to labour for his own food? What more Comfortable and Necessary to him then Marriage, affording so many fit helps unto him for the Support and Comfort of his Life?

In General, We cannot otherwise conceive, but that the recording of all Gods Lawes given to man, as well as all his Works both of Creation, and Administration of the Creatures, aime at the main end wherefore all things were made, and man especially endued with Wisdom and Understanding, that he might take notice of, and be a witnesse of the All-sufficiency, and Eminent Perfections of God, and the Baseness and Emptiness of the Creatures, yea, even of Man himself the most Excellent of all his Visible Works.

We may therefore observe in this Record of *Moses*, of the Lawes given to Man, not onely both the Goodness, Equity, and Holiness of God, together with his Absolute Sovereignty, and Authority, in prescribing, and giving Rules to man meerly according to his own Will, bestowing on him, and detaching from him what he pleased, and appointing him to be where he appointed, and to do what he Commanded; but withall, the whole Relation layes before us the Vanity, Subjection, and Emptiness of all the Creatures, and man especially; that God might be honoured alone, and all things else abased before Him.

Wherefore we must observe, That as all other Creatures, so Man himself was nothing at the first, and after that a piece of base dead earth, till God breathed the breath of Life into him; which he is directed to acknowledge, in the remembrance of his Creation, in observing the Sabbath, and Eating of the Tree of Life, testifying his dependance on God for his life both present and future. 2. His Subjection unto Gods Will, by which he was wholly to be guided, was manifested in his Abstinence from the Tree of knowledge of good and evil, meerly upon Gods Command; implying, that he had no power to order his own wayes, no not in the smallest things, wherein he was to guide himself only by that rule which God laid before him. 3. His Weakness and Vanity was in a lively manner represented to him, in making use even of the basest Creatures for the supporting of his Life, which he had also by Gods allowance; And in his finding of the uncomfortableness of his life, by the want of a fit Companion, till God Created the Woman, and gave her unto him; so that he had nothing of his own but what was freely bestowed on him by God Himself. So that the advancing of Gods Honour, and Self-denial, we may discover to be the main end of giving man these lawes, as well as they are of all the rest of Gods Works.

Now



Now seeing man was confined unto this present world but only for a time, as being at present in some sort shut out from the immediate fruition of God, who communicated himself unto him most by the Creatures, and by second means, so that man, in his most perfect Condition in this world, remained in a state of Baseness, in comparison of that Glory which he was to enjoy at full, after the end of this time of his pilgrimage; We may observe, both in the course of Gods providence, and especially in the Laws which he gave the man, that God so ordered all things, that man might be sensible of his present mean condition, represented to him so many wayes, and thereby have his thoughts raised up to the Expectation and Longing after that more glorious estate, which was to come, sealed unto him in the Sacrament of the Tree of Life, and shadowed out in some sort in the enjoying of God in his Ordinances, and sequestering himself from the world, in the observation of the holy rest of the Sabbath.

In effect, the Scope of this and the former Chapter are in a manner all one; as we may easily observe by that which hath been spoken already, namely, the Advancement of God alone, with the Abasement of all the Creatures before him: which God hath appointed to be our chief study in this Life, as it shall be our greatest happinesse to discover and rejoyce in it fully, in the Life to come.

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FINIS.

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## CHAP. III.

**T**He Holy Ghost having in the precedent Chapter described unto us the state of man in his Innocency, in the History in this Chapter following, layes before us his Fall, with the Causes, Order, Manner and Consequents thereof; wherein his maine scope is so manifest to the world; *That God made man upright, but that he sought out many inventions,* Eccles. 7. 29. that is, to clear God of having any hand in mans sinne, and of the misery which came upon him thereby; discovering the cause of both to be Satans malice, and mans own folly, and consequently acquitting God of all the evil that came upon man, saving the execution of his justice upon him, according to his deserts, and that too tempered with infinite mercy, as we shall see. To make this evident, we have the whole History laid before us, with all the circumstances thereof.

1. The Instruments and Agents in this sad Tragedy, the Serpent employed to beguile the Woman; and the Woman to deceive the Man.

2. The persons tempted, the first Man and Woman, with the order, First, the Woman, and by her the Man.

3. The baits, both inward and outward, with the Art used in tempting and presenting them.

4. The successe, steps and degrees of the temptation, and the effects that it took in drawing our first Parents to Apostasie.

5. The Consequents of their Fall, with the execution of Gods Justice on all the Delinquents, according to the quality of their offences.

The precise point of time of the acting of this tragedy, the Holy Ghost having passed over in silence, is not easily found out by conjecture. Only seeing our Saviour tells us, *John 8 44. That Satan was a Murderer from the beginning;* and we know by woful experience his diligence and activity in mischief, we may assure our selves, that he was dealing with our first Parents betimes; partly, that he might take the advantage to shake them, before the habits of Grace were by exercise settled and confirmed in them; and partly, that by poisoning the fountain of mankind, before any streames issued from it, he might the more easily and certainly corrupt the whole masse of the nature of man. The place where this assault was given, though it be not expressly set down; notwithstanding seeing we finde the woman allured by the view of the fruit forbidden, and to fall to the eating of it, as soon as she had consented to the sinne; we may upon good ground conclude, that the place was not only Paradise, but the very midst of Paradise, where it

is most likely the Tree of the knowledge of good and evil stood not far from the Tree of Life. The devil (as it may be guessed) forbearing to presse the temptation, till it might be strengthened by the view of that pleasant fruit, to the eating whereof he intended to allure our first Parents. The rather, because all his hope of prevailing stood in the suddenesse of the assault, by which the woman being surpris'd unawares, and at an instant, overlaid with all the Art and Power which Satan could use, before she could recollect her selfe, might be overtaken and conquered, unto which how much the view of that pleasant object conduced, appears by the ensuing Narration.

*Verse 1. Now* ] or, *But*, as some others render it; for although that particle (*Now*) very frequently signifies *And*; yet in this place it seemes rather to be, if not an Adversitive, yet at least a Discretive, then a Conjunctive particle, (as it is also taken in the first verse of the former Chapter.) As if *Moses* had said, Thus we see how God had every way manifested his Goodnesse and Bounty towards man, not ceasing to heap upon him blessings upon blessings, till he had made him perfectly happy: And thus man continued in a blessed condition, till he was perverted by Satan, to his own destruction: But how he fell away from God, to the utter ruine of himself and his posterity, unlesse the Lord, out of his abundant mercy and compassion had restored him again, will appear in the ensuing Narration. Thus when the Holy Ghost had represented God, acting his part, in Holinesse, Mercy and Truth, he brings in the Divil on the Stage, walking contrary to God, in a course of malice, subtilty and falshood, to overthrow and pervert the order of all that God had made.

*The Serpent* ] The Hebrew name, (coming from a word which signifies to observe subtilly or wittily) might be applied indifferently, either to the beast it selfe, or to Satan that spake by it: But the comparing of the Serpent with other beasts of the field in this place, and the kinde of the curse which was laid upon him afterwards, discover him to be a true Serpent indeed; of which creature why the Devil made choice above the rest we shall see anon. For the present, it may justly be enquired, why *Moses* names only the Serpent, and makes no mention of the Devil at all, who was the principal Agent, and made use of the Serpent only as the Instrument in this designe. The reason hereof we may guesse to be twofold.

First, because there had been hitherto no mention made of the Creation of those invisible spirits, or of their Fall, (the intention of *Moses* being (as it seemes) to relate only the History of the Visible World) the name of the Divil is not mentioned here, because nothing had been spoken of him before: and the rather, because though he be not named; yet he must necessarily be supposed to be the Author of this whole Discourse, between the Serpent and the Woman, which could not possibly be framed by an irrational creature. And seeing Satan is called in other places, (as namely, *Rev. 12. 15.* and *20. 2.*) by the name of a Serpent, we may in this place, under that name Serpent, understand



derstand both the Beast and the Devil, who used him as his Instrument, seeing both are called in Scripture by the same name.

Secondly, *Moses* his intention being principally to clear God of having any hand in *Adams* sinne, thinkes it fittest to lay before us only the visible passages of the temptation, as namely what was uttered, and by whom, (as being most manifest in themselves, and consequently the strongest evidences for the clearing of that truth) leaving the secret passages, which could not so easily be discovered by sense, to our guesse, as the invisible Author of the temptation; the motions of the womans heart against God, and the several thoughts which affected her minde, which, being not subject to outward observation, might be easily affirmed, but hardly proved.

*More subtle*] The Serpents subtilty is mentioned elsewhere, both in Scripture, and in other Authors, which some conceive might have been greater before *Adams* fall, then now it is, supposing that besides the general decay which came upon all creatures thereby, God might justly take away, or at least impair the natural abilities of this creature above the rest, being employed by Satan for mans destruction. But suppose the Serpents subtilty to be never so great, yet seeing it could not be a reasoning or discoursing subtilty, which way could Satan make use of that for the perswading of a reasonable creature? If there were any Authour of such an opinion, or if the word in the Original did any way favour it, a man might probably guesse, that the Serpents subtilty here mentioned, was only his aprheesse to slide and convey himselfe closely into Paradise, unespied of *Adam* or his wife, till a fit opportunity presented it selfe to give the onset; for we call them subtile men, who walk secretly and unseen in all their wayes. But that we leave unto the Readers consideration, rather proposing this as a guesse, then prescribing it to be embraced as a certain truth.

*And he said*] That is, Satan by him (if under the name, Serpent, we understand both the Agent and the Instrument) seeing it is out of question, that the Devil framed both the voice and the discourse, as God did afterwards when he spake to *Balaam* by his Ass. Notwithstanding the voice is ascribed to the Serpent, because no other Authour of it appeared to the woman. But why doth the Devil make use of a creatures voice, when he might have suggested all that the Serpent speaks without a voice, (as he did to *David*, *1 Chron.* 21. 10. and doth ordinarily to Gods children, as well as to wicked men) and by that meanes hath been lesse discovered? Whatsoever Satans policy was therein, we may probably conceive, that God purposely over-ruled him in his way, so the end, that the whole course of the temptation being carried on openly, and made subject to sense, it might be made manifest to the world, that this suggestion came neither from God, nor from any evil disposition of minde that God created in man, but only from the malice and subtilty of Satan, who having fallen away from God himselfe, desired to draw in man to be a party with him in his rebellion; partly, out of envie against God, and partly, out of malice to man. What it

cannot be denied, but that the weaknesse of so contemptible an instrument, must needs discover mans infirmity, who was mastered by so base an enemy, and withal aggravate his sinne, in obeying the voice, and believing the word, of one of the meanest of his own vassals, against the peremptory Command, and faithful Promise of his own Lord.

*To the woman*] Alone, as it is most probable, that he might the more easily prevaile against her, whereas two might have withstood him, *Eccl. 4. 12.* And to the woman rather then to the man, as conceiving her to be the weaker vessel. Now if besides, we should imagine (as some do) that this Interdiction of the tree of the knowledge of good and evil, was delivered by God himself only to *Adam*, and by him to the woman, then had Satan yet another advantage against the woman, in gain-saying that which she had received only upon her husbands report, and not immediately from Gods own mouth. But it seemes more probable, that the Interdiction was delivered unto them both by God himself.

*Yea*] Or, is it true indeed; or, is it possible? so that it may be a speech, either of doubting, or of indignation, or of admiration, tempting the woman to question, either the truth, or at least, the equity of that Interdiction. Withal, that expression seems to have relation to some precedent Conference that had passed between the Serpent and Woman, not mentioned in this History, wherein *Moses* contenting himself only with the discovery of the point of that fiery dart, which wounded our first Parents to death, omits both the entrance into, and other passages that passed between the Woman and the Serpent before the temptation.

*Had God said*] It is not without some special aime, that Satan questions, whether this Interdiction were given by God or no. Seeming to imply from the very Name of God, either the improbability, that God, so good and kinde in himself, as having planted this pleasant Garden of purpose for man, and bestowed it freely on him, should deny him the use of any fruit therein: Or (if it were true that he had so done) the indignity, that God should deal so unkindly with man, as to plant trees of purpose to anger him, that he might have that continually in his eye, which he might not enjoy: yea, and so far to envie mans good, as to deny him the use of the fruit, which only had the vertue to make him truly happy, and which he might as easily have given him as he had made it: And beyond this, to deal so deceitfully with him, as to make shew of giving him much, when in the mean time he had denied him that fruit, by which only he might receive that true good which was proper to a man to make him wise, as he tells him afterwards, and that also wittingly, as well knowing the great vertue of that fruit to that end.

*Thou shalt not eat of every tree of the Garden*] Every, is a word of ambiguous signification, and may indifferently denote, either One, or Some, or All the trees, so that we may understand them thus, Is any tree



tree forbidden you? Or thus, are there some trees denied unto you? Or thus, is every, that is, are all trees of the Garden withheld from you? Thus begins Satan to treat warily and cunningly with the Woman, discovering neither his malice against God, nor his mischievous intention to man, at the first, but keeps himself aloof off. In the first place, not so much affirming as enquiring; and next, proposing the termes of this enquiry so ambiguously, that if he were challenged for dealing maliciously with God, in questioning why he had forbidden man the eating of some or of all the trees, whereas he had forbidden but one, he might answer, that by every tree he meant no more, but any one tree; and yet the expression might be such, as might point either at more, or at all, that thereby Satan might further his end the better, in amplifying the restraint as much as might be, as if God had withheld much, or in effect All, from man, that so the womans spirit might rise the more against it, as if that which God had granted were inconsiderable, in comparison of that which was withheld.

*Verse 2. And the woman said*] That she feared not the Serpent we need not wonder, seeing there was at that present no enmity amongst the creatures, and therefore there could be no cause of feare, where was no appearance of danger. But seeing the woman knew, that the Serpent could not be the Authour, either of the voice or discourse, how is it that she suspects not some fraud? for that this could not be the voice of God must needs be evident unto her, because the whole scope and frame of the discourse discovers the contrary. The Serpents voice she must needs conclude it could not be, because she being created perfect in wisdom like her husband, must needs understand, at least so much of the creatures, as to know that beasts of themselves were not capable of speech or reason. If she guessed it to be Satan, and knew him to be an enemy, why doth she hazard her self upon a manifest danger, to entertain conference with one that hated her? If she knew nothing of him or his disposition, how is it that she opens her self so freely to a person unknown? The woman certainly discovers some unadvisednesse, in entertaining conference with the Serpent, in matters of so great importance, in so familiar a manner.

*We eat of the Trees*] The woman seems to be shaken, and to give ground at the first encounter, as we may probably guesse, Partly, by Satans bold reply to this answer of hers, wherein he chargeth God with falshood in expresse termes, which, in all likelihood he durst not have done, if the womans own words had not given him some encouragement thereunto, considering how warily he speaks of God in his first question. Besides, we may discover it yet more apparently, in the very forme of the answer it self, in these particulars.

First, when she mentions Gods grant unto them to eat of the trees of the Garden, there she passeth over Gods Name, as if she had no great mind to take notice of his liberality, in bestowing on her so large a gift. But when she mentions the restraint, there she remembers his

name expressly, as if she meant to take no more notice of God in his mercies, but only to quarrel at his restraint and interdiction.

Secondly, when she recounts the grant of eating the rest of the fruits, she speaks of it coldly, and without affection. For whereas God gave man liberty to eat of all the trees of the Garden, and that freely and fully (as the expression in the Original (*Eating thou mayest eat*) implies) she leaves out both those clauses, and in a very sparing manner, only affirms, that they did eat of the trees, and adds no more. But when she comes to mention the restraint, that she lays down in the strictest termes that she can think on, which supposeth some rising of her spirit against it, if it be true, that mens expressions are any indications of the affections within, for that the Holy Ghost relates things partially, it were blasphemy to imagine. Wherefore, seeing she sleights the grant, and sets out the restraint in so full a manner in her words, we have reason to conclude, that she so thought both of the one and the other in her heart, as she represents them in her speeches, having a low esteem of Gods large liberality, in the grant of eating of all the trees, and grudging at the interdiction from eating of that one. Besides we finde, that upon Satans reply to this answer, the woman turns wholly away unto the creature, which she could not do, unlesse she had first departed from God; which we may probably conceive is described, or at the least intimated in this verse.

*Which is in the midst of the Garden*] By this answer it is evident, that this phrase (*in the midst*) cannot be taken largely, for (*within*) as it is in some other places of Scripture, (as namely, *Gen. 41. 48.* that we render (*in the Cities*)) is in the Original (*in the midst*) of the Cities) but more properly and distinctly, for the particular place in which that tree stood, seeing the woman by this expression distinguisheth it from the rest of the trees of the Garden. This *Middest* here mentioned, we must understand within a certain latitude, because the Tree of life is said in the former Chapter, *verse 9.* to be planted *in the midst of the Garden*, near unto which it seemes this tree was placed; and was it which the woman meant in this place, because that only was the tree of which she was forbidden to eat.

*God hath said*] Whether she answers the Divil to that particular that he points at in his question, whether she was sure that it was God that had forbidden the eating of that tree (so that it is as if she had said, yea, it is God himself that hath forbidden, not only the eating, but the very touching of that fruit) or whether she is moved to name God not so much in satisfaction to Satans question, as out of a distaste of his strict interdiction, it is not much material. Questionlesse, when she expressly mentions his name in the restraint, and passeth by it in the grant of all the rest of the trees in the Garden, she cannot but be conceived to discover some unkinde thought of God, of whom she seemes to take no notice at all in so free and large a grant, which if she had valued as she ought, she might, and in justice ought to have cleared God in this interdiction, acknowledging both the equity of God in interdicting the

use



use of one tree, when he had so freely granted them all the rest, and her ready and willing submission thereunto, especially seeing also the whole Garden was of Gods own planting, and therefore it was free for him to grant or withhold what he pleased.

*Neither shall ye touch it*] Of this clause we finde no mention in the relation of the interdiction, recorded in the former Chapter, whether that clause was left out by God in the delivery of that Law, or by *Moses* in recording of it, it is uncertain. Howsoever, we may probably conceive, that if that clause was not expressed in giving the Law, yet the woman might conceive it to be implied: But admit she did, it was more then she needed to have added, in her answer to the divels question, who enquires only of the restraint from eating, and not from touching or handling; so that she may justly be conceived, in this voluntary expressing of more then was demanded, to discover some discontent and propension, to grudge and complain of Gods hard dealing with her and her husband.

*Lest ye die*] Some adde peradventure, and it is true, that that particle *Pen*, in the Original signifies sometimes only the likelihood or possibility of an uncertain Consequent. Take it how you will, it appears plainly, that the woman, expressing the curse in a phrase so much different, and so much weaker then that wherein God had delivered it, gives great cause of suspicion, that she entertained not that sharp threatening of so heavy a judgement, with that feare and trembling of heart that she ought, seeing she could not but speak of it, as her heart was inwardly affected by it, and consequently discovereth the wavering of her heart, in not firmly believing that certain truth of Gods judgement threatened in case of her transgression, of which she speaks so slightly and doubtfully; whereby she gives encouragement to Satan in his reply, to deny that flatly and peremptorily, which she believes so weakly; as being assured by one assault more, wholly to overthrow that which began to totter already.

*Verse 4. And the Serpent said*] Watching more diligently to catch something from the womans mouth, then ever *Benhadads* Messengers did from *Ahabs*, 1 *Kings* 20. 33. And perceiving that the woman began now to stagger and give ground, he renews his assault with the more violence, as we shall see by and by.

*Ye shall not surely die*] The forcible forme of speech used by God which the woman had omitted, Satan takes up, perhaps not without some derision, as if he had said, yea, I know you are threatened death, certain death, yea, death in the highest degree, if you will be such fools as to believe God. It must needs then be granted, that Satan relating the curse more exactly according to the forme wherein it was delivered, then the woman had done, knew it well enough beforehand, as being questionlesse present when God denounced it at first: whereat we need not wonder, seeing we know how diligently he watcheth God in all his wayes, and his children in all his dispensations towards them, as appears in the History of *Job*; which if *Eve* had well observed, she might

might have had just cause to suspect Satans dealing with her in enquiring of her, that which he knew before hand as well as her selfe. And withal, it manifestly discovers Satans impudency in contradicting that, which he knew God had uttered with his own mouth, and that to the woman her selfe, who had heard it as well as he. But he well knew that he could now speak no more then the woman was ready to believe. And besides, he takes the more liberty to deny that which God had affirmed, because no man had hitherto by trial had experience of the contrary by the execution of that curse which God had threatened: And therefore seeing there was no meanes to convince him of falshood, he takes the more boldnesse to gain say that upon his word, which God had affirmed only upon his Word: Hoping that his Nay might prevaile as much with so favourable a hearer, as Gods Yes could do, when there was no meanes to determine the point in difference, but the credit of the persons that affirmed and denied.

*Verse 5. But God doth know*] Whatsoever he speaks or affirms to the contrary. This circumstance the divel burgeth with great probability (if the tree were believed to have any such vertues) that God who made the tree could not be ignorant of the nature of his own work, and enforceth with great advantage for the furthering of his main end, to take off mans heart from God, if it were assented unto as true: for then God must be charged with two fearful evils. The first of envy to man, to whom he so severely interdictioned that which he knew to be so beneficial unto him. The second, of notorious falshood divers wayes. First, in affirming that which he knew to be untrue. Next, in doing it in the delivery of his Law, whereas Lawes should all things ought to be Oracles of Truth. Lastly, in casting this interdiction as a cloak over his envy to man, pretending to be tender of his safety in forewarning him of a danger, when indeed he used it (as he makes the woman believe,) as a fear-crow to deterre him from seeking his owne good. These horrible blasphemies against God, involveth in this manner of Satans contradicting his truth, we ought to observe the more heedfully, that we may accordingly proportion and value the hainousnesse of the sin of our first Parents, in assenting unto and believing them, that we may the more justifie God in the judgements inflicted on them.

*That in that day*] Alluding again to Gods threatening, that in the day wherein they should eat of the fruit forbidden, they should die the death, and therein not only contradicting God in every circumstance, but besides, as God by threatening the speedy execution of the curse, deterrs man more effectually from acting the sinne, so Satan more strongly allures him to attempt it, by promising a speedy reward. Besides, by this meanes he endeavours to gain some credit to his words, because it would quickly be tried, whether he spake truth or no, and therefore it might seem incredible, that he would lie in that wherein he might so speedily and certainly be disproved.

*And thy eyes shall be opened*] An ambiguous speech, (as are all the rest of Satans



Satans Oracles) which proved true by lamentable experience (although in a far other sense, then that wherein the devil desired to have it understood) which moves the Holy Ghost to expresse the event afterwards in the same phrase, affirming that their eyes were opened indeed, but it was only to behold their own shame and misery. Now in this expression, besides the representing of the benefit, which the eating of this fruit would bring them, Satan chargeth God by the way, that he had all this while kept man hood-winked, and thereby ignorant of those things which he might, and which it concerned him to know. In the mean time, Satan doth that indeed, wherewith he chargeth God falsely and maliciously, dazeling the eyes of our first Parents so much, with the brightnesse of that glorious condition unto which he promiseth to advance them, that they oversaw and took no notice of that large measure of wisdom and knowledge, wherewith God had already enriched their mindes in all things that it concerned them to know, and thereby so blinded them in this action, that they understood not what they went about till they were utterly undone, like the Syrians whom *Elisba* led, that knew not whither they went, till they found themselves in the midst of *Samaria*, 2 *Kings* 6.20.

*And ye shall be as Gods*] Or Princes, or Angels, as the same word sometimes signifies. Thus having represented unto them the benefit that they should receive by rebelling against God, he now enlargeth it by laying before them a patterne of their happinesse, wherein they should equal even God himself, and by this enflames their hearts and distempers them. It may be withal, that he conveys into the womans minde some ground of hope of attaining to this glorious condition, seeing they saw a patterne of it in God himself, and therefore might hope that it was possible to be enjoyed. It is out of question, that he casts into her thoughts of discontent against God, by representing their condition so far below that which it might have been (as he perswades the woman to believe) joyned with much unthankfulnesse for that which she had received already at Gods hand (the creating of him after Gods own Image, soveraignty over the rest of the creatures, the planting and free bestowing of that pleasant Garden, with all the fruits thereof, and the inheritance of the whole world) with a desire to rise higher, that she might be a match unto God himself.

*Knowing good and evil*] Whether he alludes to the name given to that tree, given by God himself, it is not certain; if he do, it is to strengthen what he had before affirmed, that God knew well enough the vertue of that tree, as appears in the very name which he had given it; The Promise it self which Satan makes is frivolous, if it be duly weighed. Good they knew already, and what could they gain by the knowledge of evil, wherewith they had nought to do?

We have then here laid before us in brief, that temptation by which Satan foiled, and without Gods infinite mercy had for ever ruined our first Parents, with their posterity, as will appear in the sequel, and it is by *Moses* only briefly pointed at, and not displayed at large, and is

therefore by us to be scanned and searched into the more exactly: Partly, because it nearly concerns us to know the meanes, by which all those evils, under which all mankind labours unto this day, came first into the world, especially, seeing those Engines, wherewith Satan assaulted our first Parents, are the patternes according to which all the rest are forged, wherewith he fights against us continually, even to this day: And partly, because we may be assured that this temptation was the Devils master-piece, wherein it concerned him to make use of the depth of his policies, as having to encounter an adversary; First, made perfect in wisdom and holiness, and withal filled with Gods love, kindled and confirmed by so many fresh experiments of his superabundant favours and mercies, and now walking in a course of perfect obedience. Secondly, Satan was to encounter him meely with his own strength assisted neither by lusts within; nor by any allurements, or other instruments without. Thirdly, he had to deal in a matter of great difficulty, namely, to set man against that God that had made him, and had compassed him with infinite variety of blessings, but never provoked him by the least discourtesie. Nay, against that God upon whom his happiness still depended, and who was able easily to destroy him, by the same power by which he had created him, or make him as miserable as he had made him happy. Fourthly, he was to attempt a matter of infinite consequence, upon the good or ill success whereof depended the happiness or utter destruction of all mankind, the weakening of Gods Kingdome, and the advancing and enlarging of the Kingdome of Satan. And lastly, he was to adventure upon an enterprise, to be carried through at this present assault, or not at all. For if Adam had stood the first brunt, and by use and experience been settled and confirmed in that state of Innocency and Holiness, wherein he then stood, having once discovered Satans nature and scope, he had afterwards, in all probability been attempted in vain. It will therefore be of good use, to take in sunder this dangerous engine, and to consider the several parts of which it is composed, and the Art wherewith it is framed, and to that end to take notice of,

1. The drift and scope which Satan chiefly aimed at in this assault.
2. The cunning managing and applying of the meanes subordinate to that end.

*Of Satans end and scope in this temptation.*

It cannot be questioned, but that Satan, being according to his name, an *Hater* both of God and man, aimed both at Gods dishonour, and at mans overthrow, in this attempt of his, and well understanding that mans adherence unto God was the meanes both of his glorifying God (whose allsufficient goodness he sealed unto by faith, and whose absolute Sovereignty, Righteousness and Holiness he testified by his obedience to his Will) and of making himselfe happy by drawing from



from God All-sufficient, supplies of good both inward and outward, temporal and eternal. I say, it cannot be doubted, but that Satans main endeavour was to take off and sever mans heart from God, and cutting in sunder those two bands of faith and obedience by which he adhered unto God, to draw him away to infidelity and rebellion against his own Lord and Master.

In subordination to this end, the devils first taske was to undermine, and overthrow the very foundations upon which faith and obedience are built, which are these two. First, a perswasion of Gods All-sufficiency and love to man, both of them manifested by experience, in a great part, and farther made up in his gracious and faithful Promises. Secondly, the impression of the feare and terrour of Gods wrath and indignation, grounded upon the apprehension of his Holinesse and Power, testified sufficiently by his threatenings against the transgressors of his Law: Therefore we shall finde, that in this temptation Satan lays his first battery against the perswasion of Gods goodnesse and kindnesse to man, which he endeavours to discredit, and make man doubt of, by all the wayes and meanes he can.

The next attempt of Satan, is to take off from man the impression of Gods feare, wrought upon his heart by the denunciation of that feareful curse, threatened in case of the transgression of Gods Commandment: To lessen and take off the terrour whereof, Satan opposeth and contradicts the truth of that Word, on the faithfulness whereof the terrour of that curse depended, that so man might have no cause to cleave unto that God, that meant him no good, nor was likely to do him any harme.

To set man loose from God was but one part of Satans aime, but because, though he might fall off from God in a discontented humour, yet upon better advice, experience might shew him, that it would be needful to close with God again, therefore to make an utter and perpetual divorce between God and man, the devil makes use here of the same policy, that he put afterwards into *Ferobaams* head, for the securing of the Kingdome of the ten tribes to himself and his posterity, which was to keep them from going up to *Ferusalem*, according to Gods Ordinance, (which might in time unite them to the Kingdome of *Judah* again) and for that end to set up two calves in *Dan* and *Bethel*, so Satan in this place sets before man other gods to cleave unto, that when he was once loose from God, he might never entertain thoughts of returning to him again. For which cause he proposeth unto him, First, for his scope, the seeking of his own good, instead of advancing Gods honour. Secondly, dependance upon the creature, as the means of procuring that good unto himselfe, which he sought after, instead of resting and depending upon God alone, as the only fountain of all his happinesse.

Now because the lessening of Gods credit with man, (by which both the opinion of his goodnesse, and the terrour of his wrath might be weakened) was so necessary for the compassing of Satans end, that ex-

cept that were done, all his labour had been lost, in endeavouring to take off mans heart from cleaving unto God. And because the effects of Gods kindnesse and love to man, were so evident, that they could not be denied, therefore there was no way left to Satan, but to cast jealousies into mans minde of Gods intentions, in all that he had done for him: and because there was no other way to hinder mans believing of that, which God had so expressly and directly threatened, but flatly to contradict and deny that God meant what he spake, seeing the jealousies of Gods intentions, both in his blessings bestowed, and in his judgement threatened, (must needs have all their force from the credit of him that presented them) we shall therefore finde, that Satan makes use of all his Art to win credit to himselfe, in all his treaties with the woman, which if he could once effect, he saw an easie way to weaken the credit of God so far with man, that he should make no great Account thereof, either of his blessings, or of the threatening of his judgements.

*Of the meanes by which Satan endeavoured to move Eve, to question and doubt of Gods love and kindnesse to man, manifested in so many real blessings bestowed on him.*

The first policy of Satan in this particular, was in making choice of that special blessing of Paradise, so lately bestowed, as yielding unto him the fairest colour of cavil against it. For against the Creation of man after Gods image, the forming of the woman, and bestowing her on him for his help, and giving unto them both the Lordship over all the creatures, there could lie no colour of exception at all, because there was in none of these any reservation or restraint laid upon man. Only in Paradise there was the fruit of one tree reserved, from the eating whereof man was restrained, this was a fit occasion of raising a ground of jealousy, what might be the cause of that restraint, and what God might intend thereby.

Secondly, Satan discovers the depth of his policy, in managing this cavil, raised against God upon this occasion to his best advantage. For, whereas it was so evident, that God had both planted Paradise, and bestowed it on man, and that the Garden was pleasantly seated, and richly furnished with all variety of the choicest fruits, that none of those particulars could be denied, these things being so manifest in themselves, the devil never questions, and yet when he could not deny so great a blessing, he labours to abase the worth and estimation of it in two respects.

First, he insists upon the restraint, that God had bestowed this gift with a limitation, whereas true bounty is most commended in this, that it is every way free and entire, this is an exception that carries with it some shew of crutch, as we shall see hereafter.

Secondly, beyond this, Satan abaseth this gift by way of comparison, pretending (most maliciously and falsely) that although God made

shew



shew of giving much, yet in true estimation, all that he had given was of small value, in comparison of that which he had withheld. For, when he perswades the woman to eat of that fruit, although forbidden, for the singular vertue which it had to open the eyes, he must necessarily imply, that no other tree in the Garden had this vertue, but that alone. Otherwise, the woman might have replied, that other fruits might have the same vertue, and consequently, that she had no reason to hazard her selfe upon Gods displeasure by breaking his Commandment, when she might have the same benefit without any such danger another way; so that we must necessarily suppose, that when Satan affirms that this tree had that vertue, and that therefore she must not be deterred from eating of it, by Gods interdiction, that he implies, that this tree which they were forbidden to eat had a vertue, that no other tree in Paradise had besides. And further, expressing what that vertue was, namely, that it would make one wise, and furnish him with such excellent knowledge, as would advance him near to the state of a God, he doth in effect imply, that the rest of the trees of the Garden, whereof God hath given man liberty to take, were but of vulgar and common use, little better then the food which he had allowed unto beasts, fit to sustain only the body, the baser part of man, but this tree had a vertue, not only to sustain, but to enrich and adorne the soul, the more excellent part of man, and that also in the most eminent faculty thereof, by which he excelled all other creatures, Wisdom and Understanding. Other fruits might sustain men in the condition in which now they were, but this would raise them above the condition of a man, and make them in a sort matches with God himselfe. Wherefore seeing this tree was of such inestimable worth, and the rest of the fruites only of vulgar and baser use, Satan leaves it to the woman to inferre thereupon, that Gods seeming bounty to man was of little worth, if his gifts were compared with that which he might have bestowed on him, if he had been so kinde to man, as he pretended and made shew to be. Now Satan in supposing this tree to have in it such an inestimable value, had this advantage, that in that which he affirmed, it was impossible for him to be disproved, if he were not believed, seeing there had never been any experiment made of it hitherto, as indeed there could not be, without breach of Gods Commandment, which Satan laboured to draw man unto.

Satans third meanes, by which he labours to raise jealousies against God in the womans minde, was in questioning his affection and intentions towards the man and woman, which he insinuates to Eve, she had just cause to doubt of, nay further, that she had great reason to suspect, that they were not sincere and upright towards her, what shew loever was made to the contrary. Not only because God had given her only things of no great worth, in true estimation, but had detained from her that which was of true worth indeed, whereas true love imparts things of the greatest and highest value; but besides, in divers other respects.

First, that God had not only withheld that fruit from man for the present, but under a fearful penalty debarred him the use of it for ever; now it was not probable, that if the fruit of that tree had not been of greater worth then the rest of the fruits of the Garden, that God would have threatened such a fearful judgement for transgressing in a trifle.

Secondly, the vertue of this fruit was knowen unto God well enough, seeing he had made it, and therefore must needs know what vertue himself had given it. Consequently, it argued an ill affection and envious disposition towards man, to withhold from him a fruit that might have been so beneficial unto him, wittingly, and therefore of set purpose.

Thirdly, this envy in God of mans good and happinesse, was manifested so much the more in this, that if God had allowed man the eating of that fruit, which he had interdicted, himself had lost nothing by it, for although man had been advanced to an higher condition, yet God should have held his place, and continued a God still. Now for one to hinder anothers good, in that wherein himself should sustain no prejudice, must needs argue an evil and envious disposition in that person.

Lastly, Satan alledging that the fruit of this tree, and this only had power to open the eyes, and to make one wise, implies, that man being forbidden the use of it, was to be led on, and passe his dayes in ignorance and blindness, in a base condition unworthy of a man, who might (unlesse Gods interdiction had hindred it) have been little lesse then a God. In raising those jealousies in mans minde against God, grounded upon his secret intentions, Satan had great advantage, it being impossible that he should be disproved, (seeing intentions are secret, and not easily discovered) and therefore was not without hope to be believed.

*Of the cunning insinuations, by which Satan endeavours to winne credit and a good opinion of himself with the woman.*

To breed in the womans minde a good opinion of himself, that these suggestions might make the deeper impression upon her heart, the devil so manageth his whole discourse with her, that she might conceive and be perswaded, that all the advice which he gives her, proceeded meerly out of his love and good affection towards her and her husband, whereof he seems to give some taste divers wayes.

First, by tending his advice freely and unrequested, which might seem to proceed out of more then an ordinary care and desire of mans good.

Secondly, by expressing himself in such termes in the first question which he propoeth that may seem to proceed from some kinde of indignation within at this restraint which God had laid upon man, as if he were much affected inwardly to see so excellent a creature kept under, and held in ignorance, as it were, in a kinde of bondage, and (to  
man)



man) the worst kinde of bondage, and detained in a mean and low estate, being restrained from the only meanes that might advance him higher, and that meerly to satisfie Gods Will, who should lose nothing thereby.

Thirdly, he seemes to command his love to man by making shew of much forwardnesse, by directing him to the best meanes, for the attaining to his own happinesse by raising himself unto an higher condition, to become a match even unto God himselfe. Thus in laying our baits we usually make shew of providing for those creatures, which we intend to ensnare and devoure. Nay, he makes shew of seeking mans good, even in that which God had denied him, so that he pretends to the woman to be a greater furtherer of mans happinesse then God himselfe.

Secondly, lest the woman might doubt whether the Serpents pretended love were sincere and hearty, to make it appear, that this affection of his was real and cordial, (as it concerned him to do, if he meant to have his Counsel followed, seeing no man usually receives advice, or is perswaded by any person, of whose sincerity and true affection towards him he hath any cause to doubt) Satan first traduceth God himselfe, for dealing unfaithfully with man, and beguiling him by a false shew of liberality, when in the mean time he withheld from him the only meanes which might make him truly happy, under a severe interdiction, and threatening the penalty of death if he medled with it. Now commonly, either men are indeed, or at least desire to be thought free from those evils, which they charge upon other men. Again, we do not manifest the sincerity of our affection towards others, in any thing more then in our careful endeavours to prevent other mens impostures, who seek to beguile others, by discovering unto them the snares that are laid for them, or injuries that are done unto them, which good office the devil comes to performe unto the woman in this place.

Secondly, to make yet the fairer shew of the sincerity of his affection to man, the divel proposeth such a good unto the woman, as seemes meerly to have relation to her only, without any manner of respect unto himselfe, who gives the advice, for what advantage might the woman probably conceive that Satan might make unto himself, if the woman should be as God?

Thirdly, to approve his sincerity yet the more in this particular, he chargeth God in effect with the contrary practice. For to say, that God interdicted to man the eating of the tree of the knowledge of good and evil, because it would make him as God, is in effect to say, that he withheld this tree from man for his own advantage, namely, that he might excel alone, and that none might share with him in his honour. So then, if God manifested his insincerity to man in denying and withholding from him that which might do him most good, then doth Satan approve the sincerity and uprightness of his heart towards man, in shewing him the way to attain that happinesse, without any respect at all to his own advantage.

The

The third thing by which Satan labours to win credit to himselfe, is, by endeavouring to gain the reputation of wisdom, an ability absolutely necessary to any person that takes upon him to give advice to another: the opinion whereof prevails much with him that is advised, to give eare unto the counsel that is given him. Now it is no marvel, if Satan made shew of wisdom and much knowledge, if we consider what a large measure of understanding is yet left in those damned spirits, even since their fall, though it be exceedingly impaired thereby. Now it could not but breed in the woman a great opinion of Satans wisdom, and extraordinary knowledge, when she heares him speak of things altogether unknown to her, as namely of evil, of which she had never heard before, but much more when he comes to set out that hidden vertue of the tree, and that strange property which he affirmed it had to make one wise like a God. But above all this, when he seems to dive so subtly and deeply into Gods secret counsels, and to discover so strangely his very thoughts and intentions, and to lay open all his secret drifts and policies, which Solomon affirms to be a marke of a man of great wisdom and prudence, *Prov. 20.5.*

*Of Satans third practice, his endeavouring to take away from the woman the terrour of the Curse threatened by God if she broke his Commandment.*

By abasing and lessening of the value of the gift which God had bestowed upon man, in planting for him, and bestowing freely on him that Garden of delights, and thereby weakening the opinion that she had conceived of Gods love, so largely expressed in that great gift, it cannot be questioned but Satan had well nigh loosed the strongest band, by which her heart was knit unto God. There remained yet behinde another cord, which might withhold her from a total Apostasie from him, namely, the terrour of that fearful curse, which God had threatened to lay upon man, if he should transgresse his Commandment, which the devil finding no meanes to loose and untie, makes no more ado, but cuts it quite in sunder. That God himself had denounced this curse, was so evident, that it could not be denied, *Eve* herselfe (as it is most probable) or at least her husband had heard it from his own mouth of the sense of the words there could be as little question, they were so plainly and perspicuously delivered, that they admitted no doubtful construction. As impossible it was to question Gods Power to execute and inflict that curse which he had denounced: It must needs be granted, that he who had given life could much more easily take it away at his pleasure: wherefore there was no other way left unto Satan, but to affirme boldly, that God never intended to execute what he had threatened, but that he gave that terrible threatening only in policy for another end of his own. Now to make this seem the more probable to the woman, Satan layes before her these two grounds, which the woman might probably conceive to be manifest truths.

First



First, he confidently affirms, that God very well knew that the fruit of that tree had no power to work any such effect, as to kill those that should eat it. Nay, on the contrary, that he knew (as well he might, seeing he that made the tree could not be ignorant of the vertue which he had given it) that this tree and the fruit thereof had a farre other operation, that instead of killing and destroying, it had a wonderful vertue, to do good to such as should eat of it; yea, to bring them the greatest good of which man was capable, even wisdom and understanding, such as might make them matches to God himself.

Secondly, he suggests, that although God knew this, yet it was no marvel though he concealed it, and to that end threatened them with death, if they adventured to taste of the fruit of that tree, as well knowing, that if man by eating thereof attained to such a measure of wisdom, he would become in a sort Gods equal, who should thereby lose that honour in which he so much gloried of excelling alone. Thus he tells Eve in effect, that God did but delude them with a feigned terror, and that also meerly in policie, out of an ambitious desire to preserve his own glory of excelling alone, for which end it was that he kept under all his creatures, as it were, in a kinde of bondage and base subjection.

These two strange assertions the devil layes down with great confidence, being such as although they were not easie to be contradicted upon any manifest evidence, yet were impossible to be proved by any convincing argument. Wherefore (after his usual custome) putting on a bold face, he supports them meerly by his own confident Assertion, affirming not only that it was true which he had informed, but that God himself knew it to be true, laying his own credit to pawne for the justifying of what he had spoken, and offering it to be tried by experience, and that out of hand. One day, he tells the woman, would evidently by prooffe make good all that he had affirmed. By these weak suggestions, having no ground to support them but only the credit of a liars word, Satan having now engaged the womans affections, easily removes from her heart the feare of Gods just indignation, which the apprehension of that terrible curse, threatened by the Lord himself with his own mouth, had seled in her heart before.

*Of Satans fourth practice to fasten mans heart in dependance upon the creature, after he had drawn it away from God.*

That it concerned Satan, if he intended to hold on man in a resolved Apostasie from God, to fasten him to a dependance upon the creature, that he might have no cause to look back unto God any more, hath in part been intimated heretofore: That truth is founded upon this an unquestionable maxime, that no creature (nor consequently man) hath sufficiency in and of it self, and consequently being naturally carried on by a constant desire after his own good, cannot possibly be at rest, till it meet with some meanes from which it may receive a supply.

of that which it wants in it selfe. Man therefore being a reasonable creature, (and consequently, by the benefit of his understanding, sensible of his inability to subsist of himselfe) by a principle which God hath planted in nature, must of necessity put forth his desires after something out of himself to lean unto, from which he may have his wants supplied, and when he hath found it to adhere unto, and depend upon it. Now then Satan, having already perswaded the woman that God did but delude her, and meant her no good, and therefore was not any further to be depended on, especially for that good which she now wanted, and which was most proper to her nature, the knowledge of good and evil, the meanes of attaining whereof he had interdicted her, under a fearful curse. In the next place, takes upon him to discover to the woman another, and that a more easie and certain meanes of furnishing herselfe with that which God held and kept from her, and thereby raising her selfe to a more excellent condition then that which God had bestowed upon her. This (saith he) the fruit of that tree which you are forbidden to touch (as you say) will furnish you withal.

Thus Satan deales with *Eve*, as subtile men use to do when they intend to break off a treaty of marriage; they set another match on foot rather: as those that endeavour to draw away a mans heart from his own wife, they entangle him in the love of a strange woman. Withal, Satan well knew, that mans dependance upon God, necessarily drew on these two things.

First, an absolute subjection to his Will in all things.

Secondly, the referring and carrying on of all things to his glory. Here again, Satan takes hold of another advantage. To be guided wholly by the Will of another, and to lay aside his own will and desires, and to refer all to the honour and glory of another, might seem to be an heavy yoke, & such as in all probability man would be very willing to shake off, if he might: wherefore Satan offers unto man to take his own will for his rule to guide himselfe, and to make his own good the end and scope of all his actions. If this were hearkened unto, as it was very probable it would, then was mans Apostasie from God unto the creature (as it is described to be) total and absolute to himselfe (being a creature) as his own end, and to other creatures as the meanes on which he might depend to supply him in what he needed.

Satans first taske, namely, to take off mans heart from subjecting it selfe, and all the desires thereof to the Will of God, and aiming at, and carrying on all his actions and endeavours to his glory (supposing his heart to be already fallen off from God, and any dependance on him) seems to be an easie work. Indeed if the motion had been to propose unto him another Lord, it would have founded very hardly. As good or better continue his service under his old Master, then subject himself and stoop to a new Lord. But to be subject to no Lord at all, and to be every way absolute of himselfe and free altogether, was an offer, not only faire and plausible, but at the first view seemed to carry with



with it some shew of justice and equity. For supposing God to be removed out of the way, then was man the most eminent of all visible creatures, and consequently, fit to govern himself according to his own will, and to be the scope of his own endeavours in seeking his own goods. Besides, that natural self-love which God had planted in all mens hearts, by which he is stirred up to use all means for the attaining to his own chiefest good, and is not only allowable, but a duty too, if it be done within due bounds and limitations taken from our subordination to God, and respect to community, when those respects unto God were removed, must necessarily carry on man to a total and absolute self-seeking, without any limitation or further respect at all. Now that this was Satans policy, to move man to take, it on him to be his owne Lord, appears evidently, partly by his advice to eat of that tree though it were forbidden, which was in effect to guide himselfe by his own Appetite, and not by his Makers Will, and partly, by the inducement upon which he endeavours to perswade him to embrace that counsel, because it would make him a God; as if his own advancement were the main end to which he should bend all his endeavours. And how easily he prevailed upon our first Parents by this policy, the lamentable event which immediately followed, sufficiently discovered, the advice being embraced and assented unto as soon as it was tendered, and well nigh as soon put in execution as it was embraced.

Satan having prevailed upon our first Parents by this suggestion, had now gained what he desired. For first, God was (as much as lay in the creature) put out of his Sovereignty over the chief work of his hands.

Secondly, Satan himself in effect possessed that Sovereignty of which God was deprived. For we shall finde, that howsoever the devil tenders unto *Adam* the title of becoming his own lord, yet in effect it was himself that bore all the sway, whose counsel and advice wholly ruled man from thence forward, who was now over-ruled by such vile lusts, as Satan stirred up, and raised, and continually cherished in his heart, as to this day, we know wicked men in giving up themselves to their own lusts, are said to walk after him, *Eph. 2.2.* to do his lusts or his will, *John 8.44.* and so to be carried, and held, and led captive by him at his will, *2 Tim. 2.26.*

The devil then having prevailed upon man, so far as to renounce his obedience to God, and to set up his own will to be his rule to guide him; In the next place, (because man had no ground to expect any good from that God whom he refused to serve) findes out, and proposeth unto him another means of subsisting and obtaining what he desired without God, by the help of the creature; Assuring the woman that the fruit of that forbidden tree would furnish her with as great a measure of wisdom as she could desire, even sufficient to make her a match to God himself, which was far greater then that which was already given her by God. That forbidden fruit Satan pitcheth upon above all other baits, for divers reasons.

First, it is most probable that *Eve* had tasted of divers of the fruits of the Garden, in which she had found no extraordinary vertue, but only that they were pleasant to the taste, and good for food. This fruit had never yet been tasted, and therefore might have in it such a secret vertue as Satan had discovered to the woman, for ought she knew to the contrary, having never tried it.

Again, that it was a fruit of more then ordinary worth it seemed very probable, because it was so precisely interdicted, and that under so fearful a curse, which was no lesse then death, yea, all kinds of death; now it might seem improbable that God would destroy man, the most excellent of all his creatures for a trifle, consequently, that fruit might be presumed to have some extraordinary worth in it, seeing the eating thereof deserved so great a penalty.

Thirdly, Satan might conceive, that the very interdiction of that fruit might quicken the womans desire after it, if for no other reason, yet because it was forbidden.

Lastly, the fruit was at hand, and a fruit desirable for the goodness for food, and pleasantness to the eye; and if the woman could once be brought to taste of it, he was sure enough that it must necessarily bring utter destruction on her selfe and her posterity, which was all his aime.

*A consideration of Satans great Art, and deep policy in managing this temptation.*

The first sight of Satan in this temptation, was in the choice of a fit opportunity to assault the woman to his best advantage.

First, he sets upon her before use and practice had confirmed and settled her heart in the feare and love of God.

Secondly, he takes her alone (as it seems most probable) severed at that time from her husband, who otherwise by his counsel, might have advised her and strengthened her against the temptation.

Thirdly, in deferring the assault until the woman came within the view of the fruit forbidden, that by the meanes of that pleasant outward object, her affections might be moved being at hand, that so he might both strengthen the temptation the more, and presse it on with greater violence, having the help of her outward senses delighted with the view of such an alluring object to blinde her eyes, and thereby pervert her judgement; and withal, that the fruit being so neare, that she might presently put forth her hand and take it, and so might in an instant be drawn to act what she had consented unto, that so there might be no place left for further deliberation, upon which many times men alter their resolution.

A second policy of Satan may be discovered, in his wary proceeding in this temptation, wherein he comes on by degrees to his intended purpose.

First, assaying the womans constancy by a question of enquiry, before



fore he spake any thing positively and affirmatively. And this question too he propoſeth, partly, by way of admiration, as wondering what God ſhould do ſuch a thing as to lay a reſtraint upon man in the miſt of his pleaſures in the place of his continual abode, conſidering that he had been ſo free unto him in all the reſt of his gifts, partly, by way of doubting: as if he had ſaid, Is it true indeed? Are you ſure of it? What, that it is God that hath ſaid ſo? What, concerning the Trees of the Garden, that you ſhall not eat of them being obtained for thee? Laſtly, by way of indignation, if it ſhould be ſo in this manner: but if poſſible,

First, that God ſhould plant a Garden for you, and deny you to eat the fruits of it.

Secondly, that God ſhould ſet them full in your eye, to vex you the more by beholding daily that which you may not taſte for needful withal?

Thirdly, if the fruit forbidden you be no better then other fruits, that God ſhould ſtick with you for trifles? If this fruit be of any rare vertue above the reſt, that he ſhould grant you the worſt, and deny you the beſt? Theſe ſeveral glaunces the devil may be conceived to caſt out in this general and captious question, conveying therein ſo many ſeveral baits to attempt the womans minde, that ſhe might taſte either the one or the other, and be enſnared on which ſoever ſhe faſtened.

A third dangerous ſlight of Satan, was the concealing of the ſcope and end at which he aimed, which was to draw man into rebellion againſt God, whereof at the firſt he gives not the leaſt intimation.

For in his firſt question, he ſeemes only to enquire of the truth of the pretended interdiction, adviſing the woman to conſider whether ſhe were not miſtaken, at leaſt, in ſome circumſtance, or other.

Secondly, when he ſaw the womans minde to be affected with ſome kinde of diſcontent againſt God, he ſoment it rather by ſecret inſinuations, which might reflect upon God at the ſecond hand, then by plain and direct calumniation.

Thirdly, in his advice he ſeemes not ſo much to diſſwade them from God, as to perſwade them to ſeek their own good, propoſing to them only the meanes of advancing their own eſtate, without touching upon God any way in outward appearance. For mans advancement could not be conceived at the firſt view to be any detraction from God, who ſhould retain his own honour, though man ſhould come a ſtep nearer to him by attaining the knowledge of good and evil.

Satans fourth ſtrain of wit was in the choice of that bait, by which he drew the woman to the breach of Gods Commandment, namely, the hope of gaining knowledge, which the heart of the prudent getteth, Prov. 18. 15. as well underſtanding, that it is not good that the heart be without knowledge, Prov. 19. 2. ſo that a thing ſo agreeable to mans nature in the improving of that ability by which he excelled all other

creatures, and draws nearest unto God in, could not but move the woman's affections exceedingly, especially considering that great measure of knowledge which she enjoyed in the state of her innocency, which could not chuse but quicken her with an earnest desire to encrease it further, as indeed it was her duty to endeavour to abound therein, or at least to confirme that knowledge which she had by use and experience. We may likewise conceive that our first Parents had some knowledge of that future estate, unto which they were to be advanced, when they should no more behold God in the dim glasse of the creatures, as now they did, but should see him face to face, and know him as they were known. All these considerations laid together might prevail much with the woman, to make use of the meanes propofed by Satan to encrease her knowledge,

In the fifth place, it was Satans special care to represent unto the woman, this meanes of gaining the knowledge of good and evil in the most alluring way that he could possibly devise. For whereas there are three things especially that encourage men to the use and effectual pursuing of any meanes that may further them to the attaining of a desired end propofed unto them;

First, that they are easily procured.

Secondly, that they are delightful in the use of them.

Thirdly, that they are of great efficacy, and speedy in operation: Of all these Satan makes shew in perswading the woman to the eating of this forbidden fruit for the gaining of the knowledge of good and evil.

For first, what could be more easie then to pluck from a tree that stood full in her way?

Next, what could be more delightful then to eat of a fruit so grateful to the taste, and beautiful to the eye, as that fruit appeared to be to the woman, as we shall see anon?

Lastly, there could be nothing more speedy or effectual in operation then this fruit, which should produce the desired effect the same day that it was taken, as Satan makes the woman believe. All these allurements the devil layes before her, and how he prevails by them we shall see.

Satans sixth policy in beguiling the woman, was in the choice of the kinde of the sin to which he tempts her, which if it had appeared to be some sin against the Law of Nature, such as blasphemy against God, lying, &c. Satan might have found it an hard taske, to carry her against the principles of nature, so firmly planted in her heart: wherefore he makes choice of such a Law, as was no Law of Nature, but meerly positive, prescribed only by Gods Will, to tempt her to the breach of that Law, which nothing but pure obedience to God will bound her to observe. As for the Act it self,

First, it was a matter of no value in which she should offend, being only the eating of the fruit of one of the Trees of the Garden. A consideration which occasions so much slighting of sin in many profane hearts to this day.

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Secondly, the scope of the action seemed to be only mans good; without any wronging of God at all (who might be conceived to lose nothing by mans gaine,) or the creature which was ordained to be eaten.

Thidly, it was an offence unto which they were not carried by any rebellious inclination of their own hearts, but unto which they were directed, by the advice and counsell of one that pretended, and they were perswaded was their friend, which also both the man and the woman alledge in their own defence afterwards, when God chargeth them with this sinne.

Lastly, if the devils suggestion had been true (that God knew that the fruit of that tree had such a vertue that it would open their eyes) it might seem to them to be an action unto which God himself invited them, howsoever he had in expresse termes forbidden it. For why should he give such a vertue to that tree to make one wise to know good and evil, if it might not be used to that end? and by whom, if not by man, who was only capable of such knowledge?

Seventhly, in the choice of his arguments to move and perswade the woman to eat of this forbidden fruit, Satan makes use of the depth of his cunning and policy, which we may easily discover in three particulars.

First, in grounding all his arguments upon such foundations, as being not manifest and apparent in themselves, might the more safely be supposed, because they could not by any clear evidence be disproved.

Secondly, in producing arguments grounded upon some colour of truth, but those grossly mistaken and misapplied.

Thirdly, in pressing all arguments that might make for the furthering of his motion, and concealing all that might make against it.

First, then he urgeth two arguments grounded upon meer suppositions, of such things as being secret in themselves, and not manifested by any outward effect, were therefore impossible to be disproved, which suppositions he also fortifies with such faire probabilities, as might make them carry at least some shew of truth.

As first, he supposeth that the fruit forbidden had a secret vertue, to make one wise, like a God, to know good and evil: who could disprove this, seeing none had ever tried it? That it might have such a vertue

First, the name given it by God himself, might seem to imply, for why was it called the tree of knowledge of good and evil, if it had not some vertue to give that knowledge?

Secondly, the interdiction of the eating of that fruit, under so grievous a penalty seemes to imply as much, else why should God forbid man the use of that fruit, when he granted him all the rest of the fruits of the Garden, if there were not some vertue in this, that the other fruits had not? or, how could it stand with Gods justice to lay so heavy a penalty for the eating of this fruit, if it were of vulgar and common use?

Lastly,

Lastly, God may perhaps be conceived in policy to conceal the vertue of this fruit from man, lest he despising the interdiction, eating of the fruit forbidden, and thereby becoming wise as God, he might share with him in his honour, and so God might lose the glory of excelling alone.

Satans second argument of this kinde, is grounded upon the supposition of Gods secret ill affection towards man, which if Satan suggested, who could disprove it? for who could discover the secrets of his heart, which can be known to none but himself alone? That God was enviously affected towards man, there seemed to be these probabilities.

First, he had planted a Garden for man, and denied him some of the fruits of it.

Secondly, that fruit which he had denied him, was only of true worth and value, and fit for an understanding creature, whereas that which God had given him was of little worth, only food for the body, which he had allowed to the very beasts.

Thirdly, he implies that God must do this wittingly, seeing he that had made the tree, could not be ignorant of the vertue which himselfe had given it.

Fourthly, he supposeth, that God could have no other end in interdicting unto man the use of this fruit, but only to keep him under in a state of vassalage, destitute of that knowledge of which he was capable, that himself might excel alone. With these plausible suppositions the diuel strengtheneth his arguments to draw man on into rebellion against his Lord.

In the next place, Satan grounds his argument upon such things as carry with them some shew of truth, but those he wrests and misapplies cunningly and deceitfully, to fit them to his own purpose.

As first, he suggests, or at least would have it supposed, that limitations and restraints are a kinde of bondage. This position hath in it some truth, if it be duly limited in every respect.

First, in relation to the persons. Restraints upon free men, that have just title to liberty are slaveries: but applied to men in respect of God, whose creatures they are, it is most false, for no creature can be free from subjection to him that made him.

Secondly, that position must be limited in respect of things from which we are restrained: restraints from necessary or profitable things impose a kinde of bondage, but restraints from hurtful or needlesse things (such as this tree was) are rather profitable directions, then any abridgement of lawful liberty.

Again, it is unreasonable that man, who was created an understanding creature, capable of knowledge, should be kept in blindness and ignorance: this hath some truth in it, if we confine it only to things fit to be known, but to be ignorant of unnecessary things is an ease, to be ignorant of hurtful things is safety.

Thirdly, it is lawful for any man to seek his own good: It is true, if



if we restrain it to a good proportion, able to ones state and condition, (that is really good to him) and besides, if it may be obtained by lawful meanes. But this good which Satan perswades *Eve* to seek after, was neither fit for *Adams* present condition, nor to be obtained by any other meanes then by breaking of Gods Commandment.

Fourthly, one ought not to hinder anothers good for his own advantage (as Satan chargeth God to deal with man in this particular case,) is a true rule between the creature, who owes to another this duty of seeking one anothers good. But it is utterly false if it be applied to God, who having (as warrantably he might,) made all things for himselfe, might justly limit the good of all that he had made by due respects unto his own glory.

Lastly, it is not lawful to seek to excel alone: it is true, applied to the creature; but extended unto God, is false and prodigiously blasphemous; who if he should cease to excel alone, must cease to be a God.

Thirdly, Satans last slight in urging his arguments, is, in producing all that might move the woman to embrace his motion, and concealing all that might make against it. For if the loving kindnesse of God to man, manifested among all the creatures, in forming only man after his own Image and likenesse, so as he had done no other visible creature, in making him lord over all the rest of his creatures, which he put under his feet, in giving him possession of the whole world, in planting this Garden of delights meerly for his sake, and bestowing freely upon him all the fruits thereof to make use of at his pleasure, reserving only that one tree, and after all this to make mans happinesse compleat every way, in creating such a necessary and comfortable help as the woman was, and bestowing her upon him: All these, and the rest of Gods favours, so lately and freely conferred upon man without any solicitation, meerly out of Gods infinite and unconceivable goodnesse, had been either remembred by Satan, or considered by the woman, and cast into the ballance against Satans groundlesse suppositions, of Gods ill affection towards man, that maine temptation, by which *Eves* heart was perverted and turned away from God, had taken no effect at all, and Satan had been abhorred and hated, as he deserved, as a malicious slanderer.

Eightly, Satans notable cunning and subtilty appears yet further, in working upon, and stirring up the womans affections within, which he doth, partly, by putting her into a passion of discontent, which must of necessity cast a mist before the understanding, and blinde the eye of reason, and thereby disable it to judge of things aright: And partly, by setting her at gaze upon that pleasant visible object of the forbidden fruit, which working upon the outward senses, might awaken the affections within, and by both those meanes might raise them up to such a violent distemper, that reason should be able to rule them no longer, but the affections now holding the raines, might carry the woman whither they list. Thus the diuel wholly perverts that natural course, which

God in the beginning had set in the soule of man, according to which the faculties thereof exercised all their operations in the state of mans innocency, which was, that the understanding being first duly informed, should give a rule to the Will and affections, upon advised deliberation and judgement: which order, if the woman had observed at this time, and referred the motion of Satan to the free and impartial judgement of the minde, questionlesse Satan had lost all his labour, and the fallhood and fraud of his suggestions had been discovered.

But above all the rest of Satans policies, there is none matchable to the last, in pressing the woman to a speedy resolution, without farther deliberation, and to the speedy execution and putting in practice that counsel which he had given her, which is the nearest way to thrust in men headlong into mischief. Now that the woman took no time for advice, appears by the Narration in the History penned by *Moses*, wherein it is manifest that supposed vertue of this forbidden fruit is no sooner discovered, but the fruit it selfe presented to her view, is both desired & eaten before she departs from the place, to bring her husband tidings of this new discovery of the means of their further happinesse. That it was Satans policy to presse the woman to a speedy resolution and execution of what she resolved on, no man can doubt, who knowes and considers his subtile policy and industry in contriving and acting mischief. And shall withal observe, how much a sudden resolution must needs further his design, the successe whereof nothing could assure but a sudden surpris. But besides, in that he informes and perswades the woman, that man should become a God that very day that he tasted of the forbidden fruit, he intimates what he aimed at, which could be nothing else but, to involve the woman in this act of rebellion speedily, that the might as speedily become a God, seeing we know that hopes of speedy successe are the most forcible motives to draw men to speedy undertakings.

Thus have we in a good part endeavoured to display the Method and Art of Satan in this dangerous temptation, by which our first Parents in Paradise were foiled: the due consideration whereof may be of special use, to teach us the Art of discovering those wiles by which Satan attempts us daily in the same manner: which we shall the more carefully look into, if we lay withal before us the lamentable consequences of this shameful fall and shall also consider, that if Satan prevailed against them, furnished with so much wisdom and holinesse, he hath a far greater advantage against us, that are so much weakened in both those abilities. The successe of this temptation, with the lamentable Consequents that followed it, with the miraculous meanes by which man was recovered after this fall, which, without Gods infinite mercy had wholly ruined him, and his posterity after him, we are now to take up these particulars, as they are laid down unto us by *Moses* in the Narration ensuing.

But first, it will not be amisse to take notice what the consideration in general of the severall circumstances of this assault, described in the



five verses which we have already expounded, may teach for our Instruction.

Out of the consideration of the time of this temptation, which though it be not expressly set down, yet must be questionlesse shortly after the placing of our first Parents in Paradise, we may

**1. OBSERVE**

It is the usual custome of Satan to attempt men before they be confirmed, and tested in a course of godlinesse.

Thus he assaulted the Churches of *Juda*, and the parts adjoyning by sharp persecutions as soon as they were planted.

8. 3. He stands before the woman to devoure her childe, as soon as it was to be borne. *Rev. 12. 4.* troubles the Churches of *Galatia*, *Corinth*, &c. in their very infancy, with dangerous errors, schismes and corrupt doctrine, as most of *Saint Pauls* Epistles, wherein he complains of those evils, testifying to the world. And unto this practice he is moved

1. By his envy both at mans happinesse and Gods glory, neither of which he can endure, nor for a moment, if he may finde means to hinder either of them.

2. By the opportunity of effecting his intended mischief more easily and certainly (as new planted trees are more easily plucked up at the first, before they have taken roote; and be thereby thoroughly fastened) which his own vigilancy, and industrious disposition to work mischief will not suffer him to omit.

Let all persons, newly converted, prepare for such trials, and let all their friends watch over them carefully, as mothers do after their new born children, after *Pauls* example, *1 Thel. 2. 7.* and direction, *Acts 10. 35.* *1 Thel. 5. 14.* according to the patterne of Christ, *Isa. 40. 11.* considering the dangerous assaults wherewith they are to encounter; and the inability of those weak ones, even to subsist of themselves, much lesse to withstand the policies and power of Satan.

But the consideration of this circumstance of time, wherein our first Parents were thus seduced, offers unto us further the observation of Satans malice, in setting thus upon man, and practising his destruction, before he had been any way provoked by him, yea, before he had ought to do with him, nay, perhaps before man so much as knew that there was a devil. Whence

## 2. observe

## 2. OBSERVE

*Satan contrives mischief, even against such as never provoked him.*

Thus he dealt with God himself from whom he fell, and whom he still opposeth, although he had not only made him, but made him the most excellent of all his creatures. Thus he dealt with Christ by Herod his minister, attempting to destroy him almost as soon as he was borne, and when he had yet done neither good nor evil. Thus he incensed Cain against his own brother Abel, and that so far as to take away his life, and that upon no other ground, but because he was a good man, 1 John 3.12. and sets Davids enemies against him, even when he sued unto them for peace, Psal. 120.7. nay, when he did them good, Psal. 35. 12. and prayed for them with fasting, ver. 13.

Hope not for peace with wicked men (who being Satans feed, must needs resemble his nature, as our Saviour testifies they do, John 8.44.) seeing a good mans peace with them, is

1. Impossible, because of the contrariety between good and evil men every way. As,

1. In their very disposition a good and wicked man are an abomination one to another, Prov. 29.27.

2. And are employed in the service of contrary Makers, Christ and Belial, 2 Cor. 6.15.

3. They follow, and are guided by contrary Rules, the Law of sinne, (as the Apostle termes it, Rom. 7.23.) and the Law of Righteousnesse, as Gods Law is termed, Psal. 119.172.

4. And are carried in all their wayes and actions to contrary ends: whence it necessarily follows that they must continually crosse one another in all the course of their conversation.

2. If the peace of the godly with wicked men were possible, yet it must needs be every way unprofitable, seeing they have nothing common between them, in which they might have commerce together, or be helpful one to another, the one aiming only at earthly, the other especially at heavenly things.

3. Such peace must of necessity prove dangerous to the godly, seeing experience shews us how easily wicked mens words or conversation (as the word in the Original may not improperly be rendered, 1 Cor. 15.33.) or at the least our commerce with wicked men must be troublesome and full of unquietnesse, when a wicked mans ungodly conversation must needs be a grief and continual vexation to a good mans spirit, as the wicked lives of the Sodomites were to Lots, 2 Pet. 2.8. Indeed as much as in us lies, we are commanded to have peace with all men, Rom. 12.18. But for an unprofitable outward peace with such men. So as,

1. To



1. To swerve from the course of a godly life, or to neglect such services or duties as we owe unto God or his Church, which we can hardly performe as we ought being in their company, as the Psalmist implies, when he commands wicked men to depart from him, that he might keep Gods Commandments, *Psal. 119. 115.*

2. Or to coole and slack our zeal for Gods glory.

3. Or much more to conforme to any of their wicked practices (which are the only termes on which ordinarily he may have and continue peace with them) being contrary to the minde and Law of God, these are things that lie not in our power. Thus far only we may go, but no further.

1. To forbear provoking them without just cause.

2. To endeavour to win them by outward courtesies, rendering unto them good for their evil, as we are directed, *Rom. 12. 21.* and by Christ himself, *Mat. 5.*

3. To embrace peace when they offer it upon warrantable termes, and to seek it too by lawful means. Notwithstanding, in enjoying this peace with them, we must take heed of admitting them into our inward familiarity, as we are forewarned, *Prov. 22. 24.* which David found to be dangerous, *Psal. 55. 13, 14.*

2. Let us not walk with them securely, but always suspect, and therefore arme our selves against all their dangerous practises, with the wisdom of Serpents, and innocency of Doves, *Mat. 10. 16.*

The place of this temptation, although it be not mentioned by Moses, must necessarily be concluded to be Paradise, in which also we may probably conceive, that the woman at this time, when Satan assaulted her was profitably employed, in surveying the fruits of this pleasant Garden, their new Lordship so lately bestowed, and that as well to enquire into Gods works, as to affect her heart the more with the particular view and taste of Gods goodnesse to her and her husband. Whence,

### 3. OBSERVE

### 3. Observe.

*No place nor employment can free us from Satans assaults.*

Thus as he tempted our first Parents here in Paradise, so doth he Elies sonnes to filthinesse in the Tabernacle, and to theft in ministering holy things, *1 Sam. 2. 22.* And he afterwards draws King Achish to trespasse upon the Priests office in the Temple, *2 Chron. 26. 16.* As he endeavours to draw our blessed Saviour to tempt God in the very Temple, *Mat. 4.* so likewise in religious duties. In hearing he distracts and diverts mens thoughts, thrusting in suggestions of covetousnesse, *Ezech. 33. 31.* voluptuousnesse, or the like, drawes men sometimes to vain babbling, sometimes to proud boasting in prayer, *Luke 18. 11, 12.* corrupts men with covetousnesse, fraudulent dealing,

and injustice in bargaining to partiality and respect of persons, in the administration of justice, no marvel if he tempt us to euel in meate and drinks in our holy feasting. And this he doth upon a double ground.

1. Out of a delighe which he hath especially, in profaning and defiling holy things.

2. Because he findes men most secure, when either the place or employment promisseth them safety.

The Time and Place of the assault of Satan upon the woman, *Moses* had not expressely mentioned. The rest of the circumstances we have laid down before us in expresse termes. And first, we meet with the instrument, of which the devil made choice for this employment, the Serpent, and why of him rather then of any other beast, we shall see hereafter: but why doth he make use of any beast at all? It is conceived, that although he contrived the plot, yet he acts by this beast, that himself might not be discovered. Whence,

#### 4. Observe.

#### 4. OBSERVE.

Though Satan be the author and perswader to every sinful motion, yet he is not to be seen in it.

In casting of evil thoughts into the heart, he makes use of inward and indiscernable suggestions, that though we finde the motion in our hearts, yet we cannot discover how they entred into our mindes. Thus he stirred up *David* to sin against the people, *1 Chron.* 21. 1. entred into *Isaiah*, *Duke* was living spirit in the mouth of *Zedekiah*, though he knew not which way he entred into him, *1 Kings* 22. 23, 24. But oftentimes he makes use of some outward instruments by which he conveys his counsels, sometimes taking on him the shape of unreasonable creatures, as he alwayes doth in dealing with Witches and Conjurers, and as we see he dealt with *Eve* in this place, although more usually he makes use of men to beguile men by, as he did in tempting *Ahab* by *Jezebel* his wife, *1 Kings* 21. 25. and by his false Prophets, *1 Kings* 22. 22. Now thus Satan deales with men.

1. Because the motions being evil and hateful in themselves, may more safely, or at least with more advantage be suggested then owned, for *his* *black* *and* *stains* *the* *light*, *John* 3. 20.

2. The devil himself being feared and hated of all men, the discovering of himself in any ill motion were the next way to warne men to take heed both of him and his counsels, and so to crosse his owne end.

3. Let us learne in every inordinate motion to suspect Satan, though we see him not, whom we may easily finde out by the footsteps of his evil wayes, even then when we cannot discover his person, being we may be assured, that he is either the Parent, Midwife, or at least the Nurse



Nurse of every sinful motion. Now to believe that we consult with Satan, in hearkening to the inordinate motions of the lusts of our own hearts, or to the suggestions sometimes of our dearest friends, and that when we entertain them and embrace them, we harbour a brat of Satans in our bowels, will be a great means to make us feare and tremble at any motion unto sinne.

2. Let us be jealous of all such persons as labour to keep themselves close in all their wayes, and not to appear in those counsels that they suggest unto us by secret wayes, after the manner of Satan. These we have reason to suspect to be works of darknesse, seeing none hate the light, but those that do evil, who labour to hide those things, which being discovered might turne unto their shame.

Now that which the Holy Ghost especially takes notice of in this Serpent is, that it was more subtile then any beast of the field, implying, that therefore Satan made choice of this rather then of any other beast, for his fittest for this employment. Whence in general,

#### 5. OBSERVE.

5. Observe

*Satan usually makes choice of those Instruments, which he findes fittest for the compassing of his own wicked ends.*

**T**HUS he makes use of the Wise and Learned to perswade, of men of Power and Authority to command, and to compel men to evil practices, of Beautiful women to allure to lust, of great men to countenance, and of men of strength and power to exercise violence and oppression. And this he doth upon a double reason; 1. That whereas God hath therefore given great abilities to some above others, to enable them the better for his service, that he might have the more honour thereby, Satan, as it were, to despight God the more, turnes his own weapons against himselfe, to dishonour him all he can in that wherein he seekes, and out of which he ought to receive his greatest glory. 2. Necessity enforceth him to make the best choice he can of able instruments, because carrying men in sinful courses, he must needs have the help of strong meanes, the work being difficult in it self, as crossing all Gods wayes.

But to consider the Serpents subtilty more particularly: Satan being to beguile, and deceive the woman, he findes the Serpents subtilty to be of special use unto him for that end; whence we may

6. OBSERVE.

## 6. Observe.

## 6. OBSERVE

*Cunning and subtile persons are dangerous instruments to deceive, and thereby to do mischief.*

Such a one was *Fenadab*, to shew *Amnon* the way to defile his own Sister, *2 Sam. 13.* *Achitophel* to further *Absaloms* treason against his own father, *2 Sam. 15.* and *16. 23.* Such were the Scribes and Pharisees, our Saviours enemies, and murderers at last, whom he every where taxeth for their pride, covetousnesse, and subtile dissimulation: with whom we may joyne *Elymas* the Sorcerer, full of all subtilty, whom the devil made use of, to turne away the peoples hearts from receiving *Pauls* Ministry. But what are those to Satan himself, that sets them all on work, called the old Serpent, more subtile, and consequently more dangerously mischievous then all his Agents? Now this comes to passe, Partly, because they having their hearts swelling with pride, upon the conceit of their own parts, being abandoned by God in his justice, are the more easily seized on by Satan, and possessed and carried according to his will. And secondly, because such persons are the fittest to cast a mist before other mens eyes, and thereby to convey mischievous purposes into their hearts unespied, so that they are entangled in a snare before they are aware.

1. Let men of eminent natural parts use and possesse them in feare and humility, not trusting in their own wisdom, as *Solomon* adviseth, *Prov. 3. 5.* lest it pervert them, *Isa. 47. 10.* but remembering that they have nothing but what they have received, *1 Cor. 4. 7.* and therefore no cause of glorying: and next, what they have received is given to profit withal, *1 Cor. 12. 7.* of the use whereof God himself will take an account, *Mat. 25. 19.* that so with all humility submitting themselves to the Government of the Spirit, they may thereby be directed to employ what they have received, for the honour of God, and for the service of his Church, for the use whereof they were given, and whereunto they may be very profitable if they be sanctified.

2. Let no man be over-much swayed or carried away by the eminency of mens parts, which the world looks at too much, *John 7. 48.* (unless they be sanctified and mixed with much humility) seeing the greatest abilities are unable of themselves to search into the mysteries of God, *1 Cor. 2. 14. 2.* And those that excel in them are seldome chosen by him to further his work, *1 Cor. 1. 26, 27.* nay, are oftentimes for the pride of those that possesse them, by Gods just judgement made unserviceable, and turned into folly, *Isa. 29. 14.* that God may get himself honour in confounding them in that wherein they chiefly glory and magnifie themselves.

We have already taken notice of the instrument used by Satan in this temptation, which was the Serpent. We are in the next place to consider the persons tempted by him, which were our first Parents, to be looked upon,

1. As



1. As holy and perfectly righteous.
2. As endowed with wisdom and knowledge proportionable thereunto.
3. Directed by righteous and holy Lawes, which God himselfe had given them.
4. And engaged by such heaps of mercies, as the Lord had lately poured out upon them without measure. Those persons standing on such a firme condition, Satan both attempts and foiles. Whence,

7. OBSERVE

7 observe

*No advantage can assure a child of God from the assaults and temptations of Satan.*

1. **N**ot their Holiness: for whom of the holy Patriarches, Prophets or Apostles hath he feared to attempt at any time? Nay, he feared not to encounter that Holy One of God, as himselfe termes him, *Mark 1. 24.* Jesus Christ himself, though he had nothing in him, *Iohn 14. 30.* and therefore could not but be assured to lose his labour.

2. Not their late experiments of Gods mercies or judgements. Thus he attempts and prevales against *Noah*, so miraculously saved by God after the flood, and in like manner he foiles *Lot* immediately after the destruction of *Sodom*, by that fearful judgement of fire, out of which he had been so graciously preserved. No marvel then though he drew the stiffe-necked Israelites into so many acts of rebellion, after and in the midst of so many signes and temptations, and great miracles which their eyes had seen, *Deut. 29. 3, 4.*

3. Not their special eminency in any grace, he failes not to shake the faith of *Abraham*, *Gen. 12. 12, 13.* and *20. 2.* for which he was so much renowned, that the Apostle gives him the title of faithful *Abraham*, *Gal. 3. 9.* In like manner he draws *Moses*, (commended for his faith, *Heb. 11.*) to unbelief, *Numb. 20. 12.*

4. Not their victories in many spiritual combates, wherein many times the godly have the better at the last, although they may sometimes give ground at the first onset, as is evident in the temptation of *Job*, in which his faith triumphed gloriously, *Job. 19. 25.* nay, in his conflicts with our blessed Saviour, although he was most shamefully foiled, yet he gives him not over; but departs from him only for a season, *Luke 4. 13.* The reasons hereof are,

1. In Satan, 1. In malice, which so enrageth him, that it makes him desperate in all his undertakings. 2. The possibility which he conceives he hath, of hindering and disquieting even the best of Gods servants, which makes their services lesse chearful, abates much of their hope in God, and may lessen the comforts even of such as are upheld by the Power of God unto salvation.

E c

2. In

2. In God, who hath an over-ruling hand in all Satans actions.

1. Who by this means makes his servants more watchful over their wayes, more fervent in prayer, and more sensible of, and thankful for their deliverances, and which at length increaseth their reward, when in those conflicts they hold fast their faith, their love and firme adherence unto God, from whom they cannot be plucked away by all Satans power and policy.

2. And gets honour to himselfe; when his servants in his power wrestle with Satan, and overcome at last, and in spite of all his endeavours to the contrary, are kept by the Power of God to salvation.

First, let the best learn at all times, and in all their wayes to walk warily before God in feare and trembling, considering

1. The Power, Malice, Cunning and Diligence of our Adversary the Diel.

2. His manifold Assistants, our lusts within, and the world and wicked men without.

3. Our own weaknesse, unable to stand against Principalities and Powers.

4. And the danger of our falling, if we be foiled, dishonour to God and his children, shame to ourselves, and wounds to our soules. Let him therefore that stands take heed lest he falls, 1 Cor. 10. 12. but stand in the Power of God, not in his own strength, Eph. 6. 14. armed with his armour, watching and praying.

Secondly, let us shew as much love and zeale for the recovery of such as are taken captive by Satan, according to his will, as the Apostle speaks, 1 Tim. 2. 15. as he doth in seducing and bringing them into bondage, considering there is possibility of recovering the most obdurate sinner by the Power of Christ, though it be beyond the power of man; seeing to God nothing is impossible. Not the engrafting in again of the Jews, Rom. 11. 23. Not the raising of children to Abraham out of the stones, Mat. 3. 9. as he hath made it appear in saving the Thiefe upon the Crosse, in converting St. Paul, when he was a Persecutor, a Blasphemer, &c. 1 Tim. 1. 15. 2. The greatnesse of their reward that convert many to righteousness, Dan. 12. 13. 3. The acceptance of their service if God deny the success of their endeavours, in labouring to win them, 1 Cor. 9. 17.

Satans designe was to beguile both the man and the woman, but thinks not fit to deal with them both together, and therefore he sets upon the woman, being then divided from her husband, as it is evident by the whole series of the Narration. And with the woman he begins; As first, being the weaker vessel, And secondly, created after the man, and therefore not able to ether so long, nor perhaps in every respect so well acquainted with all Gods wayes and works as her husband was. Unto which some adde, out of an uncertain and not very probable conjecture, that the woman had not received the Commandment immediately from God, but mediately from the mouth of her husband, to whom alone it was delivered by Gods own mouth, and therefore might

more



more easily be drawn to doubt of that which she had received at the second hand. Howsoever, we may hence

## 8 OBSERVE

8 observe:

*Our weaknesse is Satans advantage.*

**W**EAK persons, silly women, are such as Satan singles out to beguile and deceive, *2 Tim. 3. 6.* as *Amalek* surpris'd the weak and feeble of the children of *Israel*, *Deut. 25. 18.* and those which are weak he assaults where they are weakest; as we usually lay our batteries against forts where they are weakest; and ill manned, and that too when they are weakest, that he drew *Lot* to commit incest with his two daughters when he was drunken; *Gen. 19. 33.* and sets upon our Saviour, to tempt him to turne the stones into bread when he was hungry, *Mat. 4. 2. 3.* And when he findes men transported with anger, overwhelmed with grief, or distempered by any other passion, those are his opportunities to draw men into any sinne. The reason whereof is,

1. The baseness of his disposition, contrary every way to the goodness and compassion of God. That which moves God to uphold and strengthen, even the compassion he hath of mens weakness, is Satans encouragement to work mischief and destroy. And as Gods strength is perfect in weakness, to maintain and uphold, so is his raging malice perfected and poured out upon weakness, to cast down to the ground.

And 2. Out of the conscience of his own weakness, which makes him flie when men stand upon their guard, and make head against him, *Jam. 4. 7.*

Let us watch over and take care of such as are weak, every one of us considering our own infirmities, *Gal. 6. 1.* and having received strength from God, for the same purpose, as our Saviour exhorts *Peter*, *Luke 22. 32.* See *2 Cor. 1. 4.* And let us have an eye to the weakest parts of our own soules, to those infirmities which Nature or custome hath made familiar unto us, strengthening our selves against them especially, avoiding all distempering passions, which wonderfully weaken the soule, standing alwayes upon our guard, and having on us the whole Armour of God, lest Satan finding us naked take the greater courage to assault us suddenly and easnare us ere we be aware.

Most Interpreters conceive upon probable ground, that Satan assaulted the woman alone, being at that time (upon what occasion, it is not worth the while to enquire) severed from her husband, as appears by the whole Series of *Moses* his Narration, seeing no mention is made of the man at all, in this debate of hers with Satan, wherein the woman being first seduced by him, and having eaten of the fruit forbidden, becomes his instrument to tempt and draw her husband into the same sin: so that it manifestly appears, that Satan takes the womans foliariness for his advantage. Whence we may

## 9. Observe

## 9. OBSERVE

*Solitarinesse is many times a snare.*

**A**ND that also many wayes, 1. It yields advantage to temptations, (as appears in *Dauids* entangling himself with lust after *Bath-sheba* when he was alone,) whence it was, that our Saviour, to give Satan all the advantage that might be, that thereby he might make his victory over him the more glorious, went out to encounter with him in the solitary wilderness. 2. Solitarinesse gives the greater opportunity to commit sin unespied of men, an advantage upon which *Josephs* Mistress attempts him to commit adultery with her, *Gen. 39. 11, 12.* 3. It deprives men of help, by advice and counsel to withstand the temptation. So, *Ecc. 4. 10, 12.* 4. Man was ordained for society, and fitted with abilities for that purpose, and as he is most serviceable that way, so is he most safe, as being secured by Gods protection in that way and employment, to which the Lord hath assigned him.

Let every one avoid solitarinesse as much as he may.

1. Rule, our employment requires it, as *Joseph* did when he entred into his Masters house alone, *Gen. 39. 11.*

2. Or to get opportunity for the performance of religious duties, for which our Saviour often withdrew himself from company, as he also adviseth us to do upon like occasion, *Mat. 6. 6.* as likewise doth the Apostle, *1 Cor. 7. 5.*

3. Or for avoiding wicked mens society, for which cause the Prophet withdrew himself in the wilderness, *Psal. 55. 7.*

The Time, Place, Instrument of the temptation, and the persons tempted, we have considered already. The baits whereof Satan makes special choice, with his Art in tempering, preparing and presenting them, are to be taken special notice of, and to be handled in the next place. Now therein, that which was first in Satans intention, the end at which he aims must necessarily be first examined, that we may discover his policie in preparing and ordering all things in subordination thereunto. Now the last end at which he aimed, by the whole method and order of the temptation, is sufficiently discovered to be the turning away of mans heart from God by infidelity and rebellion, to his own utter destruction, and to Gods high dishonour. So that we may thence

## 10. Observe.

## 10. OBSERVE.

*Satans main end is mans destruction, by turning away his heart from God.*

**T**HIS he effects, chiefly by working him to infidelity, by which the Apostle tells us, *We depart from the living God, Heb. 3. 12.*

And



And secondly, by drawing him to disobedience, which is a necessary consequent thereof; for who will serve that God, from whom he neither expects any good, nor fears any hurt, which is the ground of wicked men's resolved Apostasy. *Job 22. 17.* The better to work mens hearts to these resolutions, Satan

1. Holds men in ignorance, the Nurse of infidelity. *Rom. 10. 14.* for those wicked wretches, that resolve neither to serve God, nor depend on him, are those that refuse to have any knowledge of God, or of his ways. *Job 21. 14.* Now none can trust in God but those that know him. *Psal. 9. 10.* And as ignorance is the Nurse of infidelity, so it is of disobedience; and all manner of abominable transgressions, as the Prophet makes this to be the cause of lying, murder, and because there was no knowledge of God in the land. *Isa. 4. 1.* And the Apostle joynes both together, *2 Thes. 1. 8.*

2. Satan keeps them in a senselesse condition, that they make no use, either of the Word, or of the manifold acts of Providence, though wrought before their eyes. *Deut. 29. 4.* *Jer. 29. 4.* *Isa. 42. 25.* but forget or cast them behinde their backs, as the children of Israel did. *Psal. 78. 7, 8, 11.* or impute them to other causes, *1 Sam. 6. 9.* concluding in their hearts that God hath forsaken the earth, *Ezech. 8. 12.* No marvel then if Satan with all might and policy labour to work, and to fasten in the hearts of men those two Master finnes, as being indeed the fountain from which all other evils spring, and by which he works all the mischief to God and man that his heart can possibly devise.

First, God is infinitely dishonoured, seeing it is by faith that men give glory to God, as sealing thereby to his All-sufficiency, Power, Faithfulness and Truth, and by obedience acknowledge his Authority, Wisdom, Holiness and Justice. As for man, by this apostatizing from God the fountain of all his happiness, the fountain of living waters, as he termes himself, *Jer. 17. 13.*

Secondly, and thereby leaving his heart loose to close with the world, and to serve every baselust, as one that falls off from his wife, is fit to close with every harlot, *Prov. 5. 20.*

Thirdly, and in the meantime bringing himself under the heavy indignation of God, which shall come upon him to the uttermost.

Let it then be our chiefest care to keep our hearts close unto God.

1. Choosing him alone, (and that upon the infallible grounds of his All-sufficiency, Faithfulness and Mercy) as our lot and portion with holy David, *Psal. 16. 1, 3.*

2. Resting and relying on him with all our heart, after the example of the same Prophet, *Psal. 123.* and his Counsel, *Psal. 62. 19.*

3. Seeking to him upon all occasions, *Psalme 62. 8.* *Philip. 4. 6.*

4. Walking in his sight in an holy course of obedience, as *Enoch* did, *Gen. 5. 22, 24.* as always having before our eyes him that is invisible, with *Moses*, *Heb. 11. 27.*

5. Referring our selves and all our actions to his glory, 1 *Cor.* 6. 20. and 101. 31.

6. And abhorring, checking and striving, against all wavering and staggering of our hearts, in looking towards any thing in heaven or earth, save God alone, with the Prophet *David*, *Psal.* 73. 22; Unto which firme adherence unto him, we are infinitely furthered by the knowledge of his Sovereignty, Power, Holinesse. And by a feeling observation of his ways, both in mercy and judgement.

That the destruction of man, and the dishonouring of God, was Satans maine aime in this temptation, is clearly manifested in the whole Series of this Narration. *But in vain is the net spread in the sight of any bird*, saith the wise man, *Prov.* 1. 17. Wherefore Satan, according to his custome, cunningly covers this snare, laid for mans destruction, with a faire pretext of love to man, expressed in a kinde of zealous indignation at Gods ill dealing with him, and in making shew of an earnest desire to advance man to an higher degree of happinesse, and in directing him the way how to obtain it. Whence

11 *observ.*

de. II OBSERVE

*It is usual with Satan and his Instruments, to pretend the good of those whom they intend wholly to destroy.*

**T**HUS wicked men promise to make those rich, whom they lead on in wayes of dishonest game, which takes away the life of the Owners thereof, *Prov.* 1. 13, 16, 19. and drownes men in perdition, 1 *Tim.* 6. 9. In like manner, the devil makes shew by a leud woman to fill men with pleasures, by satisfying them with fleshly lusts, *Prov.* 7. 18, 19. when in the mean time he leads them as an Oxe to the slaughter, till a dart strike through their liver, *Jer.* 22, 23. Thus he dealt with our Saviour, in tendering him all the Kingdomes of the world, but under a condition to fall down and worship him, and thereby to honour him as a God, *Mat.* 4. 9. The reason,

1. Satan hath no other prevailing way to beguile, but by making shew of seeking our good; which men by an instinct, planted in their nature by God himself, are so strongly carried after, that they easily embrace any meanes which they conceive leads thereunto.

2. By this meanes Satan endeavours at least to share with God in the honour of his loving kindnesse to man, an honour, as due unto him alone, so purchased unto himselfe by the dearest and greatest price, even by the blood of his own Sonne. This honour (one of the chiefest flowers of his Crown) the devil labours to rob him of in a great part, by pretending to seek mans good and happinesse, as much, nay, much more then God himselfe, as he deales with *Eve* in this place.

Let no man be so simple as to believe every word with the foole, *Prov.*



**Prov. 14. 15.** But examine carefully and seriously, those pleasing offers tendered unto us by Satan or his Agents, of wealth, honour, pleasures, &c. And therein consider

First, the person or instrument by whom the tender is made, or the advice given: if it proceed from wicked men whom we know to be guided by Satan, how can we expect that those which hate and abhorre us, (as all wicked do such as are godly, *Prov. 19.*) should advise us to, or really intend unto us any thing for our good? Besides, how should we hope to receive good from those, that seek no true good for themselves?

Secondly, let us seriously consider, whether those things that they propose unto us be really good or no; Honours, Wealth, Pleasure (we know) more often burthen and ensnare the soule, then ease and relieve it; sure they never make the heart better, leave us sometimes in the midst, alwayes at the end of our dayes.

Thirdly, observe under what condition they tender these things unto us, wherewith they allure us, whether we be not tempted to seeke them in some sinful way. As wealth by robbery, or some other course of injustice, as *Prov. 1. 11, 12, 13.* to fill our selves with pleasures by defiling our own bodies, as *Prov. 7. 18.* by which meanes we make an ill bargain, by winning the world and the pleasures of sin, with the losse of our own soules. See *Mat. 16. 26.*

Fourthly, consider well, whether the offers be only verbal or real. Satan offered our Saviour all the Kingdomes of the world, whereof he had not one to bestow. He offers *Eve* here increase of wisdom and knowledge, which might advance her to the honour of a God; but she findes nothing at last, in the event, but ignorance and shame.

Fifthly, consider whether the good tendered unto us be truly and really good, or only in shew and outward appearance, whether it be inward or outward, temporary or eternal, such as honour a man in the sight of God, or only in the opinion of the world; for such indeed are Honours, Riches, Pleasures, only shadowes of good, deceiving the hearts of all those that relie on them, and leaving them fooles at the latter end, *Jer. 17. 11.*

But it is worthy our observation, that Satan in this great shew of love, that he makes unto man, dares not discover at first any ill intention against God, wherein he useth great policy,

1. That he might not be suspected to tender this offer unto man, rather out of envy and hatred against God, then out of any true desire of mans good.

2. Lest man, having his heart at present wholly filled with the love of God, the largeness of whose bounty towards him had been manifested in so many late experiments, might have detested any motion of offering the least injury to God to whom he was so deeply engaged. Upon these grounds Satan at first contents himself only with casting out, by way of insinuation, some secret grounds of discontent, and that too by way of question and enquiry, till he might see how those would be  
first

first digested, that if they made any impression upon the womans heart, he might go further and more roundly to work, as he should see occasion. Whence

12 *Observe.*

12. OBSERVE

*Satan and his Agents in tempting men to sinne, are very wary in discovering their full intentions at first, till they see how they will be entertained.*

**T**HUS *Abimelech* dares not at the first discover the bloody design, which he had entertained in his heart against his own brethren, till he had first assured unto himself the hearts of the people of *Sichem*, *Judg. 9. 2.* In like manner dealt *Abfalom* in his treason against his father, which he covered over with a shew of courteous behaviour, and zeal for justice, *2 Sam. 15. 2.* and the pretence of performing his vow, *ver. 8.* and never shews himselfe in open rebellion, till he was sure of the peoples hearts; and saw that the treason grew strong. The reason whereof is,

First, because sin in it selfe hath so ugly a shape, that if it should appear at first in the full proportion thereof, it must needs raise feares and terrours in the hearts of any that are not desperately minded, so that they who hope to prevaile with men, to draw them to evil, must discover it by degrees, that it being by the modest beginnings thereof entertained with some liking, by degrees the heart may be insensibly brought on to close with it at the last.

Secondly, if by the discovery of the foulness of sin, the heart of man should be once possessed with the detestation of it, and of the Agents that sollicite him thereunto: It would be impossible, that either the motion it selfe, or the person that presents it, should find any acceptance for time to come.

Let all men then beware of the deceitfulness of sin, as the Apostle termes it, *Heb. 3. 13.* and be alwayes jealous, and suspect more in it then appears at the first view, and to that end look not only upon the modest countenance of evil, which first shewes it selfe, but let us take a full view of the whole body thereof, the Beginnings, Progresse, and at last the full Growth of that foule Monster, never indeed sufficiently discovered unto us, but in Gods Word, which calls Anger and Hatred, Murther, Lust, Adultery, &c. Look not on the first steps of superstition in names, gestures and the like, but upon the foule body of idolatry, which we see they have, and still will bring in after them. Mirth seemes modest till it turnes to madness, wicked men seem to walk fairly and civilly with us for a while; but if we grow inwardly acquainted with them, and walk in their way; they lead us at last into hell.

Withal we must take notice, that Satans wariness hinders not the effectual



fectual prosecution of that which he intends; For even in this first insinuation, though in the forme of an enquiry, yet he conveighs withal such grounds of discontent, and distaste of Gods dealing with man into the womans heart, and makes such an impression in it thereby, that she shall not easily shake off, as we shall see in the sequel. Whence

## 13. OBSERVE

13 Observe

*Discretion and warinesse in mens actions, ought not to hinder the effectual prosecution of that which they intend.*

God was justly angry with *Moses*, when he was so wary in undertaking the charge of bringing up Gods people out of *Egypt*, that at last he refused to engage himself in that service at all, though God called him unto it, *Exod. 4. 14.* *Facob* was so wary in departing from *Laban*, that he would not break away openly, but having Gods command to returne into his countrey, he makes a shift to steale away privily, *Gen. 31. 3, 17.* Discretion may temper zeale; as Physicians correct ingredients in their medicines, that they may work within compassse, as fire burnes within the chimney, but it must not quench it.

We have intimated Satans policie in concealing, and forbearing to mention any thing that might manifest Gods bounty and kindnesse to man, that the woman might fixe her eye only upon that fruit in Paradise, which was denied unto her. Whence

## 14. OBSERVE.

14 Observe

*The forgetting of Gods mercies, is a great meanes to take off a mans heart from cleaving to him.*

That was it which begat in Gods own people Disobedience, *Psal. 78. 10, 11.* Lustings, *Psal. 106. 13, 14.* Idolatry, *ver. 20, 21.* and flat Apostasie, *Hos. 2. 5, 8.* wherefore, God gives a special charge to prevent Apostasie, by remembring his mercies, *Deut. 8. 11, 14.* It cannot indeed be denied, that mercies received are the clearest and strongest evidences to discover unto us Gods All-sufficiency, Love and Goodnesse, upon the assurance whereof our affiance in him, and readinesse to his service do especially depend.

Let every man carefully,

1. Observe all the experiments of Gods mercies to his people in general, and more particularly towards his own soul.

2. And lay them up in minde carefully for time to come. whereof we have precedents from holy men of God, *Moses, Deborah, David, &c.* who composed songs, some upon particular, others upon general mer-

cies received, for the preserving of the memory of them, as indeed he hath made his wonderful works to be remembred, *Psal. 111.4.* 3. Call them to minde upon all occasions, and enlarge them in every circumstance, for the encreasing of our thankfulness, upon new and fresh experiments, for the strengthening of our faith, aggravating our sinnes, quickening our deadnesse, and encouraging us in our duties of Gods service, as still feeling in our hearts a fresh taste of Gods goodnesse, that our soules may still rejoyce in him, as we are directed, *Phil. 4.4.* Out of the same policie, by which Satan labours to turne away the womans eyes, from looking back upon the mercies which she had received in so large a measure, he endeavours to fixe them upon this pleasant fruit, which was denied her, pointing at Gods restraint thereof, with a note either of admiration or indignation, that God should deny man the use of so excellent a fruit. Whence we may

15 *Observe*15 *OBSERVE*

*It is a dangerous snare to a man to have his eyes too much fixed upon his wants.*

**T**O take notice of our wants, whether inward or outward, as far as the sense of them may be a meanes

1. To humble us. Or,

2. To quicken us to prayer, or to the use of lawful meanes to supply us in what we need, is not only warrantable, but is our duty also: not to have them alwayes before our eyes, and them alone, without observing what we enjoy, may easily

1. Beget in us unthankfulness and murmuring against God, as it did often in the children of *Israel*, especially, *Numb. 11.1.4,5.*

2. Envy towards others, as in *Rachel* against her Sister *Leah*, *Gen. 30.1.*

3. Disquietnesse and unsetlednesse in our wayes, as it fell out in *David*, *Psal. 73.3,14.*

4. Yea, sometimes the adventuring upon unwarrantable courses, to provide for the supply of those wants that pinch us. See *Prov. 30.9.*

Let us then in observing our wants, whether in things temporal or spiritual, withal take special notice of what we have, as *Elkanah* adviseth his wife *Hannah*, when she was troubled for want of a childe, to remember that she had the love of her husband, *1 Sam. 1.8.*

2. And how unworthy we are of any thing at all, even the least mercy with *Jacob*, *Gen. 32.10.* and *David*, *2 Sam. 7.18.* Seeing

1. We have nothing of our selves, but what God of his bounty bestowes.

2. Neither was he any way bound to bestow on us what we have.

3. Which



3. Which also we have not honoured God withal, or employed as we ought, if we were called to account for it.

4. Consider how many there are which want what we enjoy.

5. And that God who hath in himself All-sufficiency, and who knows both what we want, and what is fittest for us, is engaged by his general Providence, as a faithful Creatour, *1 Pet. 4. 19.* but more especially by his relation to us as a Father, *Isa. 63. 16. Mat. 7. 11.* and beyond all this by his faithful Promise, *Heb. 13. 6.* to give every good thing to such as feare him, *Psal. 34. 9. 10.* and walk uprightly, *Psal. 84. 11.*

That the immediate end which Satan aimed at, in passing over in silence all Gods favours to man, and in endeavouring to fixe the womans eyes upon this restraint and interdiction of the fruit forbidden, was to cast her into a discontented humour, at this limitation and abridgement of her liberty (as he would have her conceive) and thereupon to provoke her to take and eate what she pleased, especially in a Garden planted on purpose for her use, the very frame of the temptation it selfe sufficiently discovers. So that we may here discover whence this impatience (which all men are more or lesse subject unto) at restraint ariseth, and may

#### 16. OBSERVE.

16 Observe?

*The nature of man, by the Art and Policy of Satan, is apt to be carried against all restraint and subjection.*

**T**Hat Satan first stirred the minde of the woman to repine at, and at last to cast off this yoke of subjection, we see manifestly in this temptation. Now if he prevailed so far thereby upon our first Parents in their estate of innocency, no marvel, if he prevail so easily upon their posterity in this state of corruption, derived unto them from their Parents, when the very wisdom in them is enmity against God, and neither is nor can be subject to his Law, *Rom. 8. 7.* so that they are now impatient of any yoke, *Psal. 2. 4.* as resolving to be their own lords, *Psal. 12. 4.* but much more of Gods yoke, which they peremptorily refuse to take or submit unto, *Fer. 44. 17.* Now that, in stirring up men to this rebellion against God, Satan hath an especial hand, it cannot be questioned by any that takes notice of the main end, which he drives at in all his designs, Gods dishonour and mans destruction. For,

First, what greater dishonour can be done unto God, then to have his Sovereignty disclaimed by man, the most excellent of all his visible creatures?

Secondly, the rejecting of Gods yoke, which only guides in a right way, leaves us under the bondage of our own lusts, and of Satan who rules us by them, and leads us captive at his will. So that it is evident, that the turning away of the foolish slayes them, *Prov. 1. 32.*

Ff 2

Let

Let it be then our chiefest care, both to take on, and put our selves under Christs yoke, without which it is impossible to be his disciples; *Mat. 11. 29.* Not only contenting our selves with that lot and condition which God hath assigned, *1 Tim. 6. 8.* but wholly giving up our selves, and resigning our own wills, to be guided by God in all things, after our Saviours example, *Luke 22. 42.* Considering

1. Gods absolute Sovereignty, by which he hath right to do with his own what he will, *Mat. 20. 15.* Not only in disposing them at his pleasure, to which *Ely* submits himselfe, *1 Sam. 3. 18.* and *David*, *2 Sam. 15. 26.* but besides, in giving rules and directions for all their wayes, unto which even Christ himselfe conforms his Will, *Psal. 40. 8.*

2. Taking notice of his righteousness and holiness, which makes all his lawes just and equal in all things, *Psal. 119. 128.*

3. Acknowledging withal his love, who prescribes and commands us nothing but for our own good, *Deut. 6. 24.* that we may have at present our fruit in holiness, and at last the end everlasting life, yea, that he may with his honour performe and make good unto us all that he hath promised, as he speaks of *Abrahams* obedience, *Genesis 18. 19.*

4. And having so much experience of the errors of our own wayes, which seem good many times in our own eyes, when the issues of them are death, *Prov. 14. 12.*

And lastly, of Gods wisdom, who better understands what is best and fittest for us then we our selves can do.

Satans policy in proposing this question to the woman, in such ambiguous and doubtful termes may not be passed over, that phrase *every tree* (as hath been before intimated) being indifferently applicable, to signifie either any one or more of the tree of the Garden. For if in stead of every tree he had said any one tree, he had in a sort pointed at, and thereby given the woman occasion, to take notice of Gods bounty, who had given man the free use of all the rest of the trees of the Garden, save that alone. Wherefore he chooseth rather to expresse himselfe in that ambiguous phrase, lest the easiness of the restraint might be apprehended by the woman, which because it was but from one tree, might be the better borne. Wherefore seeing Satan layes his snare for the woman in this ambiguous expression, we may thence

17 Observe

#### 17 OBSERVE

*Ambiguous and doubtful expressions may be, and many times are dangerous snares.*

**I**F they be purposely used. As, Betraying an ill minde and affection in him that proposeth them, seeing men that think well and sincerely, have no cause to cover their



their intentions with the darknesse of doubtful termes.

2. And being dangerous meanes to lead men into error, if they be not wisely and heedfully observed.

It discovers whose children they are, that not only use but maintain that dangerous doctrine of equivocation. A Monster hatched by the father of lies, which never durst abide the light, until this last and worst age of the world, neither is it any way countenanced by any of those pretended examples out of Scripture, wherein the words in true construction are neither false nor doubtful, but only short of the Questionists meaning, to conceale that from him which it concerned him not to know.

## VERSE II.

**T**He woman, without any advised deliberation in her selfe, or so much as consulting with her husband, or consideration of the party that proposed the question, or of the nature of the question proposed, or of the scope at which it aimed, gives a present answer, not only to that which was demanded, but to more then the question required, and thereby opening her minde so freely unto Satan, gives him the greater advantage and encouragement, to set upon her with a fresh and more violent assault, as we shall see. This error of hers in opening her selfe so rashly, to one that she knew not, gives warrant to

### I OBSERVE

I Observe

*It is dangerous to lay open our selves freely to persons unknown, or such of whom we have no assurance.*

**S**olomon notes it to be a great folly to utter all a mans minde, and a point of wisdom to keep it in till afterwards, *Prov. 29. 11.* Peter endangered himselfe very farre, by conversing with strangers in the High-Priests Hall, *Mat. 26. 69, 70.* Nay, *David* himself (we see) ensnared himself, by opening himself, though to a familiar acquaintance, yet to one whose heart he had not thoroughly sounded, *Psal. 55. 13.* And *Gedaliah*, by trusting *Ishmael* too far, ruined both himself and his followers, *Jer. 41. 1.*

This was *Eves* first oversight: a second, and no lesse is, that she is contented to have a manifest truth questioned, though delivered by Gods own mouth, namely, his interdiction of tasting the tree of knowledge of good and evil, which the event discovered to be a great folly in her, and may warrant us to

2 *Obsev.*

## 2 OBSERVE

*It is a dangerous thing to question or debate evident and known truthe.*

**P**riniples in all Sciences are exempted from dispute, much more should they be in Divinity. Amongst which we may account

1. The dictates of Nature, written by the finger of God in all mens hearts, as, that there is a God, *Rom. 1.19,20.* that he judgeth the world, *Psal.58.11.* and that in righteousness, which is a principle that *Jeremy* will not dispute, *Fer.12.1.* and that consequently it shall be well with the good, and ill with the wicked at last, *Eccel.12.13.* as being truthe, which every mans conscience within his own breast gives testimony unto.

2. Such truthe as are delivered by God himselfe, either recorded in his Word, (as the Creation of the world, and that great mystery of mans Redemption by Jesus Christ, &c.) or made known unto us by any special message from God, as *Zachary* is both blamed and punished, for disputing against the message sent from God by the Angel, *Luke 1.20.* much more did that Prince deservedly perish, by the just decree of God, that denied the truth of *Elisabhs* Prophecie, *2 Kings 7.2.* Only believing and acknowledging the truthe themselves, we may be warranted to enquire more thoroughly into the Manner, Meanes, Order, and other circumstances of those things, which we fully assent unto and believe, (as *Jeremy* doth, *Fer. 12. 1.* and the blessed Virgin, *Luke 1.34.* and the Prophets searched into what, and what time the coming of Christ should be, whereof they prophesied, *1 Pet. 1.10,11.*) thereby to informe our selves of those secrets more fully, as well to quicken our affections, which are most effectually moved, by the full discovery of things in particular, and to strengthen our faith the more thereby, as also to enable us, by the full understanding of the truthe which we embrace, to satisfie others, and to maintain them against, and stop the mouthes of such as oppose and contradict the truth. And by this assenting unto the truthe of God, without questioning or admitting them into debate,

1. We seale unto his truth, *John 3.33.* and give him the honour of a God, to be believed upon his own testimony; whereas we believe not men upon their word, without some further evidence.

2. And by the same meanes we provide for our own safety, who having our mindes full of ignorance, and by their corrupt disposition, more inclinable to embrace lies rather then truth, might be endangered by admitting known truth to debate, to be mislead by the mists of humane reasonings, into error, to the endangering or overthrowing of our faith.

These were *Eves* grosse oversights, in entertaining conference with Satan,



Satan, a person unknown, and that about such a manifest and evident truth. In the substance of her answer, and the forme of it she failes many wayes. And first in this, that (if she consented not unto) yet she entertaines such a dangerous suggestion, as the divels question implies, with so much coldnesse of spirit, which she ought to have opposed, with a zealous detestation, and vehement indignation. This error of hers may give just occasion to

## 3 OBSERVE

## 3 Observe

*Blasphemous and foule suggestions ought not to be heard, without indignation and detestation.*

**T**HUS *Job* answers his wives damnable counsel, *to curse God and die, Job. 2. 10.* And our Saviour Christ, *Peters* carnal advice to favour himself, and not to yield himself to death, *Mat. 16. 23.* as he had done before Satans curled motion, *to fall down and worship him, Mat. 4. 10.* In like manner doth *St. Paul* those blasphemous exceptions, *Rom. 3. 4. 6.* And thus we ought to do

1. To manifest our zeale for Gods honour and for his truth.
2. By it we secure our selves from a farther assault, which we easily invite, when we hear such blasphemies, with too much softnesse of spirit and patience.
3. And harden our own hearts against such wicked suggestions, by abhorring the very mention of them.
4. And oftentimes terrifie the suggesters themselves, or at least put them to shame.

The second failing of *Eve* in her answer is, that when she mentions that large grant of God, in bestowing on them the free use of all the trees in the Garden, she doth not so much as mention Gods Name, that had bestowed that large favour so freely, nor without manifest injury to him, who ought to be known and proclaimed to be the Author of his own gift, as having bestowed them especially for that end. Whence,

## 4 OBSERVE

## 4 Observe

*When Gods mercies are mentioned, we must wishal be careful to remember his Name that bestows them.*

**A**ND this must be done, not only in such solemn thanksgivings as we have, *Isa. 63. 7. Psal. 68. 19. 20.* but even in ordinary confessions, after *Facobs* example, *Gen. 33. 5.* and that of *Moses*, *Exod. 18. 8. 9.* And this we must do

1. That by entituling God unto, and prefixing his own Name before his works of mercy, wherewith mens hearts are most affected, he may be

be highly advanced above all things, and held out and proclaimed to the world, as the fountain of all goodnesse, when all the good things which we enjoy, and in which we rejoyce, are still laid down at his foot. See, *Rev. 4. 10, 11.* whereby, withal the heart is filled with his love, and with an holy rejoycing in him with thankfulnesse, and encouraged by such enlargements to all cheerfulness in his service, with the Prophet, *Psal. 116. 12, 13, 14.* which are the main ends that God aims at, in lading us with his blessings.

2. There is an evil disposition in mens hearts, to forget God in his mercies, *Dent. 32. 18. Psal. 106. 21.* and to ascribe them to themselves with *Nebuchadnezzar*, *Dan. 4. 30. Hab. 1. 16.* or if not, to their idols, *Hos. 2. 5.* yet at least to some second causes or meanes, by which those blessings which they enjoy are conveighed unto them, never looking up to the fountain from whence they flow: so that there cannot be too much care used to set God before men, in all the dispensations of his mercies, since they are so apt of themselves to forget him.

The womans last failing in this first part of her answer, is manifested in the manner of her expression, which she useth when she mentions Gods grant, of the free use of the fruits of the Garden, of which she speaks in so bare and cold a manner, that she clearly discovers at how low a rate she valued it in her heart. For whereas God in his grant expressly mentions every tree of the Garden, of which he gives them liberty to eat freely, as we render that significant phrase in the Hebrew, (*eating thou shalt eat*) she minceth it in her relation to Satan, affirming barely and coldly that they did eat of the trees of the Garden, concealing those two circumstances that set out the largeness of the gift. This failing of hers gives occasion to

5 observ.

#### 5. OBSERVE

Gods mercies ought not when they are spoken of, to be represented in cold and weak expressions.

Thus indeed we finde godly men, when they have occasion to speak of any mercy, to mention and set them out in such a manner, as if they poured out the very affections of their soules with their words, as *David* doth, *Psal. 103. 3, 4.* sometimes calling upon, and stirring up others to do the like, *Psal. 145. 7.* sometimes expressing and setting out the blessings themselves, with all the varietie of words and phrases that they can devise, as we may see in *Moses* his Song, *Exod. 15.* and *Deborahs*, *Judges 5.* otherwhiles by occasion of remembring one mercy, gathering together heaps of other mercies of like kinde. as *Hannah* doth in her prayer, *1 Sam. 2. 1.* and the blessed Virgin in her thanksgiving, *Luke 1. 46.* At other times discovering the fountain whence those blessings flow, Gods free Mercy, great Goodnesse, &c. *Psal. 145. 7.* and to enlarge the mercies the more, setting out the un-

wor-



worthinesse of them that receive them, as *David* doth, *2 Sam.* 7.18. and *Saint Paul*, *1 Tim.* 1.13. And this they do

1. Because, they having their hearts enlarged in the apprehension of them inwardly, cannot but speak as they think of them.

2. It is our duty to advance the Lord by all the means we can, that his Name alone may be excellent, *Psalm* 148.13. and great, *Mal.* 1.11. now nothing advanceth his Name more then his mercies, which therefore must be set out as the mercies of God; high, and without comparison.

3. When all is done, and we have made use of all our Art and abilities, to set out Gods mercies in the largest manner that we can devise, all our words come infinitely short of the full extent of those things which we desire to represent.

4. In the mean time, while we strive to set out things in the fullest measure, we warme our own hearts, and quicken our affections the more, and fill our hearts with the greater admiration of those things, which exceed all our expressions.

### VERSE III.

**T**He woman in this verse, which contains the second part of her answer to Satans question, coming to speak of the interdiction of the tree of the knowledge of good and evil of which she was demanded, it is worth our observation to take special notice how she riseth in her phrases and expressions, which we shall finde farre different from the stile which she had used, in setting out the grant of the use of the rest of the fruits of the Garden; of the former she speaks in a scant and weak manner, of the interdiction she speaks fully and strongly, as will appear in the particulars.

For first, in this she mentions Gods Name expressly, which she had wholly omitted in speaking of the grant.

Next, whereas she in her relation of the grant, leaves out two special termes which God had used in giving it, herein speaking of the interdiction, he expresseth at least all, or perhaps more then God had spoken, at least more then *Moses* had related him to have spoken, and questionlesse more then Satan had demanded. So that by these different manners of expression, she plainly discovers the thoughts of her heart within, that she made no great account of Gods mercy in the grant, but the restraint and interdiction she took very tenderly. Whence

## I Observe

## I OBSERVE

*Mens words and speeches are usually proportioned, according to the measure of the affections of the heart.*

SO our Saviour tells us, *that out of the abundance of the heart the mouth will speak, Mat. 12. 34.* when *Elisha* is full of matter, and his belly like wine wanting vent, *Job 32. 18, 19.* observe how large and full of life his expressions are in the chapters following. If the heart within be full, the tongue must needs be the pen of a ready Writer, *Psal. 45. 1.* Neither can it be otherwise,

First, because words being ordained to be the meanes of representing the thoughts of the heart within, it is agreeable to all reason, that they should expresse them in their full proportion, as the glasse doth the face.

Secondly, because although the understanding be, or at least should, hold the raines of the tongue, yet the affections adde the spurres unto it, as indeed they do many times give the measure to our actions themselves, as we run according to our feare, fight according to our anger, and wake according to our hope and desire, and so in many other of our actions.

Let us then judge of the temper, both of our own and other mens hearts and inward dispositions by our expressions, although indeed it be more certainly manifested by our actions. A spiritual man speaks of the things of the world as he useth them, necessarily and sparingly. Of spiritual things, as of God, of Christ, of Grace and Glory, feelingly and fully. See *Eph 1. 3.* on the other side, a carnal mans conference of Heaven and heavenly things, is rare, dry and empty; but of worldly things, voluntary, frequent and large, much like *Nebuchadnezzars* vaunt, *Dan 4. 30.* In like manner, we may judge of the ebbes and floods of our inward affections, by the abounding or scanting, and by the strength or weaknesse of our expressions, as we do sometimes of the ebbes and floods of the sea, by the high rising or low falling of the rivers which run into it. And if it happen otherwise, as it doth sometimes, it is by reason of some natural imperfection. It may so happen, and doth sometimes, that one may have a large heart, and a narrow mouth, as *Moses* excuseth himselfe, that he was no man of words, he means, not a man of ready speech, *Exod. 4. 10.* sometimes it falls out, that by some outward occasion, a man is forced to keep in that which his tongue would otherwise be ready to utter, as *David* could, and was desirous to have spoken, but refrained a while, and held his peace even from good, for the presence of wicked men, *Psal. 39. 3.* Thus sometimes the ebbes and floods of the sea are restrained by the violence of the winde.

In one thing the woman doth well, whatsoever her meaning was,  
or



or whatsoever moved her thereunto, that she mentions the Sanction together with the interdiction (whereof only the diuel had enquired) expressing not only what God had forbidden, but withal under how severe a penalty he had forbidden it, and may give us occasion to

## 2. OBSERVE

2 Observe

*When we remember any Law of Gods, we ought withal to set before us the Sanction annexed thereunto.*

**U**NTO this God himselfe seems to direct us, who hath annexed the Sanctions to some of the Lawes of the Decalogue, as namely to the second, third and fifth Commandments, notwithstanding the great brevity which he useth in penning that Law, unto which also, after the full delivery of the whole Law, are annexed divers others more at large, *Lev. 26.* and *Deut. 28.* And we know, that not only the Law was appointed to be published in the eares of all the people, after their coming into the Land of *Canaan*, but the Sanctions both of blessings and curses were to be denounced withal, *Deut. 28. 12, 13.* This course that God takes in the delivery of the Law, both directs Ministers in preaching and applying it, to follow that example, and private persons in their meditations, and examination of their wayes and actions, not to sever those things which God himselfe hath joyned together. And that,

1. For Gods honour, that all our obedience may be tendred to him both in faith and feare, wherein we acknowledge both his infinite goodnesse, in rewarding even those duties that we owe unto him as his servants, and his holinesse and justice, in executing justice upon such as wickedly transgresse.

2. For our own necessity, whose dead hearts need such effectual meanes to quicken us. Thus we see God every where stirs up his own people to obedience, by the promises of large rewards, as the Apostle doth likewise stir us up, *to be abundant always in the Work of the Lord, because we know our labour is not in vain in the Lord, 1 Cor. 15. 58.* On the other side *Job* makes use of the terrour of Gods wrath, to restrain himselfe from evil, *Job 31. 23.* as likewise doth the Prophet *David*, *Psal. 119. 120.*

The next thing observable in this part of the womans answer is, that she prefixeth the Name of God, both to the interdiction, and to the judgement threatened, which though she seem to do with some repining, or rising of her heart against the strictnesse of Gods dealing with her, notwithstanding howsoever she may make an ill use of it, yet she doth no more then she ought to have done, and may give us occasion to,

## 3 observ.

## 3 OBSERVE

*When we lay the Law of God before us, we must wishal fixe our thoughts upon him that gives it.*

For this purpose, in delivering the Decalogue, the Lord, before the Law himself prefixeth his own Name. And thus all the Prophets, in urging and applying the Law in all their reproofes, exhortations, threatenings or promises, still prefixeth before them, or annexeth unto them *The Lord hath spoken*; or, *The Word of the Lord*. And indeed, the remembring of Gods Name upon such occasions, is of singular use sundry wayes.

1. Together with Gods Name, is represented unto us his Authority, and withal both his Wisdome and Goodnesse, which will be an effectual meanes to stay and silence all carnal reasonings, which otherwise will very hardly be answered, considering how hard a matter it is, for the wisdom of the flesh to submit to the Law, *Rom. 8.7*. But against God himselfe, who dare dispute with the Apostle, *Rom. 9.20*.

2. By the same meanes we are quickened to obedience with chearfulness, when we consider that they are the Commandments of that God, who gave us our being and in whom we subsist, to whom we owe our selves, and all we have, and from whom we expect glory and immortality, and eternal life. See *Dauids* answer to his scoffing wife, *2 Sam. 6.21*.

3. Only this looking upon God in all his Commandments, makes our services duties of obedience, when they are performed at the Command, and in submission to the Will of him whose we are, whereby we acknowledge both his Authority, and besides his Will to be the rule of Righteousnesse.

Lastly, it wonderfully stirs us up to watchfulness, diligence, and sincerity in all our carriage, when we behold the Presence, Majesty and Holinesse of him to whom we performe our duties, serving him with reverence and feare, and with a single heart, as being the God who sees in secret, and whose eyes are purer then to behold evil.

But all circumstances duly weighed, and the whole frame of the womans answer duly considered, it seems more then probable, that her prefixing of Gods Name to this interdiction, proceedes meerly from an humour of discontent, and the rising of her spirit against the restraint, from eating the fruit of the tree of the knowledge of good and evil, and by consequent against God himselfe, who had laid this restraint upon her. So easie a matter it was for Satan to work her heart, even in this state of innocency, to impatience and discontent at any restraint at all, how much more easily doth he set our heart against it, in this state of corruption: So that we may from hence



## 4 OBSERVE

## 4 Observe

*It is an hard matter to bring mans heart to submit unto, and beare with patience and chearfulnesse any yoke of restraint.*

**T**He evidence of this truth appears, not only in the sonnes of Be-  
liall (as the Scripture termes them) who refuse to beare any  
yoke, but break all bands, and cast away the cords from them, *Psal.*  
2.3. but even in those that pretend to submit to the Law, and yet  
when it crosseth their humour cast it aside, as did *Johanan* and his com-  
panions, *Fer.* 43.4.5. or at least submit to it, with murmuring like  
*Zipporah*, *Exod.* 4.25. Nay, the best and dearest of Gods servants,  
though they have really and cordially taken upon them Christs yoke,  
so far, that they consent to the Law that it is good and holy, *Rom.* 7.16.  
and righteous in all things, *Psal.* 119.128. and delight in it, *Rom.*  
7.22. *Psal.* 119.24. and engage themselves in their purposes and reso-  
lutions to observe it constantly in all things, *Psal.* 119.106. yet they  
finde a law in their members; that is, strong lusts in their fleshly part,  
rebellling and rising up against that Law, that their minde approves  
and submits unto, *Rom.* 7.23. and striving to shake off that yoke, that  
they may be at liberty. And this comes to passe, because the best are  
but renewed in part, and have sin dwelling in them still, although it  
reigne not in them, so that they are partly carnal still: and therefore  
there is still something in them, that neither is, nor can be subject to  
Gods Law, *Rom.* 8.7. but growes more rebellious by restraint, *Rom.*  
7.8.9. as waters swell the higher by the dam, that stops their course.  
This condition of his children, the Lord himself hath thus disposed  
in wisdom;

1. That we might be the more sensible of our deliverance, from the  
bondage of this sin, when we finde the neighbourhood of it so trouble-  
some unto us.

2. That we might cleave close unto Christ, drawing still from him  
a fresh supply of the Spirit of Power, for the mastering of our cor-  
ruptions.

3. That the Power of his Spirit may the more appear, in mastering  
and prevailing upon those lusts, that make head continually a-  
gainst it.

4. To commend the obedience of his children, in submitting to his  
Law, even when their natural inclination bends against it; against  
which when they strive with all their power, that they may submit  
unto Gods Law, they do thereby manifest their love unto it, and de-  
light in it.

1. Let every man then labour the more carefully, to subdye and mor-  
tifie this fleshly and carnal part, which yet remains within us, which  
continually stirs us up to rebellion against God, wherein although it  
prevaile not fully, yet it both takes off that chearfulnesse of Spirit,

wherewith God requires to be served, *Deut. 28. 47.* and in which he delights, *2 Cor. 9. 7.* and abates that joy in duties of obedience, which we might finde, *Prov. 21. 15.* and that enlargement of spirit, which should provoke us to run the way of Gods Commandments, *Psal. 119. 32.* That this body of death (as the Apostle termes it, *Rom. 7. 24.*) being in some measure subdued, every thought within us may be brought under to the obedience of Christ, *2 Cor. 10. 5.*

Whether that clause (*neither shall ye touch it*) were expressed by God himself, in the interdiction (although omitted by *Moses* in the relation of it) or whether the woman addes it of her own, as conceiving it to be necessarily implied in the prohibition, to eat of that fruit, it is not much material, only we may thence,

5 *Observ.*

5 OBSERVE

*Whosoever will not be entangled by allurements to sinne, must not come near them.*

**W**E may not stand in the Councel of the ungodly, *Psal. 1. 1.* nor come near their pathes, as *Solomon* adviseth, *Prov. 4. 14. 15.* nor near the door of a lewd womans house, *Prov. 5. 8.* much lesse to be where she is, which *Joseph* so carefully avoided, *Gen. 39. 10.* we are forbidden to touch any unclean thing, *2 Cor. 6. 17.* or to name fornication or uncleanness, *Eph. 5. 3.* *Job* will not so much as look upon a maid, that he might not think on her, *Job 31. 1.* and we are commanded to hate the very garment spotted with the flesh, *Jude 23.* And this we must do,

1. Out of the conscience of the weaknesse of our corrupt nature, which as easily takes fire by the least allurement to sin, as gunpowder doth by any spark that falls into it, or rather of it self draws towards it, as iron doth toward an adamant: now we know that he that will not be burnt, must carry no coales in his bosome, *Prov. 6. 27.*

2. That we may manifest our perfect detestation of evil, which every man, that will approve himself to be a lover of God must hate, *Psal. 97. 10.* so that by withdrawing from allurements to sin, we not only manifest our own holiness, but besides by our example, we are a meanes to teach others, not to draw near unto that, which they observe us so carefully to avoid and shie from.

It is upon good ground conceived generally, that the woman, in this answer of hers to Satan, gives him great advantage and encouragement, by the last words thereof, wherein she expresseth the curse threatened against the transgressors of this Commandment in so sleight a manner, as if it were either uncertain, or at least inconsiderable; this is evident, that her relation comes farre short of that strong and powerful expression, wherein God had delivered it unto her: And withal, by relating the interdiction in the strictest termes she could devise, and the curse in so sleight and weak an expression, she gives great cause



cause of suspicion, that as she distasted the strictnesse of the command, on the one side, so she had no great feare of the curse on the other side, of which the devil makes great advantage, as we shall see in the sequel: so that comparing this her sleighting of the curse, with her breach of the Commandment, which immediately followed, we may

## 6 OBSERVE

6 Observe

*The sleighting of the curse of the Law, makes way to the transgression of the Law.*

**H**E that blesteth himself in his heart, when he heares the cause denounced, pronouncing peace to his own soule, though he walk in all the abominations of his heart, will not feare to adde drunkennesse unto thirst, *Deut. 29. 19.* and if one scoffe at Christs coming unto judgment, *2 Pet. 3. 3, 4.* to execute vengeance on those that deny subjection, *Luke 19. 27.* he will easily resolve to walk after his own lusts. Indeed, how can it fall out otherwise? seeing although the cords of love, both to God and to his Law, be the strongest bands to keep the godly within their bounds, yet the curse and terrour of wrath and vengeance, is the strongest bridle to hold in such as are meerly carnal, who are therefore compared to horse and mule, *Psal. 32. 9.* which when they have once cast off the bridle, they run on headlong to all excess of riot.

Again, whosoever hath cast off the feare of Gods wrath, hath laid aside, in effect, all grounds of respect towards him, as having in a sort denied his Providence, Holinesse, Truth, Justice and Power, and consequently broken in sunder all the bands, which might hold him on in any course of obedience.

## V E R S E 4.

**B**Y this answer of the woman, Satan had now sufficiently discovered the temper of her spirit. He findes her heart impatient of her restraint, and ready to repine against God that had laid it on her, and thereupon the pronenesse of her will and affections, to break out into actual rebellion, if the terrour of the curse, threatened in case of transgression of the Commandment, could be wholly removed, which also held but by a weak thread, as we have seen. The woman, having discovered in her answer, her sleighting of it, either as uncertain or unconsiderable. Wherefore he thinks it best to dally with her no longer, but comes up close to her, and putting on a bold face,

First, he peremptorily denies the terrour of the curse, as if that were only laid before her as a scar-crow, seeing God well knew that no such evil would follow the eating of that fruit, as he had threatened.

Se-

Secondly, with like impudence and confidence, in stead of that cusse he assures the woman of a singular benefit, which the eating of the fruit of that tree would bring her, the knowledge of good and evil; for the truth whereof he appeales to God himselfe, who, as he affirms, knew well enough, that this tree had such an extraordinary vertue. This dangerous assault the woman drew on by her weak and cold answer. Whence

Observ.

I OBSERVE

*A little yielding to Satan in his temptations, invites and encourageth him to a stronger and more violent assault.*

**I**F a man yield so farre, as to stand in sinners counsels, Satan will not leave till he have brought him to walk in sinners wayes, till at last he sit down in the seat of scornors. If he can prevaile with *David*, to dr w him to commit adultery with *Bathsheba*, he will not leave till he have brought him to murder her husband. If *Herod* will be won to imprison *John Baptist*, he shall not stick at last to cut off his head, *Mark 6.17.27.* and if *Peter* go so far as to deny his Master, he shall at last forswear him too, *Mat. 26.74.*

The first reason hereof may be taken from Satans diligence and vigilancie, to make the best of, and pursue to the uttermost all advantages, (like *Benhadads* messengers, *1 Kings 20.33.*) as waters, where the bank begins to yield, lie upon it with the greater weight, especially if we joyne with his diligence his malice, which sets him on, and is never satisfied, till he have brought men to destruction, *1 Pet. 5.8.*

Secondly, it is just with God to punish mens haltings, and want of zeale, with more dangerous errors and backslidings.

Let us then be careful to resist Satan strongly in his first encounters, as we are advised, *1 Pet. 5.9.* with resolute denials, and vehement detestations of every sinful motion, that it get not the least footing in our hearts, which it doth when it findes allowance, or (which is some degree of allowance) cold resistance. This resolute opposing of sinful motions,

1. Keeps our hearts free from all defilement by sin.
2. Moves God to strengthen us with a greater measure of grace, as he did Saint Paul, *2 Cor. 12.9.*
3. And daunts the devil, and makes him flee from us, when he is readily opposed and resisted, *Jam. 4.7.*

Now comparing Satans warinesse in his first encounter with the woman, wherein he seemes somewhat modest, as proposing things only by way of enquiry, but affirming nothing positively, especially forbearing to charge God at all, unlesse it were by a secret insinuation, with this bold and shamelesse charge of dissembling and dealing falsely with man, against his own knowledge, we may take notice of the deceitfulnesse of sin, and



## 2 OBSERVE

2. Observe

*Even those which seem modest in sin at the first, grow bold and shameless in it at the last.*

**A** *Balaam*, in the beginning of his reasonable practices, makes no shew of any thing but courtesy, and zeale for justice; but when he had won the hearts of the people, he grows shameless, and breakes out into open rebellion, and incestuously defiles his fathers Concubines: and wicked men being past sense and shame, give themselves over to all lasciviousnesse, *Eph. 4. 19.* glorying at last in their own shame, *Phil. 3. 19.* and acting things not comely, *Rom. 1. 28.* not fit to be named by modest men, *Ephes. 5. 12.* The reason whereof is,

1. Because use and custome makes sin so familiar unto men, that it takes away, first the sense, and then the shame that follows it, which as they feele not in themselves, so they feare it not from others.

2. By this means God brings all evils to light, that the committers of them may be abhorred of all men, and his justice may be the more clearly manifested in their deserved punishment.

But we cannot but with admiration take special notice of Satans impudency, who presumes to give God the lie, and flatly to contradict so evident a truth, so lately and expressly delivered from his owne mouth, and that also, as it is most probable in the womans own hearing. Whence

## 3 OBSERVE

3. Observe.

*There is no truth of God so clear and manifest, which Satan and his Agents dare not to contradict.*

**T** Here can be nothing more clear then the goodnesse of God, in his rewarding those that serve him, which all experience makes manifest, and yet the impes of Satan flatly deny it, *Job 21. 15.* as they do in like manner his Providence, *Job 22. 13, 14.* and his Justice, *Ezech. 18.* nay, even God Himself, *Psal. 53. 1.* The lesse are we to marvel, if they question and deny the firmest grounds of faith, seeing they are things not seen, as they have done in all Ages, as Christs Deity, Humanity, the value of his satisfactions, the Deity of the Holy Ghost, the Immortality of the soule, the Resurrection of the body, and the like. And no marvel,

1. Seeing Satan is both a liar, and the father of lies, *John 8. 44.* so that by his own nature he must needs be opposite to the truth.

A. d. 2. Besides, it concernes him above all things to contradict fundamental truths, upon which Gods honour and mans salvation most depend, both which Satan labours to overthrow with all his power.

H h

3. And

3. And lastly, he well understands by experience, the corruption of mans nature, which inclines him to embrace darknesse rather than light, to believe lies rather than to love the truth, which gives him great hope of prevailing, even in suggesting the foulest untruthes to such favourable hearers.

The end at which Satan aimed, in contradicting this intermination of death to be inflicted upon man, if he should presume to eat of the forbidden fruit, was to embolden the woman to rebellion, by freeing her from the terrour of Gods wrath, which might be a meane, by the feare of the danger, to withhold her from committing the sinne. But the observation to be drawn from thence we have handled already.

That which we are to take notice of in the next place is, that Satan in speaking of this intermination, takes up the phrase it selfe in which God had delivered it, *Gen 2. 17.* which the woman in her answer had altered, and expressed it in more gentle and uncertain termes, which questionlesse he did, not to help the womans memory, nor much lesse to taxe her for faulting in her answer: But rather, that when he had laid the curse before her in the strictest termes, he might elude it, in a way of scorne, telling the woman in effect, that this terrible threatening was no other then a meer scar-crow, whereas God knew well enough that no such effect would follow, as he had threatened. Whence

#### 4. Observe

#### 4. OBSERVE

*Satan and his Agents never make use of Gods Word, but for mischief:*

**E**ither to scoffe at it, *Isa. 5. 19.* *1 Cor. 15. 32.* or tempt others to sinne, as we see Satan makes use even of the Word it selfe, to perswade our Saviour to tempt God, *Mat. 4. 6.* Or else to contradict it, as those proud men do *Jeremies* answer from God, *Fer. 43. 2.* or to lull men asleep in carnal security, which was the custome of the false prophets, *Fer. 23. 17.* by which meanes they strengthened the hands of evil doers, that none returned from his wickednesse, *ver. 14.* Neither indeed can it be otherwise,

1. Because they being themselves defiled, even their very consciences, they must necessarily defile all that they handle, *Ti. 1. 15.*

2. Because they hate the Word it selfe, and therefore cannot either think or speak of it, unlesse it be to abuse or discredit it some way or other. See, *Prov. 1. 19.*

3. And lastly, because Satan that guides them, delights in nothing more then to pollute the most holy things of God, and to fight against him with his own weapons.

Let us then be alwayes jealous and wary of the taking up of Gods Name or Word, by wicked men in their speeches and conferences, alwayes fearing some evil practice in hand. Seeing we know them to be

haters



haters, both of the Word it selfe, and of God that gave it, and of all the truths therein delivered, and besides of all godly men; and therefore in all their words or actions, can neither aime at Gods honour, nor intend any good unto us, but must, even in using Gods Word, endeavour, either by it to uphold some dangerous errors and heresies, to the corrupting of the sound doctrine contained in the Word, or to countenance wicked mens own corrupt practices, and to disgrace other mens sincerity, and thereby to encourage their companions by making their hearts glad, and dishearten the godly by making their hearts sad, as the false prophets were wont to do, *Ezech. 13. 28.*

### VERSE 5.

**S**atan had charged God in the former verse, with dealing deceitfully with the man and woman, in threatening them with a grievous curse, if they tasted the fruit forbidden, which he well knew should never come upon them. In this verse he goes a step farther, and chargeth God with envy towards man, affirming that he, in forbidding the eating of that fruit, kept man from the meanes of making him wise, and enabling him to discern between good and evil, that so himself might excel alone. And this as well as the former, the woman must give credit unto, upon his own word, and confident affirmation. Whence

### 1. OBSERVE.

1, *Observe.*

*Satan in all his Promises, gives men no ground to build upon, but his own bare word.*

**C**hrift must take his word alone for it, that all the Kingdoms of the earth were his, and that he had power to bestow them on whom he pleased, and therefore that he could and would bestow them on him, *Luke 4. 6. 7.* You must take wicked mens word for it, that laying wait for innocent blood, is the way to make one rich, and to fill his house with spoile, *Prov. 5. 13.* so must *Ahab* take the false prophets word, that he should prosper in his attempt upon *Ramoth-Gilead*, *1 Kings 22.* on the other side, God, when he speaks, produceth his strong reasons drawn from experience, *Isa. 41. 20, 21.* sufficiently testified to mens own heart, who are witnesses with him, as himselfe speaks, *Isa. 43. 9, 10.* In like manner, his servants, that speak unto us in his Name, bring forth evident and demonstrative proofes for all that they desire us to believe, either out of Scriptures, the Oracles of truth, or out of strong evidences made good by right reason, or by trial of experience, as *Elijah* puts the determination of the question, whether God or *Baal* were the true God, upon an answer from heaven by fire, *1 Kings*

18. 24. It is true, that God himself doth affirme things upon his own Word alone, and justly may, seeing his Word is the Standard of Truth, and therefore the only ground of faith: but this is a peculiar priviledge to him alone, incommunicable to any creature, nor to men who are all liars, *Rom. 3. 4.* much lesse to Satan, who is the father of lies, *John 8. 44.* Indeed Satan sometimes imitates God in this way, and offers also, and makes shew, to confirme by experiments what he suggests, as that proud men are happy because they prosper, *Mal. 3. 15.* by which meanes he prevailes much upon wicked men, to harden their hearts, *Ecc. 8. 11.* *Jer. 44. 17, 18.* yea, and sometimes shakes the faith of the godly themselves, as he did *Dauids*, *Psal. 73. 2, 3, 13.* But therein he playes the notable Sophister,

1. In representing wicked mens prosperity so, as if it were the reward of their wickednesse, whereas, it is either the blessing of God upon their provident care and industry, in managing their affaires according to his own decree, *Prov. 10. 4.* and *14. 23.* or for the manifesting of his Goodnesse to all, *Mat. 5. 45.* and his Justice in their condemnation who abuse his mercies, and provoke him by their sinnes, when he doth them good; or for the fanning of them against the day of slaughter, *Jer. 13. 3.* and raising them up on high unto eminent places, their casting down into sudden and horrible destruction may be the more observed, *Psal. 73. 18.*

2. He deceives men, by making the world believe that to be their happinesse, which is indeed their plague, as *Solomon* had found it in his own experience, *Ecc. 5. 13.* neither indeed can it be otherwise,

1. Because all Satans words are falshood, which therefore can have no realiry upon which they are founded; for if they had, they were not falshood.

Besides, the devil hath no power to effect any thing of himself, and consequently in all his promises can give us nothing but words, as being not able to make good any thing of all that he undertakes; as the event and issue makes it evident at the end.

Are not they then grossely besotted that believe every word? which *Solomon* tells us is the character of a foole, *Prov. 14. 15.* and that of Satan too, who is a liar from the beginning, as our Saviour tells us, *John 8. 44.* and yet those false suggestions of his, are the principles by which the wise men of the world guide themselves, believing

1. That riches are a strong city, *Prov. 18. 11.* that they abide for ever, *Psal. 49. 11.* that they bring with them all sufficiency, so that one may securely rest upon them, as the foole thought, *Luke 12. 19.* and may be purchased by wayes of injustice and violence, *Prov. 1. 13.* grounds that have no other foundation but the opinion of the world, blinded by Satan, *2 Cor. 4. 4.* but contradicted by the Word of God, and by all experience.

2. These groundlesse opinions, and others (if it may be) more false then they, as that God hath forsaken the earth, that a man shall have peace,



peace, though he walk in all the abominations of his heart, that there is no profit in Gods service, and the like, men notwithstanding so fairly rest upon, that they are swayed by them in the whole course of their practice.

3. In the mean time they flight these infallible grounds of truth, which the God of truth hath laid down upon us in his Word, and which all experience hath made good unto us. And is not he a wise man that guides himself by the wisdom of the world?

Satan, if we mark it well, manifests great policie, in choosing out the ground upon which he raiseth up jealousie in the womans heart against God. That Paradise was a Garden of great pleasure and delight, excellently furnished with all varietie of the choicest fruits, planted by God Himself, and freely given and bestowed on man out of his meere bounty. These things were so clear and evident, that they could not be contradicted or questioned, and therefore Satan takes it to be his wisest course not to meddle with them at all. But the intencion of God in this bounty of his, was a secret thing, not manifest in it selfe, and therefore might the more safely be questioned. Wherefore he useth all the Art he can to cast a jealousie into the womans minde, that in this great shew of liberality God intended her no true good. So that we may hence

## 2 OBSERVE

2 observe.

It is Satans custome and policie, to cast suspicions of evil ends, on that which he cannot blame or discredit otherwise.

**T**HUS when Davids wisdom, valour, and good service to the State, were so manifest, that they could not be denied; he breeds a jealous opinion in the heart of Saul, that David had an intencion to make use of the honour and reputation which he had gotten by these meanes to step into his throne, and thrust him out of his Kingdome. When no man could blame Ahimelechs supplying of David with such provisions as he wanted, being both the Kings servant, and as he conceived, employed then in the Kings service; Doeg, an instrument of Satans, suggests that he was confederate with David in all his treasonable practices. In like manner dealt the Scribes and Pharisees with our Saviour Christ: for when they had nothing to blame, either in his life or doctrine, they cast a jealousie into Pilates head, that he practised rebellion against Caesar. The like aspersions they cast upon the Christians in the primitive times, that they were enemies to; and rebellious against all Authority, falsifiers of Testaments, incestuous, and secret practicers of all abominations. In the like manner he hath dealt with the Church of God in all ages, and doth unto this day. The reasons whereof may be

1. Because evil intentions are, in true estimation, the greatest of all evils, wherewith men can be charged.

H h 3

2. Be:

2. Because nothing can be laid unto mens charge (especially where their lives and actions are without offence) with too much advantage, because things that appear not in themselves, may with as much probability be affirmed as they can be denied.

1. Let us then acknowledge Gods infinite goodnesse; that findes meanes to justifie his servants, and to maintain their credit against such dangerous practices of Satan and his instruments against them, as no wisdom of man can prevent notwithstanding all which he bringeth forth their innocency as the light, and their righteousness as the noon-day, as he promisseth to do, *Psal. 37. 6.*

2. Let all good men walk wisely towards those which are without, *Col. 4. 3.* cutting off all advantages from those that seek occasion, after the Apostles example, *2 Cor. 11. 12.* abstaining from all appearance of evil, *1 Thes. 5. 22.* walking circumspectly, *Eph. 5. 15.* taking the Prophet *David* for example; who honoured *Abner* funeral with his own presence (which was more then perhaps otherwise he would have done) that no man might suspect him to have had any hand with *Joab* in contriving *Abners* death, *2 Sam. 3. 36, 37.*

3. Believe not rashly such jealousies as are oftentimes entertained of men, even in good actions, as being taken up, and cast upon men, either by those,

1. Who do therein discover their uncharitable mindes, (for charity thinkes not evil, *1 Cor. 13. 57.*)

2. And are therein but the instruments of Satan, whose work it is to discredit the godly, seeing he cannot by their lives and actions, which witness their holiness, yet by raising jealousies of the unsoundness of their hearts, as he endeavoured to cast such an aspersion upon holy *Job*, *Job. 1. 9.* and *2. 9.*

Now, if we observe it well, we shall finde those same evils justly charged upon Satan, of which he endeavours to tax God himselfe. He chargeth God with deluding man, in terrifying him with a fearful curse, which should never come: in the mean time he deludes him in good earnest, in promising a great good, which he knew should prove clean contrary. He chargeth God with envying mans happiness, when it was he himself, that out of envy laboured to seduce him, to his utter ruine and destruction, as we shall see anon. Whence

### 3 Observe

### 3. OBSERVE

It is usual with Satan and his Agents, to charge upon other men those evils falsely, whereof themselves are truly guilty.

**T**Hus in all Ages of the Church, the false Prophets, ambitious Priests, Scribes and Pharisees, charge the true Prophets of God, Christ Jesus Himself, and his holy Apostles, with those sins whereof themselves were truly guilty, with deceiving the people, troubling the world, affecting greatness, profaning the holy things of God, and other



other like crimes, which may happen upon divers grounds, 1. Those that have false and evil hearts of their own, are apt to suspect that to be in other men, which they finde to be in themselves. 2. By casting suspitions upon other men, they hope in some measure to clear themselves, as if they might in all probability be free from those evils, which they taxe in other men. 3. or at least they hope to gain thus much, that their own evils may seem the lesse hainous, when other men appear to be little better then they.

Let none of us then be much moved at those aspersions that are cast upon godly men, although with much confidence and boldnesse, as hypocrisie, pride, covetousnesse, contempt, and opposing of Authority, which upon due examination will be found to reigne in those, who lay that to the charge of Gods children, whom we know they hate, and therefore no marvel, if they endeavour to disgrace as much as they may.

Satans endeavour was to move the woman to taste of the fruit forbidden, that she might be advanced thereby to a better condition, endued with a greater measure of knowledge, enabling her to know good and evil, and raised up to little lesse then the honour of a God. Those glorious offers tend to no other end, but to move her to discontent at her present condition, as being far below that which it might have been, which must needs at last reflect upon God Himself, who withheld from them that better estate, unto which they might have been advanced. To move the woman to seek after a better condition, he presents her those suggestions that might move her to discontent at her present estate. Whence we may

## 4. OBSERVE

4. *Observe.*

*Discontent at our present condition is a dangerous temptation of Satan.*

IT is indeed directly contrary to Gods expresse direction, 1 Tim. 6. 8. *Heb. 13. 5.* and unto the practice of all godly men: see the Apostles example, *Phil. 4. 11.* and is the daughter of pride and self-love, which makes us think our selves worthy of much more then we have, and is the Parent

1. Of unthankfulnesse to God for what we have received, which proceeds from an undervaluing of those blessings which we enjoy.

2. Of inquietnesse in our own hearts, when our desires are not satisfied, as *Ahab* had no rest in himself, when he could not get *Nabobs* vineyard, *1 Kings 21. 3, 4.*

3. Of envy and contention with our neighbours, who possesse that which we desire to enjoy, and are consequently looked on by us with an evil eye, as standing in our way to the obtaining of that which we aime at.

4. Of unconscionable dealing, and taking up wayes of dishonest gaine,

gaine, that we may purchase that by any means, without which we think our selves not sufficiently supplied; according to our worth.

Let then all that are godly, the more carefully labour to establish their hearts in a settled content, in that condition in which God hath placed them, which must be done

1. By approving it in their judgement, as every way best and fittest for them, and for Gods honour and glory.

2. By bringing in and limiting our desires thereby so far, that we wish it not to be other then it is.

3. By bringing our affections to delight and rejoyce in it, as in that lot which God himselfe hath laid out unto us, and that upon these considerations.

1. That whatsoever we enjoy, is more then we have any title unto by nature, who came into the world naked; a consideration which *Jacob* quiets his heart withal, when he was at once stripped of all that he had, *Job 1. 21.*

2. That we are unworthy of what we enjoy, (as *Jacob* acknowledgeth himselfe lesse then the least of Gods mercies, *Gen. 32. 10.*) for that whatsoever we enjoy, we have out of favour and free grace.

3. That what we have, we have no ability to manage as we ought, nor can give a perfect account of it, if God should deale strictly with us.

4. That God who hath allotted us our estates, is infinitely wise, and therefore better knows what is fittest for us then we our selves, and no lesse kinde and loving, nay, much more then we are to our selves, and therefore will not faile to give us any thing that may be truly good unto us, as having given us his own Son, with whom he cannot but give us all things, *Rom. 8. 32.*

5. That the life of man consists not in abundance, as our Saviour tells us, *Luke 12. 15.* but in a freer supply of our wants by Gods blessing, who makes a little that a righteous man hath, better then the riches of the ungodly, *Psal. 37. 16.*

6. That when we have what we would desire, yet we must depend upon God for our allowance out of it every day, as all men rich and poor are directed to do by our Saviour, to beg of him their portion for every day.

Now this contentednesse must reach even to our spiritual as well as to our temporal estate; wherein our want of grace, sense of our inward corruptions, continual conflicts with Satan, and foiles by him many times, though they may and ought to quicken us to prayer and watchfulness, and make us humble and vile in our own eyes, yet ought not to disquiet our hearts so far, as to provoke us to impatience and murmuring at our present condition, or to kindle our desires to long after such a change of it, as is not warranted. Rather our unquietnesse at our own corruptions, should beget in us only an holy indignation against our selves, for our errors and failings, with a desire of that future condition



dition, wherein we shall put off this body of death, (yet with patience waiting till the time of our appointed changing, *Job 14. 14.*) but no manner of impatience against our present condition, or repining against God, who hath so ordered it, both for his own glory, and for our good at the last.

When Satan tells the woman, that by eating the forbidden fruit her eyes should be opened, he necessarily implies, that for the present, both she and her husband were blinde in effect; so that these are the two grounds upon which he endeavours to move the woman to discontent at her present condition.

The first, that she was under restraint, and not left at liberty, to take what she pleased.

The second, that she was held in blindness and ignorance, where-with Satan would have her conceive she had great cause to be troubled, as she had reason to be, if the suggestion had been true. So that we may thence

## OBSERVE

5 Observ.

*Blindnesse and Ignorance is a great misery.*

**I**T is not good (saith Solomon) that the soule should be without knowledge, *Prov. 19. 2.* The Apostle goes farther, and in expresse termes tells us, that ignorance alienates us from the Life of God, *Eph. 4. 18.* and reckons it up amongst the spiritual plagues, which the Lord in his justice laid upon those that dishonoured him, and glorified him not as God, the darkening of their foolish hearts, *Rom. 1. 21.* and is the meanes by which Satan (whose work it is to blinde men, *2 Cor. 4. 4.*) prevails so far upon men, as he leads them at his will into all lasciviousnesse, *Eph. 4. 19.* and indeed into all other sins, when their eyes being blinded, they know not whither they go, *1 John 2. 11.* More particularly, the evils of this fearful plague are

1. The abasing of a man unto the condition of a beast, from which he differs, and is advanced above him only in his understanding. Thus *David* for want of a right judgement and understanding of Gods ways termes himself a beast, *Psal. 73. 22.* as he doth likewise all men else, *Psal. 49. 20.* as *Nagor* likewise termes himself bruiish upon the same ground, *Prov. 30. 2.*

2. Ignorance makes a man unuseful and unserviceable every way, in all his undertakings; for only a wise mans eyes are in his head, but a foole walkes in darknesse, *Ecc. 2. 14.* which we know hinders all manner of employments, as appears in the darknesse of *Egypt*, which fixed them to their places from whence they could not remove, till the darknesse was over, *Exod. 10. 23.*

3. Ignorance leaves a man without comfort, for it is the light that is sweet, that is comfortable, *Ecc. 1. 7.* and the light of the eyes rejoiceth the heart, *Prov. 15. 30.* consequently, darknesse and ignorance

must needs leave the heart without comfort, whence the Scripture expresseth, one being in a sad condition by being in darknesse without light. *1st. 50. 10.* Now that only the Scripture esteems to be knowledge, which is the knowledge of God, *Prov. 30. 2.* and that in the face of Jesus Christ, *John 17. 3.* and of the things that are freely given us of God, *1 Cor. 2. 12.* revealed by the Word, and taught by the Spirit.

Satan contents not himself with working the heart of the woman to a discontented humour against her present condition, but gives a step farther and perswades her that God knew how to help it, but would not, that by this meanes she might conceive, that Gods heart stood not well affected towards her, and that he wished her no good, whatsoever shew he made to the contrary.

First, because he might have allowed this means of gaining knowledge (which he had so strictly forbidden them,) without any prejudice to himselfe at all.

Secondly, that he had denied it them out of an evil disposition, namely, that he might excel and be God alone: wherein he most blasphemously chargeth God with injustice, in taking order to maintain his own right, and providing for his owne honour, before the advancing of his creatures, (of which, notwithstanding according to their place and condition, he takes care in all his wayes.) Now although it be true, that this is most unjustly applied unto God; though it were an evil in a creature: Yet seeing this is the colour by which Satan blinds the womans eyes, that God was unjust in this act of his, because it is granted tht it is unjust in one creatures dealing with another, upon that ground which Satan here supposeth, and all men grant, We may

6 Observe

#### 6. OBSERVE,

*It is great injustice in any man, to keep under, and hinder others for his own advantage.*

**T**O get up into places of honor, that we may keep others low, & be admired alone, to join land to land, till there be no more place, that we may dwell alone, *Isa. 5. 8.* to keep in corn, that we may have plenty when others want, *Prov. 11. 26.* to hoard up coin and lade our selves with thick clay, (as the Prophet termes it, *Hab. 2. 6.* that we may be rich alone, when others are kept low and poor. But much more to keep away the Key of knowledge, with the Scribes and Pharisees, and their Apes the popish Prelates, that we may be esteemed wise alone, and the generality of men may be kept in blindness and ignorance. The reason whereof is, because God (who by right of Creation being Lord of all things, hath power to dispose them and order them according to his own will) hath appointed the preservation of community, to be the common end, whereunto all creatures should tend, and whereunto all their sufficiency should be referred. So that, to speak pro-



properly, no man hath any thing for himselfe alone. Not his wealth, which is (as our Saviour calls it) another mans, *Luke 16. 12.* even any mans that needs, who hath an interest in it, whom therefore the wise man calls the owner thereof, *Prov. 3. 27.* nor his graces much lesse, which are given to profit withal, *1 Cor. 12. 7.* and consequently, a man reserving any thing (which he hath received only as a Steward, to employ and bestow it on others, as God directs him) to himselfe, meerly for his own advantage, without employing it for a common good, he unjustly keeps back from others that whereunto God himselfe hath given them a title, which is stronger then all the civil titles in the world. Yet is this that which the whole world aims at in all their labours and endeavours, and drives at with all their wisdom and policie, to do well unto themselves alone, whatsoever becomes of other men, wherein they are approved and applauded too by all men, *Psal. 49. 18.*

When Satan perswades the woman to eate of this fruit, though forbidden, and that under so heavy a curse, he must withal necessarily imply, that no other tree in the Garden, but that alone, had this vertue to make one wise, and that therefore they should not feare to adventure the eating of it (although it were forbidden) for so great a benefit. For if any other tree, whereof they might freely eate, had the same vertue, it had been a vain thing to perswade her to run so dangerous an hazard, to gain that by eating the fruit forbidden, which they might as easily obtain without any danger at all, by eating of some other fruit, which was not forbidden. This then is the main scope at which Satan drives.

First, to perswade the woman, that no tree in the Garden had this singular vertue, by making man wise, to advance him near to the state of a God, but this alone.

Secondly, and leaves her thereupon to infer, that God did but delude them with a false shew of liberality, because he gave them only fruits of ordinary and vulgar use, but withheld from them this tree, which had this eminent vertue, to make man wise like unto God. So that we have here occasion to

## 7 O B S E R V E,

## 7 Observ.

*It is false liberality to withhold things that are of true value, and to bestow that which is of little worth.*

**T**Hat is the exception which the children of *Israel* take against *Moses*, that he fed them with nothing but Manna, but had not given them any of the varieties of *Egypt*, *Numb. 11. 4. 5. 6.* nor had given them a land flowing with milk and honey, or possessed them of fields and vineyards. *Numb. 15. 14.* God justly taxeth his people, *Mal. 1. 14.* that when they had males in their flocks, they sacrificed unto him corrupt or base things. And as justly taxeth *Saul*, for passing under the

*Anathema*, the vile and refuse of the cattel of the *Amalekites*, and reserving the best of the sheep and the oxen, and of the fatlings, *1 Sam.* 15.9. The reason is, that true liberality is the fruit of love, which is grounded upon the estimation of that which we love, and expressed in bestowing upon the person whom we love, gifts answerable to the price and value that we set upon him. Thus *Abraham* in disposing of his estate, gave some portions to the sons of his Concubines, but the choice and maine of his estate he left unto his sonne *Isaac*, which was his darling, *Gen.* 25.5,6. Now then, where we bestow things of little worth, we shew little love, and consequently, those things which we so bestow, cannot be esteemed true liberality.

Let us, upon this ground, admire the infinite and incomprehensible love of God unto man, upon whom he hath bestowed his own beloved Sonne, his choicest Jewel, his Delight daily, *Prov.* 8.30. and that from all eternity. Thus the Holy Ghost every where sets out this unvaluable Love of God, as *John* 3.16. and *1 John* 4.9. the more, that we have thereby assurance, that he cannot but with him give us all things, *Rom.* 8.32. even every thing that is good, which he hath promised to all that love him, *Psal.* 84.11. The consideration of this wonderful expression of Gods love to man, as it cannot but amaze and astonish us, so it ought to quicken us to a serious enquiry, and searching into that wonderful mystery, that we may in some measure comprehend with all Saints, that love that passeth knowledge, endeavouring to measure it out in all the dimensions thereof, *Eph.* 3.18,19. that our mouthes may be filled with his praises, and our hearts with his love, considering what we may render unto him again, with the Prophet *David*, *Psal.* 116.12. and resolving to stick at nothing, wherein we may testify our thankfulness for such manifestations of his love unto us, the first of our increase, *Prov.* 3.9. the male of our flock, the flower of our age, the beginning of our strength, *Ecc.* 12.1. all our abilities, even the strongest affections of our souls, *Deut.* 10.12. as being all of them

1. His owne, *1 Chron.* 29.14.

2. And the best of them unworthy of the greatnesse of his Majesty, *Mic.* 6.6,7.

3. Altogether unproportionable to that which we have received.

4. Yet to be recompenced with a plentiful reward, measured unto us, beyond all that we can conceive, when the day of refreshing shall come.

Satans endeavour in the first place (as we have seene) was to take off mans heart from God; his next policy is to fasten it to the creature.

First, to himself, by advising him to propose unto himselfe his own good, as his only scope, without any respect unto Gods honour at all.

Secondly, he moves the woman to seek to the creature, as the means to procure unto her that which she desired, namely, to eat of this fruit for-



forbidden, as having in it a secret vertue to make her wise, even like unto God Himself. The forcible arguments by which he perswades thereunto, we shall examine anon. For the present, let us take notice of Satans Art, by which he labours to settle mans heart in a resolved Apostasie from God, unto which he makes way, by fixing it wholly upon the creature, without any respect unto God at all. Whence

## 8 OBSERVE.

8. *Observe.*

*Mans leaning to the creature must necessarily utterly divide his heart from God.*

**N**O man (saith our Saviour) can serve two Masters; but if he lean to the one, he must despise the other, Mat. 6. 24. whence it is, that the Apostle makes, trusting in God, and trusting in riches diversly opposite one to the other, and by consequent incompatible, 1 Tim. 6. 17. the like opposition the Prophet makes, between trusting in God, and relying on man, Jer. 17. 5. or on ones wisdom, Prov. 3. 5. If Demas once embrace this present world, farewell the Apostles, yea, and Christ himselfe, 2 Tim. 4. 10. The reason is, God must be depended on alone, as he is God alone, and none with him: he must have the whole heart, and all the affections of it, Luke 10. 27. so that there is nothing left to be imparted to, any creature, unlesse it be in subordination to him. Our cleaving to God is represented by marriage, Jer. 3. 14. wherein, if the woman cleave to another man: the marriage band is wholly dissolved. And God we know is a jealous God, and therefore utterly impatient of any Corrivall: if we forsake him, he will certainly forsake us.

Let every one of us then beware of declining in our hearts after the favour of men, wealth, honours, pleasures, and the like: looking upon that sin, not as it is favourably judged of by the world, but as we finde it represented unto us in the Word: the Apostle tells us, that in cleaving to pleasures, we set them above God himself in our hearts, 2 Tim. 3. 4. St. James tells us, our friendship or closing with the world is enmity against God, James 4. 4. and our Saviour tells us, that man that loves riches, is as hard to be recovered, as it is to passe a Camel through the eye of a needle, Mat. 19. 24. Let us therefore in this sinne consider

1. The indignity, both in respect of God, whom we abase below his own creatures: See Jer. 2. 12, 13. and in relation to ourselves, when we stoop to those things, which are either far below us, or at the best but equal to us.
2. The folly, in forsaking the fountain of living waters, and digging Cisternes that hold no water, which makes them prove fooles in the event, Jer. 17. 11, 13.
3. The danger of provoking Gods jealousy, which no man is able to endure.

2. Let all men, that desire to cleave unto God in sincerity and truth, begin first with the denial of themselves, and of the world, as our Saviour directs all that will be his followers, *Mat. 16. 24.* They that will put the ship under saile, must first weigh their Anchors. Now we deny our selves and the world,

1. In our judgements, when we set all things, even those that men so highly esteem in the world, at a low rate in our hearts, as they are indeed.

2. When our cares about them are sleight and few, as those that seek after greater and higher things.

3. When our affections towards them are cold and weak, as our joyes, sorrowes, feares, and the like, when we have brought our hearts so far, that our hearts are emptied of the love, both of the world and our selves, then are we fit to close with God, and not before.

To draw the woman to the embracing of the creature, Satan moves her first, with that which was likely to affect her most, to have respect to nothing but her selfe, and her own advancement, and to make use of the meanes, by which she might in knowledge become equal unto God himself. Whence

9 Observe

9 OBSERVE.

*Self-love and seeking is one of Satans most dangerous snares.*

First, because it most easily seizeth upon mans heart, as it is clearly manifested unto any that will take notice of mens wayes, and of the scope whereat they aime, not only men that live without God in this present world, or without any form of godlinesse, whose character is to be lovers of themselves, *2 Tim. 3. 2.* enquiring after nothing else, but who will shew them any good, *Psal. 4. 6.* referring all unto themselves with the King of *Babylon*, *Dan. 4. 30.* *Is not this great Babylon which I have built, by the might of my power, and for the honour of my Majesty,* blessing themselves, and approving others in that way. *Psal. 49. 18.* But in the Church of God this evil prevails so strongly, that Saint Paul complains, that even in his time all men sought their own, and no man, save *Timothy*, sought the things of Jesus Christ, *Phil. 2. 21.* The reason whereof is, that there is by God himselfe planted in the hearts of all men, the love of themselves, which in subordination to God is warrantable, but the affection it selfe being natural, and moving strongly, is hardly, by the power of grace, which is but weake, kept within due bounds, that is, in subordination to God, and in a due respect to community.

Again, upon the same ground, when this inordinate self hath once seized on a mans heart, it is hardly mastered, as being grounded upon self-conceit, or an high opinion of ones selfe, which easily prevails upon the will, by which he makes choice of all things in relation to himselfe, so that both the affection, and all the endeavours are carried on accordingly,



cordingly, to self-rejoycing and self-seeking.

Secondly, as this evil disposition easily seizeth upon us, and possesseth us strongly, so is it of all others most injurious.

1. To God against whom we lift up our selves, advancing our selves above him, in seeking our selves more then his honour, for which we were created, and preferring our own lusts, before his righteous and holy Will.

2. To men, whom we must neglect in all offices and services of love, when we seek only our selves, and our own advantages.

3. But most of all to our selves, who neglecting both our duty to him, when we respect our selves more then his honour, and towards our brethren, must therefore lose all our reward, which is promised only to such as serve God according to his will, and one another thorough love.

Let every man then both abhor in his heart, and bend himself against so dangerous an evil, the daughter of infidelity, mother of covetousnesse, ambition, contention, and a thousand like evils; and therefore by the just judgement of God, accompanied with these fearful plagues.

1. The subjecting and abasing of our selves to the creatures, for the attaining of our ends, whereas God hath put them under our feet.

2. The troubling and vexing of our mindes with continual uneasinesse, caused necessarily, by seeking and labouring for that, unto which we can never attaine.

3. The tempting of us to divers wayes of dishonest gaine, contentions, envying, uncharitableness for the attaining of our desired ends, seeing the wayes of Justice, Mercy and Truth can no way help us to gain that which we aime at. There is indeed Self considered in relation to God and community, which one may love, (otherwise our Saviour would never have laid our love to our selves before us, as a pattern of love to our neighbours,) namely, one may love himselfe.

1. As Gods creature.

2. As created after his Image.

3. As an instrument of his glory.

4. As a servant to community, for the good of others: so farre one may not only love himself, but seek himself too upon these grounds, and in relation to these ends. But selfe taken without relation to God and community, is a meere phantasie, to be abhorred as an idol of our owne braines. This self-love is founded upon pride and self conceit, or an opinion (though groundlesse) of ones owne worth, whether for Wisdom, Goodnesse, or any inward or outward eminencie. And is manifested in leaning to ones own will and wisdom, setting out his owne worth, rejoycing in himselfe and his own good, in directing all his endeavours, to the attaining of his own ends, and in his zeal against all that opposes him in that course. Therefore this foule evil must be opposed by

Self.

self-denial, (as incompatible with true Piety, which it quencheeth where it reignes, and blemisheth where it dwells) consisting

1. In a low esteem of ones self.
2. In the laying aside ones own wisdom and will.
3. In rejoycing in God alone, looking only at him as the fountain of whatsoever we are or have.
4. In bending all our endeavours to advance his glory, and to serve one another through love, as we are commanded, *1 Cor. 10. 31. Gal 5. 13.*

To have moved the woman to seek after some base and sensual delight and pleasure, or to have tempted her with profit (especially being lord of the whole earth, had been a vain thing, those base earthly things her heavenly minde had never stooped unto: wherefore Satan findes out for her, and presents unto her a baite fit for her, as being agreeable to her temper, the encrease of her knowledge, which might equal her even with God himselfe, thus we usually take fowles and fishes, by such baites, as they naturally most delight in. Whence

10 Observe

10 OBSERVE

*Satan usually layeth his snares for men in those things wherein they naturally take most delight.*

**T**HUS he allures the covetous by wealth and riches, the voluptuous by sensual pleasures and delights, the ambitious by honours and preferments, wise men by knowledge, the angry, envious, melancholick and the like, by objects fitted to their severall passions and dispositions: In like manner, he makes use of wives to seduce their husbands, as *Jezebel* to corrupt *Ahab*, *1 Kings 21. 25.* of Parents to corrupt their children, *Jer. 44. 17.* The reason is,

First, because by this meanes he prevails upon men much more easily, as having an help within our own breasts, to let in those temptations wherewith he assailes us.

And secondly, because such snares, when they have entangled us, hold us of all others most strongly, as indeed love is strong as death, *Cantic. 8. 6.*

Let men then be alwayes fearful of some snare or other, in things of ordinary use, if our hearts delight in them, as of houses, apparel, meats, and drinks, friends, goods, nay, of knowledge and grace it selfe, and performances of the best duties, lest they lift up our hearts, *1 Cor. 8. 1.* making us to think highly of ourselves, and to despise others, or make us grow secure and carelesse, neglecting the use of those meanes that might establish us in a right way. Let us take care to enjoy such things, the more they delight us, with the more feare and trembling, watching diligently over our own hearts, lest by the corrupt inclination of them, and the policy of Satan, they become snares unto us, to entangle us before we be aware, as being least suspected, because they are beloved.

If



If we come to consider this bait more particularly, we finde it to be knowledge, which Satan perswades the woman to labour to encrease, by eating the fruit forbidden. Now knowledge (we know) is the ornament of mans soule, unto which as Nature hath fitted man only, of all visible creatures, so duty bindes him to encrease it what he may, *Prov.* 16.16. and 4.7. Thus Satan layes a snare for her, in that which was her duty. Whence

## II OBSERVE

## II Observe:

*Satan tempts us to sin, not only in our pleasures and delights, but even in our duties too.*

**I**N religious exercises, to outward performances, unseasonable undertakings, in our labours to self-service; in our food to sensual delight in the creature; in our cloathing to pride and vanity; in conference to vain jangling; in bargaining to injustice; in getting and keeping, to covetousnesse. The reason is,

1. Because we are in such wayes most secure, and therefore most easily ensnared.
2. Satan desires most to corrupt our best endeavours, for the greater dishonour to God and Religion.
3. Because there be many easie and dangerous errors in circumstances of duty, even where the substance of the action is warrantable in it self.

Let it then be our care, as to walk in wayes warrantable in themselves, so to go forwards therein with great circumspection and warinesse, begging Gods assistance to order our steps in his Word, *Psal.* 119.133. that is, in the wayes prescribed in his Word, walking in the Spirit, that we may not fulfil the lusts of the flesh, *Gal.* 5. 16.

2. Guiding our selves in every circumstance by the rule of that Word, in the time, in the manner, in the measure, and in the end of every action, that we may do not only What God hath commanded us, but As he hath commanded us, *Dent.* 6. 25. for the failing wherein God made a breach upon *Uzzab*, even in that good action of bringing the Ark, *1 Chron.* 15.13. Thus the Word ought to be our Counsellour in every particular, *Psal.* 119.24. and as a Lanthorne in our hands to guide our steps, *verse* 105.

3. There needs, for this purpose, the thinking on our wayes beforehand, with the Prophet, *Psal.* 119.59. and the examination of them afterwards, that we may beg pardon for our errors, as *Hezekiah* doth for the people that had not cleansed themselves before the eating of the Paschever, *2 Chron.* 30.18. and may look more carefully to our wayes for time to come.

It will not be amisse, to consider what kinde of knowledge it is, which Satan perswades the woman to seek after, the knowledge of good and evil; Good they knew already, at least as farre as was needful for

them to know; with evil they had nothing to do, nor consequently any cause, much lesse any warrant to seek after the knowledge of that which they could make no use of when they had attained it. So that we may thence

12 Observe

12 OBSERVE

*The searching after the knowledge of unnecessary things, is one of Satans snares, and unprofitable to us.*

Hence it is, that the Angel denies to discover some secrets to Daniel, *Dan. 12. 9, 13.* as likewise, our Saviour Himself denies to discover the time of the day of Judgement, unto his Disciples, *Mark 13. 32.* and the time of the restoring of the Kingdome of Israel to his Apostles, *Acts 1. 7.* (as a thing unlawful to enquire after) or what should become of Saint John, to Saint Peter, *John 21. 21, 22.* as being a thing that concerned not him to know. The reasons may be,

1. Because the searching into things not revealed, must of necessity be joynd with some unthankfulness for the knowledge of things that are revealed.

2. We know, knowledge of it selfe puffes up, where it is not sanctified, *1 Cor. 8. 1.* and we have no reason to expect that God should blesse what he hath not granted, no more knowledge unlawfully gotten, then stollen goods: seeing all blessings are annexed to acts of obedience, in those things which God hath warranted and commanded.

Let us then learne to be wise to sobriety, (as the words, *Rom. 12. 3.* may not improperly be rendred,) contenting our selves with the knowledge

1. Of such things as God hath revealed in his Word, which belong to us, *Deut. 29. 29.*

2. Which are most proper and useful to us, as our Saviour intimates in his answer to Saint Peter, *John 21. 21, 22.* Thus Solomon begs of God understanding, to judge the people over which God had set him, *1 Kings 3. 9.* a Petition which God highly approves, and grants in a large proportion.

3. As are profitable to edification both of our selves and others. See *Eph. 4. 29.* these the Apostle calls wholesome words, *1 Tim. 6. 3.* as for the searching after the knowledge of future events, which God hath sealed up in his own breast, and oppositions of Sciences, *1 Tim. 6. 20.* they must needs occasion

1. Unprofitable expence of time.

2. Needlelesse distraction of our thoughts.

3. The neglect of searching into things more useful and needful for our selves and others.

4. And tends to ungodlinesse, the nourishing of pride, contention, and the like, and are the very baits and snares of Satan.



If we consider the Promise which Satan tenders to the woman, to allure her to rebellion, we may easily discover how vaine and unprofitable that had been which he here offers unto her, if she had or could have gained it; and from this particular may take notice of the rest of his offers. And

## 13 OBSERVE,

13 Observ.

*The Promises of Satan, or his Agents, are of such things as are either evil, or unprofitable.*

SUCH was that of *Jezebel* to King *Ahab*, to give him *Naboths* vineyard, *1 Kings* 21.7. which proved to be the ruine of himself and his family. Like unto this are the promises of those wicked wretches, to such as they desire to seduce, to fill their houses with spoile, by laying wait for innocent blood, *Prov.* 1.13. and of the same nature is the promise of the whore to the young man, whom she tempts to lewdnesse, to give him his fill of love, *Prov.* 7.18. she should have said, of filthy lust. Those things thus tendered and promised, are either evil in their own nature, as that of the whore and the drunkards, *Isa.* 56.12. of the devils to witches, to help them to destroy and do mischief. Or at least they bring evil after them, as riches reserved to men greedy of gaine for their hurt, *Ecc.* 5.13. nourishing pride, security, voluptuousnesse, carnal confidence, and the like, besides the piercing of the heart thorough with many sorrowes, *1 Tim.* 6.10. neither indeed is it possible, that it should be otherwise: for who can hope for good things from evil men, or profitable things from such as are unprofitable, both to themselves, and others?

Let no man then suffer himself to be beguiled and led away by such faire promises, of the favour of great men, encrease of wealth, enjoying of varietie of pleasures, and the like, (which the men of the world so much look after) tendered unto us by wicked men, and that usually in a way of sinne: But every man advisedly consider

1. The nature of the things themselves that are offered unto us, which we shall finde to be such, as can neither make us good, nor much lesse happy.

2. What they promise in them, which is only the having, not the enjoying, much lesse the holy use of them, without which they can do us no good.

3. Under what condition they are offered unto us, which we shall finde usually to be the committing of some sinne, or the neglecting of some good duty or other.

4. Take notice with what affection they tender them unto us: questionlesse those that love us not, cannot promise or bestow any thing on us, out of any true desire of our good, but either to serve their own turnes, or to draw us, if it may be, to the same wicked practices, which they themselves delight in.

K k 2

5. Let

5. Let us seriously consider what the issue and event must needs be at the last, when we have wearied our selves in vaine, to become fooles at the latter end, *Fer. 17. 12.* complaining when it will be too late to help it, *Prov. 5. 11.* Let us therefore hearken unto God, whose promises are

1. All of them Yea and Amen,
2. Of things truly, and in themselves, Grace, and Glory, and every good thing, *Psal. 84. 11.*
3. Tendred unto us out of true love, that he may do us good at the latter end, *Deut. 8. 16.*
4. And that under the condition of serving him for our owne good, *Deut. 6. 24.* having at present our fruit in holinesse, and hereafter the end everlasting life, *Rom. 6. 22.* so that our soule shall blesse the Lord that hath given us counsel, *Psal. 16. 7.* whence experience shall shew us, that it is good to draw near unto God, *Psal. 73. 28.*

To move *Eve* the more effectually, Satan sets before her the high degree of honour, unto which that knowledge which might be gained by eating this forbidden fruit, would advance her, that she should be as God. So that we may here take notice, whereunto Satan labours to draw the mindes of wicked men; and may

14 *Observe*

14 *OBSERVE.*

*The special end that Satan perswades wicked men to aime at, is, that they may be as Gods.*

**T**His was not only the high thought of the proud King of *Babel*, *Isa. 14. 13, 14.* or of Antichrist his Antitype, *2 Thes. 2. 4.* but is the desire of every wicked man, to have or do that which is peculiar to God himselfe.

1. To excel alone, and to get themselves a name, that may be admired and spoken of by all men, not only the builders of *Babel*, *Gen. 11. 4.* and *Abshalom*, *2 Sam. 18. 18.* but generally all proud men, as they are described unto us, *Psal. 49. 11.*
2. To be independent, and to have sufficiency in their own hand, as that foole thought himself to have, *Luke 12. 19.* which is the desire of all covetous persons.
3. To be commanded by none, but to be their own lords, *Psal. 12. 4.* to follow only their own counsel, and be guided by their own wills, *Fer. 44. 16.*
4. To give accompt to none but themselves, with those rebellious Jewes, that desire to have the Holy One of *Israel* cease from them, *Isa. 30. 11.* and *AmaZiah*, who will not be called to account by the Prophet, *2 Chron. 25. 16.*
5. To referre all to themselves, and to their own glory, with proud *NebuchadneZZar*, *Dan. 4. 30.* and to do well to themselves. *Psal. 49. 18.*

The



The consideration hereof may discover unto us the hainousnesse of such finnes, as most men usually too sleightly passe over, which in wicked men are so grosse, that they appear to the whole world, as the aiming at their own glory and praise, the applying of all their endeavours to advance themselves above others, in their estates and possessions, in their houses, food, clothing, that they may be admired above others, and excel alone; their refusing to be directed or reprov'd, when they step awry, manifesting that they desire to have none other law, but their own wills and counsels. These are so palpable affectations of a state and condition above a man, and usurpations of divine priviledges, that they can neither be denied nor excused. Now for the godly, though they desire and endeavour to keep down this swelling of the heart, yet they may easily discover in themselves the striving of their natural corruption, to prick them forwards to such inordinate desires, for which they have also great cause to humble themselves, and that the more, because they have known so much of God, and of their owne vilenesse, and so well understand the end unto which they were created, that they should so far forget their own condition, and not consider the impossibility of attaining to what they desire, or the impiety of desiring it if they could, as to desire to share any way with God in his honour, who is not honoured as a God, unlesse all things be thrown down at his feet, *1/4.2.11.* till he alone be magnified, and his directions and will submitted unto and obeyed: this is, or ought to be a matter of great mourning unto every godly soule.

Now Satan is not content to stir up the womans spirit to endeavour to advance her selfe so high, as to be a match even with God himselfe, unlesse withal he advance the basest creatures to take up Gods room in her heart, which he doth, when he moves the woman to expect that from the fruit of this tree, which belongs to God alone to bestow, even the vertue of giving wildome and understanding, which God hath reserved in his own power, who only knows the place thereof, as *Job* tells us, *Job 28.20.* Whence we may

## 13 OBSERVE.

15/observ

*It is Satans policy to draw men to depend upon the creature, for that which only God can give.*

**T**HUS he perswades *Balak* to depend on that false Prophet *Balaam*, for blessing and cursing, *Numb. 22.6.* and usually men to expect raine from the heavens, which none can give but God alone, *Jerem. 14.22.* Nourishment, and thereby life from food, which is maintained only by every Word that proceeds out of Gods mouth, *Mat. 4.3, 4.* Safety and sufficiency from wealth and riches, *Prov. 18.11.* The reason is,

1. That he may thereby dishonour God, in robbing him of the honour of being All-sufficient, and bestow it upon the creature.

2. That he may abase man, by bringing him to depend upon those things which God hath put under his feet, and deceive him withal, in drawing him to seek water from broken Cisternes, that hold none, *Fer. 2. 13.*

Let all that are wise take notice of the least motion of their hearts, that tends that way, abhorring the very least inclination of our affections that way, as a dangerous evil.

1. Dishonourable both to God and our selves.

2. Uncomfortable, when our hearts cannot be assured of that which we depend upon, as having no firme ground to support our hopes.

3. Unprofitable when men gaine nothing by such a kinde of dependance, more then they do by a dream of a great feast, who finde themselves empty and hungry when they are awake.

4. Most dangerous, by drawing us from the service of God, to the service of the creature, upon which we have our dependance. This notwithstanding is an evil sicknesse, that seizeth on the greatest part of the world, who are carnal, as appears by their labour and care about the creatures, security and contentment which they desire to take in enjoying them, feare and mourning in the losse of them, as if they had lost their gods, and much more by their neglect of God and his service, as if their happinesse consisted not in him at all.

It is worthy our observation, that when Satan tempts the woman to seek her own advancement, in that very temptation he moves her withal, to make use of the creature for the attaining of that end, to eate of the forbidden fruit, that she might become as God, so that we may easily discerne how nearly these two foule evils are linked together, so that the one necessarily drawes on the other, And may

15 Observe

15 OBSERVE.

*Self-seeking and dependance on the creature, are evils that be inseparable.*

**T**Hus the Apostle joynes together as inseparable companions, self-love, (the ground of self-seeking) and covetousnesse, *2Tim.*

3.2. Now this comes to passe,

1. By necessity, because man as well as all other creatures, wanting sufficiency in himselfe, for self-subsistence, having now in a sort departed from God, and thereby lost his dependance upon him, hath nothing else left him, but the creature to flie unto for his support.

2. Because God by his just judgement cannot bring upon man a fitter plague to avenge the dishonour done to him, by lifting up our selves against him, then by abasing us to submit to things below our selves.

Let



Let us learne the right way of curing our hearts of that shameful, uncomfortable, unprofitable, impious sinne of dependance upon the creatures, by labouring to cast out of our hearts this inordinate selfe-love, which is the root of that evil, the very mother and nurse of covetousnesse, men-serving, and the like. Upon this ground it is, that our Saviour, *Mat. 16. 24.* makes selfe-denial the first condition required of one that will be a follower of him, as being that which withal takes us off from all dependance upon the creature, and thereby leaves us free to close with Christ.

It is of great use unto us, to take notice a little farther, how this way which Satan proposeth to the woman for her advancement crosseth it self. Forsooth, she must out of hand be made a God, and which way shall this be brought to passe? she must for the attaining of this honour stoop unto, and depend upon a poor creature far below her selfe, so that the meanes of her advancement must be to bring her selfe infinitely lower then she was, and of a Lord (as God had made her) over the creatures, to become a kinde of slave unto them. Whence

## 17 OBSERVE.

17 *Observe.*

*Satans preferments are in true estimation abasements and base slaveries.*

SOME of his servants do indeed talk of liberty, but are in truth the servants of corruptions, *2 Pet. 2. 19.* He promiseth Christ to bestow on him all the Kingdomes of the world; but it is under the condition that he must first worship him, and thereby stoop unto the basest of all his vassals, *Mat. 4. 9.* Thus he deals with us continually, alluring us to be independent upon God, and to wait on him no longer, and in the mean time endeavouring to bring us to place our dependance upon the meanest of his creatures. So likewise in the duties of our service, he perswades us to cast off the yoke of Gods Law and subjection to his will, and in the mean time provokes us to the service of our own base lusts, so that we take on us instead of one God, as many lords as we have vile and inordinate affections in our own hearts, and (which is worst of all) himself too, after whom we walk in fulfilling them, and are led captive by him according to his will, *2 Tim. 2. 26.* exercising us in baser services, and exacting them with greater rigour, and rewarding with nothing at the last, but with shame and sorrow at present, and everlasting destruction hereafter.

Satan well knew that if the woman had taken some longer time to commune, either with her own heart, or with her husband; there would have been discovered so many strong evidences for the justifying of God, in his exceeding large bounty to the man and woman, by the undeniable experiments of those real favours which they had received from him, that the scandalous and blasphemous imputation of Gods ill affection to them, would soon have vanished, as a mist before the Sunne. Wherefore, we shall finde, that Satan labours all that he can

to thrust forward the woman to a speedy resolution, and execution thereupon, to fall presently to the eating of the forbidden fruit, that she might instantly be advanced to the honour of God. How destructive that proved unto her, will appear in the event that followed. So that we may hence

18 Observe

18 OBSERVE

*Hasty resolutions prove commonly dangerous in the issue.*

**W**ithout counsel the People and State fall; but in the multitude of Counsellours there is safety, saith the wise man, *Prov. 11.14.* and he that hasteth with his foot sinneth, *chap. 19.2.* and, without counsel, as ill wayes are usually resolved on, so that which is purposed is overthrown, *Prov. 15.22.* The reason is

1. Because in the thoughts of our heart, natural motions, which are full of error, come first to hand; upon which if we settle our resolutions, we must needs be mistaken, and erre dangerously ere we be aware.

2. Because our understanding, being weak in it selfe, is not able at once to take in, and lay before it all things, upon which a well-grounded judgement should be settled; so that we need some time, to search out and lay together all those circumstances and evidences, which must guide us in all that we take in hand.

Now to draw on the woman to this speedy resolution, Satan sets before her eyes the speedy and present effect of that fruit, that it had such a vertue as to open their eyes, that very day that they should eate of it. Whence

19 Observe

19 OBSERVE

*The nearer things are to be enjoyed, the more strongly the heart is affected towards them.*

**H**ope deferred makes the heart sick (saith the wise man, *Prov. 13.12.*) as on the other side, judgement deferred maketh the heart secure and fearlesse, *Ecc. 8.11.* *Mat. 24.48.* on the contrary side, present judgement fills the heart with terrour, as we see in the judgement on *Dathan* and *Abiram*, did the children of *Israel*, though otherwise a senselesse people, *Numb. 16.34.* as likewise when the desire comes, it is a tree of life, the meanes of reviving the soule: whence our Saviour, to affect the spirit of the poor thief upon the crosse, tells him that he should be with him in Paradise that very day, *Luke 23.43.* The reason is, the affections of the heart are most strongly moved by sense, which apprehends only things that are present: whence it must needs follow, that the nearer things are unto us in our apprehension, the more strongly the heart must be moved by them.

If



If then we desire to have our hearts moved, either by mercies or judgements, let us labour to bring them as near as we can. Thus God represents unto *Cain* sinne (he means the punishment of sinne) as lying at the door, *Gen. 4. 7.* To morrow the Lord will be angry if we sinne to day, say the messengers sent from the children of *Israel* to the *Reubenites* and the *Gadites*, *Josh. 22. 18.* and *Abijah* to *Jerobaams* wife, tells her, that the judgment upon *Jerobaams* house is coming even now, *1 Kings 14. 14.* so in mercies, *Abrahams* rejoycing at Christs day, was, that he saw it, (that is, apprehended it) as present, *John 8. 56.* To this purpose

1. Let us be careful to fixe our eyes upon the present examples of mercies or judgements upon our selves or others, especially upon those which are inward and spiritual, laying hold of eternal life, upon the sense of Gods present favours, as the Prophet *David* seems to do, *Psal. 73. 24.* and beholding and trembling at the very face of hell in present judgments.

2. Labour to work those experiments upon our hearts, till they awaken faith, by which only those things which are to come are made present, *Heb. 11. 1.* so that they affect men with joy, as if they were possessed already, *1 Pet. 1. 8.* and with like feare on the other side.

3. Let us often recount with our selves the shortnesse of this present life. Meditation may and will shew a mans life unto him but a span long, and may make a thousand yeares seem unto him, as God accounts them, but as one day.

#### VERSE 6.

**A**nd when the woman saw] That is, when she partly beheld with her eyes, and was as fully perswaded in her heart, as if she had seen it. For, although the outward beauty of the fruit might be seen with the eye, yet the goodnesse of it for food (which nothing could discover but the taste) and much more the vertue of it, to make one wise, were things not to be seen with the eye: so that seeing in this place, must necessarily withall include believing.

That the tree] That is, the fruit of the tree, for that only could be eaten. Was good for food] and therefore (as she might be perswaded) more apt to preserve life then to bring death, as God had threatened. Now that the fruit of this tree was good for food, she might easily be induced to believe, because she had by experience found it so in other fruits of the Garden, that those which delighted the eye, were likewise grateful to the taste: and questionlesse, in this the woman was not deceived, for the fruit doubtlesse had no evil in the nature of it, only the use of it was made evil unto man by Gods interdiction.

And that it was pleasant to the eyes] Which perhaps she had not taken notice of before, as not thinking it fit, to look upon that with ob-

L 1

servation

observation which she might not touch, or if perhaps she had looked upon it, she beheld it not with the same affection before that now she did, which made it now more delightful in her eyes then it had been before. This seems to be the womans first outward act, in this sinne of hers, the gazing upon this fruit with delight.

*And a tree to be desired*] The womans desire after this fruit, is not mentioned by *Moses*, till he come to speak of getting knowledge, to intimate, that although the beauty of the fruit in her eye, and the usefulness of it for food, might somewhat affect her, yet that which set her heart on fire with the desire after it, was especially and chiefly the hope of getting the knowledge of good and evil.

*To make one wise*] or prudent, as some translate it, although (as it seemes,) not so properly nor agreeably to the sense of the Holy Ghost, seeing the wisdom here spoken of must be the same, which had before been mentioned by Satan, and consisteth rather in contemplation then in practice, and therefore must be conceived to be rather Sapience then Prudence, or at least must include them both.

*She took of the fruit thereof*] Which before she had acknowledged she might not touch. Now in this kinde of expression the Holy Ghost discovers unto us the Rule by which the woman now guided her self, namely, by the lusts of her own heart, and no longer by the Commandment and Will of God. It was now no impediment to her to eate of the fruit of that tree, because God had forbidden it; it was a sufficient warrant to her to take and eate it, because she desired it. Withal, we have here pointed out unto us the several steps and degrees, by which the woman went on, till she came up to the height of her sinne; she saw, she desired, she took and eat, and at the last gave unto her husband that he might eate.

*And gave also to her husband*] Having questionless found the fruit as grateful to her taste as she expected, but not as Satan, with an intention to beguile him, but out of love to make him partaker with her, of this new-found meanes of her happineffe. Thus Satan blinded her eyes, and God left her to her selfe, to be insensible of the evil which she had brought upon her selfe, till she had been led on by Satan to do as much mischief as she might, and drawen her husband into the same condition with her.

*With her*] That is, to eate with her, or as she had done: For otherwise he must needs be with her, in the same place, when she gave him of the fruit to eate. Now whether she went after him to finde him out, or whether he came to her of himself, and when, and whether before she had eaten of the fruit, or after (which is most probable) it is uncertain, and not much material to be known.

*And he did eate*] By his wives perswasion, as well as by her offer of the fruit, and by her example for *ver. 17.* God censures him for hearkening to the voice of his wife. By what words or arguments she prevailed with him it is not expresse, it is most probable, that she related unto him all that which she had heard from Satan before, which the

Holy



Holy Ghost thinks not needful to repeat again, as affecting brevity, and having this only scope, to manifest, that God had no finger in *Adams* sinne, but that the woman was tempted and deceived by *Sat. n.* and the man by the woman. Thus were the two fountaines, out of which all mankind issued, both poisoned and corrupted; and consequently of necessity, by them, their whole posterity after them, seeing there can be nothing clean, drawn out of that which is unclean.

We have then in this verse set before our eyes the success and effect of *Satans* temptation.

First, the womans affections are distempered and corrupted by her outward senses; and both by them and by *Satans* suggestions, her *Minde* and *Judgement* are perverted, till she breaks out at last into the actual transgression of Gods Commandment, and drawes her husband after her.

Secondly, it is probable that the woman might have seen this tree before, without any inordinate affection towards the fruit thereof: it may be that it was not then so pleasant in her eyes, as it now appears unto her, after *Satan* had by his suggestions distempered her heart, and kindled her affections to an inordinate desire after it, and then it seems very beautiful in her eyes. Whence

*I OBSERVE.*

*i observe:*

*Things usually appear unto us; as we stand affected towards them in our hearts.*

**T**O men of carnal minds, carnal things seem to be matters of great worth; as *Riches* to the covetous, *Honour* to the ambitious, *Beauty* to the adulterous, and dainty fare to the voluptuous, because their affections and desires are towards them. As likewise on the other side, *Christ* and his *Righteousnesse*, *Grace* and *Glory* seem in their eyes, to be matters of small value, because their affections are against them. Nay, the very objects of sense, and much more the arguments that are brought and presented to us in discourse, seem more or lesse weighty, and consequently make a deeper or sleighter impression, and prevaile more or lesse with us, as our hearts stand affected the one way or the other. As it happens in our bodies, that contagious sicknesses, yea, distempers of heat or cold and the like, prevaile more or lesse upon men, according as the body it selfe is inwardly disposed.

Let it be then the care and labour of every man, to get those carnal and sensual affections, wherewith all our hearts naturally are possessed, subdued and mortified, our selves renewed in the spirit of our mindes, and our hearts changed from this carnal and earthly disposition, to a spiritual and heavenly frame, lest they remaining carnal and earthly still, represent things unto us, not according to truth, but according to their own temper, as a distempered taste doth the relish of our meats, and

so beguile us by corrupting our judgements, which must necessarily lead us into dangerous errors, making evidences of heavenly truths small, and sensual objects great. And let all men be careful to take heed of judging of any thing, when their minde are distempered with any passion, or giving much heed unto such mens judgements, who manifest themselves to be engaged in their affections beforehand.

By that which we have already considered in the prevailing of Satan by this temptation, it appears, that we cannot lay the blame of drawing the woman to this sin, upon the fruit of this tree, which she had in all probability beheld before this, without sinne, but it was the impression made upon her heart by Satans suggestions, which made that fruit a snare unto her now, which was none before. Whence

2 *Observe.*

2 *OBSERVE,*

*Sinne proceeds not from the outward object, but from the corruption of the heart within.*

**I**Ndeed those things that defile a man come from within. *Mark 7.21.* And it is not the beholding of a woman, but the lusting after her in ones heart that makes it adultery, *Mat. 5.18.* And *St. James* tells us, *that God tempts no man, but every man is drawn away by his own lust,* *Jam. 1.13.14.*

First, God tempts no man, neither by suggestion of evil, that he raiseth up in any mans heart, nor by any thing that he hath made: now if God should have put any evil into the creature, which he had made; he might have been said in some sort to have tempted us to evil: but every creature of God is good; wherefore he affirms that the cause of evil is within us, and not without us; the creature being in the nature of it as apt to be applied to good as to evil, to which it cannot be turned but by the evil disposition of our owne hearts within us, and the motions that arise from thence. The evil then was neither in the wedge of gold, nor in the Babylonish garment which *Achan* saw, but in his coveting of them; nor is it in the wine that gives a red colour in the Cup, but in the drunkards inordinate appetite, *Prov. 23.31.* No, wicked persons draw from alluring objects, motions and solicitations to sin, with an intent to corrupt and draw others to evil, (as the devil from the glory of the Kingdomes of the world, drew his temptation wherewith he endeavoured to allure our blessed Saviour to fall down and worship him) yet neither the creature it selfe, nor the temptation or motion presented with it, causeth any sinne in us, unlesse they meet with some corruption in our hearts, to embrace and entertain them; Seeing the nature of sinne consists in a voluntary motion of the minde against the Law of God, which can proceed from no other cause, but only from the motion of the minde of him that sins.

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We have laid before us the first step of the womans sinne, in the outward act, that she saw the fruit of the tree that it was pleasant, that is, that she looked upon it with delight and desire: she saw it perhaps before, but that was only in a natural way, to discern that object before her eye: she looks now upon it in a sinful way, fixing her eye upon it with a more serious observation of the pleasantness of it, which so affected her heart, that she takes the boldness to pluck and eat it. So she begins her sin in gazing upon, and perfects it in taking and eating. Whence

## 3 OBSERVE,

3 Observ.

*It is dangerous to a man to fixe his senses upon enticing objects.*

**T**O look upon the wine in the glasse, and to observe the colour, and motion, or sparkling of it. *Prov. 23. 31.* therefore the wise man expresseth inordinate desire of riches, by that phrase of setting our eyes upon them, *Prov. 23. 5.* Indeed the very looking upon the wedge of gold drew *Achan* to covet it, *Josh. 7. 21.* and men are taken with the eye-lids of a whore when they gaze in her face, *Prov. 6. 25.* as the looking upon *Bathsheba* when she washed her selfe ensnared *David*, *2 Sam. 11. 2.* for which cause it was, that *Job*, when he would not think upon a maid, makes a covenant with his eyes to prevent it, *Job 31. 1.*

Let it be then the care of every good man to watch diligently and continually over his outward senses; let him turne away his eare from hearkening to a naughty tongue, *Prov. 17. 4.* his eyes from beholding vanity, *Psal. 119. 37.* that is, his senses from dwelling unnecessarily upon alluring objects. And to do that, it will be our wisdom to fixe them upon such things as are useful and profitable, remembering the use for which God hath given them unto us, which is partly natural, to informe us of things profitable, or hurtful to the outward man; and partly and especially spiritual, to set before us those objects, that by the due meditation of them, may raise up our mindes to heavenly thoughts, observing both their perfections, that we may raise up our hearts, to the admiration of the more eminent perfection of him that gave them; and withal their defects, by which they come infinitely short of that All-sufficiency, upon which our dependance must be grounded. Consider therefore in the objects which we meet withal,

1. That they are of a nature appliable to good or evil, as they are diversly entertained and used, and may be as well snares as helps unto us.

2. That our senses being naturally corrupt: as many senses as we have, so many windows we carry about us to let in sin; and as many outward objects as are presented to us, so many sparks may fall into our hearts in this state of corruption, to set the whole frame of our na-

ture on fire, unlesse we look warily to our selves. Wherefore

1. Avoid the entertaining of unnecessary objects, where we may avoid them.

2. If they be presented to us, look not on their outward appearance, but on the dangers into which they may bring us, that *a Whore is a deep ditch*, Prov. 23. 27. *Wine a mocker*, Prov. 20. 1.

3. Pray for the assistance of the Spirit, as to keep the door of our lips, *Psal. 141. 3.* so to take the reins of all our senses, yea, of the affections of our soules, that *walking in the spirit, we may not fulfil the lusts of the flesh*, Gal. 5. 16.

But what may we conceive to be the reason, why the woman gives so much credit to Satans information, that the tree was good for food, and to be desired to get knowledge upon Satans bareword, without any experiment made, or any other proof at all to justifie what he affirms, when she gives so little credit to that, which she had heard from Gods own mouth, that the eating of that tree would certainly bring death? Questionlesse, she shews in this error of hers the disposition of mans nature in general, and gives occasion to

#### 4 Observe

#### 4 OBSERVE.

*Men by nature are more apt to give credit unto lies, then unto the Truth of God.*

Certainly, if Adam in this his state of perfection, standing then in the Truth, and having the helpe of a Minde furnished with all divine knowledge, and questionlesse affected also with the love of it, which might easily have preserved him in the truth, was notwithstanding so suddenly carried away, to believe so foule a lie, and that meerly upon Satans suggestion and information, against Gods expresse word delivered by his own mouth; we have great reason to be jealous of our selves, being naturally *blinded with error, having our understanding full of darknesse*, Eph. 4. 18. and our wills wholly averse from Truth, and taking pleasure in unrighteousnesse, *2 Thessal 2. 10.* seeing

1. The Truth of God containes many heavenly and deep mysteries hard to be understood, much more to be believed, seeing they are foolishnesse to a natural man, *1 Cor. 2. 14.*

2. Seeing we have by nature an hatred against the Wisdome and Counsel of God, because it crosseth our carnal affections, and condemns all our wayes and works, *John 3. 20.*

Let no man then suffer his judgement to be swayed by the opinion of the world, in any matter that concernes the grounds of Truth, delivered in the Word; seeing the world is guided by the wisdom of the flesh, which is enmity against God, *Rom. 8. 7.* And therefore no

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marvel though it oppose his Truth, which brings down the strong holds, and high imaginations of the natural man, to bring under every thought to the obedience of Christ, 2 Cor. 10. 5. and refuse to give credit to those that speak it, as the Jewes dealt with our Saviour, John 8. 45. because the world lying in wickednesse, 1 John 5. 19. which the truth of God reproveth, John 16. 8. cannot but hate that which disgraceth and opposeth it.

Now if we observe it well, that which made the woman so apt to give credit unto Satans suggestions was, that her heart was beforehand taken with some desire after the knowledge, which the eating of that fruit would certainly bring, as Satan had informed her, and she was desirous to believe. Whence

## 5. OBSERVE

5 Observe:

*Men are easily drawn to believe, and hope any thing of that which they affect and desire.*

**L**ove (as the Apostle tells us) *hopes and believes all things*, 1 Cor. 13. 7. and we know, that as our affection is towards the person that speaks unto us, so we give credit to his words, much more to a friend then to a stranger. Thus we are apt to hope well of our children, because we love them well: much more are we apt to promise our selves good of our own counsels, which we love better then our children. It must needs be so, seeing love being grounded upon a persuasion of some worth in that which we love, we are easily drawn by the experience of that which we know to be in it, to hope for, and expect that which we know not, although it doth not yet appear. And whatsoever we desire to have, because we desire withal that it may be good, we hope it will be so.

By this one mark, it will evidently appear, that the generality of men, are greater lovers of Wealth, of Men, of Honours, of Pleasures, then of God Himself, or his Sonne Christ, because it is evident they expect and promise themselves more good by them, then by God and all his Promises, following them more earnestly, rejoycing in the fruition of them more cordially, preserving them more carefully, and resting on them more securely, then on Gods Promises of Grace and Glory, of this life, and of that which is to come, which (as their own wayes convince them to their faces) they esteem little better then meer delusions. Yea, it is manifest that they have no desire towards any way or work of Godlinesse, of which they promise themselves no good by them, Job. 21. 15. but disgrace, poverty, danger, losse of profit and pleasure, besides much unquietnesse of minde. Nay, by the same mark, the greatest part of men appear, to be greater lovers and better friends to wicked men, of whom they never speak, nor patiently endure to heare any evil, then they are unto the godly, of whom

them:

themselves are alwayes willing to believe any ill report, that can be raised upon them.

The woman had before her eyes this pleasant fruit, but she had withal an Interdiction from God not to meddle with it, under the fearful curse of dying the death, if she tasted of it, but her inordinate appetite, stirred up by sense, we see, prevails with her above the terrour of the curse, though denounced by God himself. Whence

#### 6. OBSERVE,

#### 6. Observe

*The terrors of wrath to come cannot prevail against strong and violent affections to things that are present.*

IF the sense of an evil felt, cannot withhold us in such a case, as *Prov.* 23. 34, 35. much lesse can the feare of future evils work on our hearts. The Prophet complains, that the peoples violent affection to rebellious courses, thrust them forwards as an horse rusheth into the battel, *Jer.* 8. 6. (of whom the Lord himselfe testifieth, *that he mocketh at feare, and turnes not back from the sword,* *Job* 39. 22.) opposing their confirmed resolutions to evil, against any shame or feare that stood in their way, *Jer.* 2. 25, 26. Like *Zimri* and *Cozbi*, that scorned the presence and tears of the Congregation, and the apprehension of the future danger to fulfil their filthy lusts, *Numb.* 25. 6. nay, even the whole multitude of that rebellious people, a little before, were not deterred by the fearful judgement executed in their sight on *Corah*, *Dathan* and *Abiram*, from renewing their rebellion against *Moses* and *Aaron*, the very next day, *Numb.* 16. 4. The reason whereof is

1. Because such things as are present (such as the pleasures of sinne are) being apprehended by sense, work more strongly upon the affections, then things absent can do, because they want that help of sense to convey them to the mindes; which the affections are most moved by. For as *hope deferred maketh the heart sick, because the thing desired is absent*, *Prov.* 13. 12. so on the other side, when the judgment is deferred, and is not present, the heart is not affected with the feare of it, but hardened in men to mischief, *Ecc.* 8. 11.

2. Because affections, (which things present raise up in us,) blinde our judgements so far, that the evils threatened, because they are not present, are not believed, so that men perswade themselves they will not come, *Deut.* 19. 19. *Isa.* 28. 15. and for that reason the feare of them restrains not men from evil, because unto such persons they are esteemed as if they were not at all.

Let all men by this try their affections, either to good, or evil. If our affections to that which is good be strong, *Much water will not quench love*, *Cantic.* 8. 6, 7. as appears in the example of holy *David*, whom though the proud derided, *Psal.* 119. 51. *Princes spake against him, were* 23. *the bands of the wicked robbed him, were* 61. *the proud digged*



digged pits for him ver. 85. the wicked waited to destroy ver. 95. yet all quenched nor his love to Gods Law ver. 97. nor his endeavours not to decline from his testimonies, ver. 157. Out of the same affection the Apostles were not deterred from preaching, by all the menaces of the counsel, and stripes that they laid upon them, Acts 4. 20, 21. Thus Daniel continues his duty of making his request unto God, despising the Lions Den, Dan. 6. 10. as the three children had done the flames of fire, Dan. 3. 17. On the other side, to faint in the day of adversity, argues small strength. Prov. 24. 10. or to take offence and be disheartened when tribulations arise, Mat. 13. 21. or mens displeasure threatens us, as they do, John 13. 42. or much more, when feigned terrors keep us off from our duty, Prov. 26. 13.

That which prevailed so far with the woman, or at least by which her minde, already distempered by Satans suggestions, was so far inflamed, that it carried her on violently into this actual rebellion, was the delight somnesse of the fruit to her outward senses, she saw that the tree was pleasant to the eye, and good for food, and took and did eat: the great mischief that followed thereupon, may then warrant us to

**7 OBSERVE** *Outward sense is an ill and a dangerous guide.* **7 observe**

**A** Chans eye was it that drew him to take of the accursed thing, and Davids eye drew him to adultery, and Solomon tells us, that the drunkards pleasing his eye with the colour of the wine in the cup, may draw him to drunkennesse, Prov. 23. 31. to the beholding of strange women, and the heart to the uttering of perverse things, ver. 33. Upon this ground it is, that the Apostle calls wisdom according to sense, divellish wisdom; and the lust of the eye, Sr. John tells us, is of the world, 1 John 2. 16. That it must be so, it stands with good reason.

1. Sense was never given men for a Judge or Counsellor to direct mine and direct, but only for an informer.

2. Sense can shew us nothing but the outward formes of such things as it represents, upon which we shall never be able to lay the ground of a right judgement: wherefore judgement according to appearance, is opposed to Gods true and infallible judgement; 1 Cor. 13. 12. wherefore the receiving of things meerly from sense, cannot but mislead us in all that we so apprehend, awakening and stirring up affections that distemper the minde, and blinde the eyes of the understanding. And yet is this judgement by sense the wisdom that guides all the world, or at the least the greatest part of it, as we see by experience.

It is added, that the woman saw, that the tree was good for food, that is, that she was persuaded and believed it to be so, and that upon that

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opinion

opinion, she did take and eat the forbidden fruit: so that which deceived the woman, was the false opinion that she entertained of the goodnesse of the fruit. Whence

# II Observe

## 8. OBSERVE.

*A man cannot naturally desire any thing, but under a shew and appearance of good.*

**T**HIS is all that they seek and enquire after, *Psal. 4.6. Who will shew us any good?* and as their endeavour is to do well unto themselves, so they applaud only those that do so, *Psal. 49.18. Nay, the enquiry of all those, which have been renowned for their wisdom among men, hath been especially to finde out what is mans chiefest good. And their error hath been, not in chusing evil as evil, but in mistaking evil for good. Yea, although some have been so far blinded by Satan, as to become instruments of their own destruction (which appears manifestly to be evil) notwithstanding, even therein they may be conceived to choose that at least which is lesse evil, esteeming a speedy death, to be better then a miserable and uncomfortable life. This firme adherence of the heart of man to that which is good (from which it cannot be drawn, unlesse it be by mistaking, without the destruction of nature it selfe) God hath planted in all mens hearts, not only that it might be a meanes of their own preservation, which all creatures bend unto, some by a natural, others by a sensitive, and Man by a rational inclination, but besides, for an higher end; that Man choosing God above all things to depend on, and his will to submit unto, and to place all his happinesse in him, might thereby give a clear testimony, and set to his seale, that he esteems God as the chiefest good, because his heart which carries him on with a restless desire to seek that above all things, and desires no more when they do enjoy him with the Prophet, *Psal. 73.25. and 116.7.**

Hence then appears, not only the folly of men of this world, who so greedily seek after Wealth, Honours, Pleasures, and the favour of men, as if all their happinesse lay in them; but more, their sacrilegious impiety in robbing God of his due honour, to bestow it not only on the creature, whom they advance above the Creator, *Rom. 1.25. when they seek their chief good in that rather then in him, besides on our owne base lusts, by which we guide our selves, rather then by the Will of God; as if there were more good to be found in them then in God Himself: so that the Apostle justly censures them, to be lovers of pleasures more then lovers of God, 2 Tim. 3.4* which must needs be acknowledged to be true, when we seek after them more earnestly and constantly, and rejoyce and satisfie our selves with them more cordially and contentedly then we do with the favour and love of God: this taking away from God the chiefest flower of his Crown (which is to be good alone, *Matt. 19.17.*) to adorne with it the basest creatures, is an abo-



abomination not to be expiated, but with the pouring out of the wrath of God to the uttermost, as the Apostle speaks, *1 Theſ. 2. 16.* especially when they do not only call evil good, and good evil, upon whom the Prophet pronounceth that fearful woe, *Iſa. 5. 20.* but scale to it too by their deeds and actions.

Thus then the woman moved by Satans faire and large promises, seconded with the strong outward allurements of a fruit so pleasant to the eye, conceiving that she could not be but a great gainer, by so rich a purchase, without any more ado takes the fruit and eats it. But how grossly she was mistaken therein, the fearful event of the ruine of her self and her husband, in the issue sufficiently declares. So that comparing the success of this action, with the hopes upon which it was undertaken upon Satans word, We may

## 9 OBSERVE,

9 Observe

*Man is an ill chooser of his own good.*

**A** Dam we see, even in this state of Innocency, though endowed with so much wisdom, yet as we shall see anon, chooseth death instead of life. And Solomon the wisest of all Princes either before or after him, is faine, after his long enquiry and travel in seeking after mans chiefest good, *Ecc. 2. 3.* when he looked advisedly back upon all his labours, and the fruits of them, to acknowledge that *they were vanity and vexation of spirit, Ecc. 2. 11, 17.* and this he found, not to be his own error alone, but that generally the wayes that seem right to a man, are found at last in the issues of them to be wayes of death, *Prov. 14. 12.* The reason whereof is,

First, mans ignorance by nature is such, that he knows nothing as he ought, not God the chiefest good, of whom we may acknowledge with *Bildad, that it is a little portion that is heard of him, Job. 26. 14.* and that of those that know him best, *1 Cor. 13. 12.* but of the generality of men we may say with *Zophar, that man is borne like a wilde asses colt, Job 11. 12.* and therefore no marvel, if those that know him not, desire him not, seeing it is the knowledge of things that move us either to desire them, or to depend upon them. See *Psal. 9. 10.* As ignorant are we of the inward nature of the creature, which makes us so easie to be beguiled by the outward appearance, least of all do we know the issue and event of things, a secret which God reserved in his breast, *Iſa. 41. 22, 23.*

The second reason is the corruption, and froward perverseness of our wills, moved by our natural lusts, which incline to evil rather than good, to darknesse rather than light, and consequently both to think well of them, and to make after and embrace them.

Let no man then lean to his own wisdom, in a matter of so great importance, as is the choice of his own happiness, which even heathen men themselves have discovered by their own experience, to be insufficient for the chusing of that which is truly good, as it must needs be, *seeing it is*

*enmity against God.* Rom.8.7. who only is good, and therefore averse from embracing and choosing him, out of whom there is nothing but misery and destruction. Let every man then that desires true happiness, abandon his own understanding, and take advice from God, as the wise man directs us, *Prov.*3.5,6. who gives true wisdom, *Prov.*2.6 gave *David* that counsel to choose such a lot unto himselfe as satisfied his soule, *Psal.*16.7. and shewes us what is good. *Mic.*6.8. and hath promised to teach such as feare him, the way that they shall choose, *Psal.*25.12. to guide them by his counsel, and bring them to glory, *Psal.*73.24. not only directing them the way, but causing them to walk in it, and keeping them by his power to salvation. Only men must become fooles, that they may be wise, as the Apostle directs, *1Cor.*3.18.

If we consider the grounds which *Eve* builds upon, when she takes and eats this forbidden fruit, we shall finde that she is grossely mistaken in them both.

First, this was no good Conclusion, that she draws out of the pleasant shew that the fruit had to the eye, that because it appeared to be good, therefore it was good.

Secondly, much lesse would it follow, that because it was good, therefore she might take and eat, having been forbidden to do so by God himself. For we have no warrant to make the attaining of our own good, the ground either of our own choice, or of our endeavours. The Will and Warrant of God, whose all things are, is our rule to direct us what to take or leave, so that only that is good to us, which he allowes us, and we must have an eye both to Gods honour, and the good of others, without due respect whereunto it is unlawful to desire any particular good unto our selves. These errors of the woman may give occasion to

10 Observe

10 OBSERVE.

*It is a grosse evil to choose, not what is granted us, but what we like especially, out of respect to our selves in particular.*

God layes an expresse restraint upon his own people, forbidding them to do what was good in their own eyes, and commanding them to observe what he shall direct, *Dent.*12.8,11. therefore *Joseph* refuseth to yield to his Mistresse, because that his Master, though he trusted him with all his affaires, yet had denied her unto him, as being his wife, *Gen.*39.9. And the Priests upon that ground withstood King *Uzziah*, when he would have offered incense in the Temple, because it was not permitted to him, *2Chron.*26.18. as little warrant have we to seek such things as are good, only to our selves, without respect either to Gods honour, or to the good of others, seeing to do well to ones selfe, is a character of a carnal man, *Psal.*49.18. The reason of both is evident. For

First,



First, men being creatures, and therefore having their total dependance on God that made them, cannot or ought not in reason to be limited by their own will, but must in all things be ordered by the Will of him, on whom they totally depend, it being absolutely necessary, that he that gave their being should give them the measure and rule of their desires.

Secondly, God created not men for themselves, but for his own honour, *Prov. 16. 4.* which is much advanced, when men acknowledge his Sovereignty, Wisdom and Goodnesse, by consenting and choosing to be, and do what he appoints them, and by subjecting their own good unto his glory and honour, and to the good of his servants,

Let it be our rule, in seeking any thing that pleaseth our phantasie, to enquire before we fix our desires upon it, whether it be of those things that are permitted unto us by God, or no; as namely to be rich, to be advanced above others, to be in place of employment, to search into some kindes of knowledge, to enjoy some kindes of pleasures and delights; for if we be not permitted to ask any thing, but according to Gods Will, *1 John 5. 14.* Surely we are not permitted to desire it, much lesse to seek or endeavour to obtain it.

Secondly, let us in like manner enquire, what advantage may come by that which we desire unto our brethren the Church of God, and what honour God may receive thereby, and in the last place what true good it may bring unto our selves: seeing we know that it is our duty in things that we take in hand, to seek Gods glory above all things, and next to that the good of our brethren, *1 Cor. 10. 31, 33.* As being

1. Obligated thereunto by our subordination to God, *1 Cor. 6. 20.*

2. And the best meanes to assure our prospering in what we undertake, when by submitting to Gods Will, and seeking his glory, we engage him to further our endeavours, as he promised *Joshuah, Josh. 1. 8.*

3. And assuring us of a full recompence of reward hereafter, *Hebr. 10. 36.*

\* The degrees and steps by which lust bred in the womans heart, brought her on to the act of rebellion, are worth our noting; First, she saw, then she took, and lastly, she did eate of the forbidden fruit. Whence

## II Observe

## II OBSERVE,

*Last, once conceived will at last bring forth actual sinne, in full perfection.*

**I***Am. 1. 16.* Thus *Achan*, when by seeing the wedge of gold he was moved to covet it, takes it away and hides it, *Josh. 7. 21.* But the sons of God, taken with the beauty of the daughters of the sons of men marry them, *Gen. 6. 2.* So it fell out in *Hamors* defiling of *Dinah*, *Gen. 34. 2.* and thus it happens alwayes, unlesse God over-rule it, as he did in preserving *Sarabs* honour in *Abimelechs* house, *Gen. 20. 6.* either by subduing the lust by the power of his Spirit, which fights against the lusts of the flesh, *Gal. 5. 17.* or at least by restraining it, as he did in *Laban*, *Gen. 3. 29.* or crossing it by advice and counsel, as he did *David*s intention of killing *Nabal*, *1 Sam. 25. 33, 34.* or by denying and taking away opportunities to act it, as he hindred *Herods* purpose of killing Christ, by the wise mens returning another way, and by *Josephs* flight with the childe into *Egypt*, or by interposing of some crosse impediments in the way, as he prevented *Sauls* taking of *David* by an inroad of *Philistines*, which drew him another way, *1 Sam. 23. 27, 28.*

Reason,

First, it cannot be otherwise, because inward desires and affections, are the ground of all outward actions and performances, as *Solomon* tells us, *Prov. 4. 23.* which therefore must needs follow, unlesse there be some impediment cast in the way, especially in this corruption of mans nature, wherein they bear all the sway.

Secondly, God is pleased it shall be so, that men may be made known by their actions, as a tree is known by his fruit.

Let us then tremble at the first moving of our inordinate lusts, as anger, fleshly lusts, covetousnesse and the like.

1. As being in themselves pollutions, that defile a mans heart, *Mark 7. 21, 22, 23.*

2. And by consequence make us abominable in the sight of God, who beholdeth the motions of the heart, and judgeth of men according to them.

3. And subjeets unto Satan, who reignes in us, and carries us by them at his pleasure, *Eph. 2. 2, 3, 4.*

4. And will bring shame upon us at the last, by thrusting us forwards into the open acts of Adultery, Murther, Theft, and the like without Gods grace preventing us, seeing we have no more power of our selves, when those lusts have once seized upon our hearts, from breaking out into the open acts of sin, then he that hath lost his footing on the top of some high tower, to stay himself in his fall, before he comes to the ground.

2. Acknowledge Gods infinite goodnesse and mercy towards us in particular, in preserving us from many grosse and scandalous sins.

1. Where-



1. Whereof we finde the seede and roote moving in our hearts every day.

2. And which are continually nourished and strengthened by that fountain of corruption, which is within us, from whence they spring.

3. Are continually fomented and blowen up by Satan, till they break into a violent flame, which consequently cannot be quenched by any power of ours, nor by any other meanes, but by the Spirit, which God denies not to his own, both to preserve them from the reproach of men, for the credit of Religion, and the honour of his owne Name, and by which he sometimes over-rules wicked men, restraining them from the practice of some evil, for the preservation of Order, and for the peace of his Church.

We have made it appear already, that it was not the least part of Satans policy, when he had won the womans consent, to hasten her on to the actual performance of that evil, to which he had tempted her, and must be esteemed not the least of the womans oversights, that without taking time to advise with her own heart, or consult with her husband, about such a strange motion proposed unto her, she runs on headlong to the acting of that evil, which without Gods mercy had for ever ruined her, and her posterity: but the observation which that circumstance yields, we have already handled out of the verse going before: That which falls next under our consideration is the womans voluntary act, in taking and eating the forbidden fruit. Satan indeed had tempted her to the sin, but she sinned not actually, but in her own voluntary act. Whence

## 11 OBSERVE,

## 12 Observe

It is not in the power of Satan himselfe, to draw any man to sin, without his own consent.

**T**He whores alluring wrought nothing upon that foole, till he himselfe consented to go after her, *Prov. 7. 21, 22.* Whence it is, that *Solomon* gives us advice, that if sinners tempt us, we should not consent unto them, *Prov. 1. 10.* and then we shall do well enough. Whence also it is, that our Saviour, in his combate with Satan, denying his consent to Satans motions, remained holy and blamelesse. The reason is;

First, because the very essence of sin consists in the consent. For all that Satan or his instruments act in temptations, is without the soule, whether it be by the representation of objects to the outward senses, or at the most to the inward fantasie; for neither of these corrupt either the judgement, or will, or affections, there must be something within, which must receive and close with that which is represented unto it, before it can be a sinne. For where the heart consents not at all, (as it falls out in such actions as are either altogether forced, or meerly contingent,

tingent, wherein neither the judgement, nor will, nor affections con-  
 cur) there men are wholly freed from any blame of sin, both by God  
 and man. Nay, even when the affections are either suddenly surpris-  
 ed, without deliberation, or violently carried (with some reluctance  
 of the will) inordinately to any sinne, yet where the precedent resolu-  
 tions are against it, and subsequent repentance disavowes it, and by  
 consequent both the one and the other manifest, that our advised  
 judgement and will opposed it, there the sin is not imputed to con-  
 demnation, nor accounted the sin of the person, but rather of the cor-  
 ruption in the person, as St. Paul speaks of himself, *Rom. 7. 20.* that  
 the acts were not his, but the acts of the sin that dwelt in him. Whence  
 St. John affirms, *that he that is born of God, sinneth not*, and addes this  
 reason, *that the seede of God abides in him*, *John 3. 9.* that is, it is not ac-  
 counted his sin, because his heart as far as it is renewed, consents not to it.  
 So it is not the representation of evil motions outwardly, but only the em-  
 bracing them with the heart that makes the sinne, and only the advi-  
 sed, and deliberate, entertaining thereof that makes the damning  
 sinne.

Secondly, if it were otherwise, no man could be free from sinne a mo-  
 ment, but Satan would have power to draw men into all kindes of sin,  
 at his pleasure, and thereby into inevitable destruction at the last, yea,  
 even the dearest of Gods servants.

Let no man, when he sins, blame any but his own corrupt heart, as  
 the Apostle teacheth us, *1. Tim. 1. 14.* and the Prophet David doth  
*Psal. 51. 4. 5.* looking at nothing but the sin which was bred in him, e-  
 ven with his first conception, and *Psal. 73. 22.* he blames nothing  
 but his own ignorance and brutishnesse for the distempered thoughts  
 that troubled, and were likely to have perverted him. This is the  
 way

1. To justifie God in the executing of his justice against sinners,  
 when they therein receive only the fruit of their own wayes, and are  
 filled with their own inventions, *Prov. 1. 31.*

Secondly, it is the best meanes of furthering both our repentance and  
 reformation, when we know every man the plague of his own heart, as  
 Solomon termes it, *1. King. 8. 38.* and finding the fountain of evil to  
 be in our own breast, are more easily directed, and effectually stirred up  
 to endeavour the mortifying of our own corruptions. The woman  
 had no sooner tasted this forbidden fruit, but finding it (as it is most  
 probable) as good in the trial, as she had read of it, as she believed it  
 to be by the outward shew, she presently renders it to her husband, and  
 draws him to be Partaker with her in the sinne. Whence



*They that sinne themselves, are commonly seducers of others to sin.*

**E**ither out of the error of their judgements (as it happened in this Act of Eve) deceiving others as themselves are deceived, being persuaded, that they lead them on in a right way; when they lead them into error. Or perhaps out of self-love, desiring to countenance their own evils, and to justify them by other mens concurrence with them, in the same way. Or being set on by Satan, to pervert men maliciously to the encreasing of their own sin and judgement; and by drawing in others with themselves into sinful courses, to win him more subjects for the enlarging of his Kingdome. Thus the leaven is not only soure in it selfe, but withall soures all that is mixed with it; and one person infected with some contagious disease, infects all that come near unto him.

Let every man both feare and shun sin; as one would avoid and flee from the plague, or other contagious diseases, being not only destructive to his own soule that commits it, but besides, exceeding dangerous, both to his nearest friends and to all his neighbours that are round about him. And upon the same ground let us keep far off from persons infected with sin, as not only vile in themselves, as they are termed, *Psal. 15. 4.* but besides, dangerous to others, *Prov. 22. 24, 25.* or at least troublesome, either by hindering our free exercise in holy duties (which moved David to chase them away, *Psal. 119. 115.*) or at least vexing us with their unclean conversation, as the *Sodomites* vexed Lot, *2 Pet. 2. 8.*

2. Let this practice of wicked men quicken the spirits of the godly, with an holy zeale, to be much more earnest and active, in endeavouring to draw on men to Religion, and thereby to further the enlarging of Christs Kingdome, by winning men by our holy examples, and by instructions, admonitions, exhortations, as we are directed to do, *Col. 3. 16. 1 Thes. 5. 11. Heb. 3. 13.* And that

1. In love to Christ, whose honour we advance by enlarging his Kingdome.

2. In love to our brethren, for the furthering of the salvation of their soules.

3. And for the furthering of our own account, who by winning many to righteousness shall shine as the stars, *Dan. 12. 3.* or if they be not wonne, we shall be glorious in the eyes of the Lord, *Isa. 49. 15.*

But whom doth the woman beguile? even her own husband, to whom she was given for an helper. The nearnesse of the relation between them, gives us occasion to

## 16 Observe

## 14 OBSERVE

*One that is fallen into sinne, is many times most dangerous to his nearest friends.*

**N**ot only by drawing on Gods judgements on them, which oftentimes fall not only on the person himself, but upon all that are near unto him, as *Ahabs* family perished with himself by Gods just judgement, for his and his wives abominations, *1 Kings 21.22,23,24.* But besides by becoming active instruments of evil to them, either by seducing them, as *Jonadab* did his friend *Amnon*, *2 Sam.13.5.* and *Achitophel* furthered *Absalom* in his treasonable practices, and counsell'd him to lie with his fathers Concubines, *2 Sam. 16.21.* and *Jezebel* stirred up her husband *Ahab* to work wickednesse, *1 Kings 21.25.* or by working him some mischief or other, if he consent not. See, *Mat. 10.36.* as *David* complains, that it was his guide, his equal, his acquaintance, that did him the wrong of which he complains, *Psal. 55.13.* The reason is,

1. Because men are most apt to communicate, either that which is really good or evil, which seemes good to them, to such as they love; for love is communicative.

2. Because they are most powerful to prevaile with friends, as symbolizing with them, either in nature or disposition (as we know diseases spread most easily in the same blood) or at least their perswasions are most powerful with those with whom they deal, when they are conceived to be tendred unto them in love and sincerity.

3. And by daily commerce, by reason of inward acquaintance, they have most opportunity to compass their ends, as an infected person, most easily spreads the infection, to those with whom he continually converseth.

Now if we consider withal, that this woman that tempts and seduceth her husband, was created and appointed by God to be an help unto him, we may in this example take notice how far the best things, being abused by our folly, may be turned to our hurt; and those things that were intended to us for our help, may be the meanes of our ruine: but this observation will more clearly be grounded upon *Adams* excuse unto God of himself, that he was drawn away by his wifes enticement, *Gen. 3.12.* of this chapter. For the present, we may take notice that she had no ill intent towards her husband, but presents him with this fruit, meerly in love; and conceiving that she had met with a good purchase, she desires to make her husband partaker with her of her gain. Whence



## 15 OBSERVE

15 Observe

*It is the property of true love to communicate to others whatsoever it self embraceth as good.*

**T**His is most eminently manifested in God himself, who is love it selfe, and imparts every good thing to those that love him; yea, even his own and only begotten Sonne, *Psalm 84. 11. John 3. 16.* Moses being assured of the possession of *Canaan*, invites his wives friends to be partakers with him of his hopes, *Numb. 10. 29.* In like manner, *David* having found God so gracious to himself in particular, calls his friends together, to shew them the way how they might get a share in that happinesse that himself enjoyed, *Psalm 34. 11.* This truth all experience makes good, in the dealing of Parents with their children, Husbands with their wives, and the like, which although it appear not alwayes in outward things, wherein self-love prevails with us so far as to cause us to forbear to communicate too much of the things of this life, lest we should want our selves; yet it constantly holds in spiritual things, wherein our imparting to others, rather addes unto us, then takes from us what we communicate to other men.

Let every man by this mark, try his judgement of the worth and value of heavenly things, even by his earnest desire to bring his wife, children and family into the fruition of that happinesse whereof himself is partaker, after *Abrahams* example, *Gen. 18. 19.* yea, his neighbours and acquaintance, with the woman of *Samarita*, *John 4. 29.* much more his intimate familiars, with *Philip*, *John 1. 45.*

God in this encounter leaves both the man and woman to themselves; and we see how easily the woman by Satans suggestion, and the man by a word of her mouth, are withdrawn from their obedience to God, and carried headlong into open rebellion. Whence

## 16 OBSERVE

16 Observe

*The strongest man is not able to stand against Satan, if God leave him to himselfe.*

**I**F our first Parents, furnished with so much wisdom and hofinesse, were so easily foiled by him, who can stand before him? his advantages against us are infinite.

1. In his Nature; what can flesh and blood do against a Spirit?
2. In his Abilities; he surmounts *Solomon* himself in knowledge.
3. In his experience; we are but of yesterday, in comparison of him. In his diligence, his eyes never sleep, neither doth he take rest night or day, in watching to do us mischief.
4. Besides, he hath within us a strong party of our own lusts, that fight for him against us.

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3. He hath without us the world, with the allurements thereof.  
 And lastly, he hath as many instruments to make use of to corrupt us, as there be wicked men in the world.  
 Let every man then take the Apostles counsel, *Eph 6. 13.*  
 1. Take to us all the Armour of God.  
 2. Let men be sure to walk in a right way, in which God hath promised us his Protection. *Psal 91. 11.*  
 3. Let them watch continually, and stand upon their guard.  
 4. Let them stand strong in faith, and in the Power of Gods might.  
 5. And pray continually unto him that is able to save them.

VERSE 7.

**A**nd the eyes] Not so much of the Body as of the Minde, for which cause it is added, not that they saw, but that they knew that they were naked, which though it might be discerned by the eye of the body, yet the shame that accompanied it could appear to nothing, but the eye of the minde.

*Of them both*] Not *Adams* only, but *Eves* too, whose eyes Satan had blinded so long, that she observed nothing, no, nor after she had eaten her selfe, till she had seduced her husband too, and then when they were both in the transgression, and the temptation had taken full effect, her eyes were opened too as well as her husbands.

*Were opened*] Both by God, who having suffered Satan to blinde them thus long, at length in mercy discovered unto them, and gave them hearts to take notice of the miserable and sad condition into which Satan had brought them, that they might be humbled, and seek to God for pardon. And by Satan, who though he had blinded them all the way in which he led them, yet now he had brought them whither he desired, sticks not to shew them where they were, (as *Elisba* dealt with the Syrian army which he led into *Samaria*, *2 Kings 6. 20.*) but it was only to encrease their grief and misery, by beholding the great evil which they had brought upon themselves. This opening of their eyes might consist in two things.

First, in fixing their eyes upon their nakednesse, which it may be they might not else have observed.

Secondly, in representing the shame that now accompanied it, that they might the more fully discover the change of their condition, and have their hearts the more feelingly affected with it.

*And they knew that they were naked*] And deformed in their nakednesse, whereof, (as it may be gathered by their hiding of themselves) they were ashamed. Not because there was any change in the parts of their bodies, but only in the use of them, which before being instruments to righteousness, and comely by the right



right ordering of them to the end for which they were created, were now uncomely by their inordinate disposition to sin, as the affections of the soule within were likewise become filthy and shameful, by the like inordinate inclination of them to evil.

*And they sewed fig-leaves*] Whether because they were nearest at hand, or by reason of their largenesse fittest for that use, it is not easie to guesse. Only the making use of these leaves to cover their bodies, gives us no sufficient ground to conclude, that therefore the tree, the fruit whereof they had eaten against Gods interdiction, was a fig-tree. For if it had been so now when their eyes were opened, that they saw both their misery and the cause of it, they would in all probability have abhorred the tree, by which they had sinned, above all others, and consequently have made choice of any other thing for the covering of their bodies, rather then of the leaves of that tree. Now how they fastened those leaves together, it is to no purpose to enquire, questionlesse without a needle and thread, it was not impossible to devise some meanes, both to joine them together, and to fasten them to their bodies, as we see they did.

*And made them aprons*] Or coverings to tie about their loines, for the covering of their secret parts. But why those alone, seeing all the body was deformed, especially the Eares, Eyes, Mouth and Hands, as being really defiled by the contagion of sin, whereof they were special instruments? it is most likely, because the beholding of those parts more easily suggests unto our minds motions to uncleannesse. Although withal we may conceive, that because sin, the cause of shame is more especially propagated by those parts, (as *David* implies in that expression, *Psalm* 51. 7.) it pleased God to make a deeper impression of shame, which sin brings with it upon those parts then upon any of the rest.

Hitherto *Moses* hath described unto us mans fall, with the Meanes, Order, and several steps thereof. The Consequents thereof are laid before us in the next place, and they are

First, the misery that came upon him thereby, discerned in part, though not fully, by himselfe, with the remedy which he useth, but in vaine, to help it.

Secondly, we have their sin, by which they fell, discovered by God in the examination of the offenders, and the punishment inflicted on them.

In describing our first Parents discovery of the misery into which they had fallen, we have set before us

First, the opening of their eyes, with the time when, which was not till they had both eaten of the forbidden fruit.

Secondly, what they discovered thereupon, which was rather their shame then their sin, which was the cause of it.

Thirdly, what meanes they used to cover their shame, (but none to take away their sinne,) the girding of themselves with aprons of fig-leaves. From the time, considered in relation to the woman, that she

saw her nakednesse, when she had drawn her husband into the same sinne with her selfe; but discovered it not before. We have occasion to

1 Observe

1 OBSERVE,

*Man can discern nothing but What and When, and how farre God is pleased to discover it unto him.*

**I**N our bodies sight it is manifest. We see the *Sodomites* could not see *Lots* door, although just before them, when God had smitten them with blindenesse, *Gen. 19. 11.* Neither could *Hagar* see the Well of water, till God had opened her eyes, *Gen. 21. 19.* Nor the Syrian army the way which they went, till God opened their eyes when they were in *Samaria*, *2 Kings 8. 20.* Nor the disciples, Christ, with whom they were familiarly acquainted, *Luke 24. 31.* Much more is it true of the eyes of the minde. *David* could not discern the sinfulness of that act of numbring the people, although *Joab* warned him of it, till his heart smote him for it, after it was done, *2 Sam. 24. 3, 10.* nor *Abraham*, nor *Rehoboam*, the good counsel that was given them, when God took away their hearts, *1 Kings 12. 15.* *2 Sam. 17. 14.* The reason is,

1. It must needs be so, because God being the fountain of all light, that illightens every man that comes into the world, *John 1. 9.* It cannot possibly shine into mans heart, but according to his will.

2. There is great reason it should be so, as well that God by this meanes might more easily govern the world according to his own will, as also that we having no light in our selves but what we know, may be the more abased in our selves, the more thankful to God that is the light of our eyes, and the more careful to make use of it to his glory that bestows it, seeing he may deprive us of it when he pleaseth.

Let no man then lean to his own, or to any other mans wisdom, whereof we can have no such assurance but that it may deceive us, especially when either we or they seek it not at Gods hand, nor depend upon him for it, nor employ it for the service of himself or of his Church, in which man provokes God even in justice to turne our wisdom into folly, as he threatens to deal with *Pharaohs* wise men, *Isa. 19. 14.* and made it good upon *Achitophel*.

There is yet in this circumstance of the time, *When their eyes were opened*, one thing more, worth our consideration, that their eyes were never opened to see in what condition they were, till it was too late to help it: whereas, if they had advisedly thought upon the danger before-hand, and observed Satans policy by which he drew them into it, they had refused his counsel, and prevented the danger. Whence



## 2. OBSERVE.

2 Observe

*It is a great folly in men, not to foresee evil before it be too late to help it.*

**T**ill nothing be left but mourning at the latter end, *Prov. 15. 11, 12.* Which was *Esaus* case when he had sold his birth-right, which drew on the losse of the blessing, which he sought and bewailed the losse of with tears, when it was too late, *Heb. 12. 16, 17.* Wise men before-hand see a plague, and prevent it, *Prov. 22. 3.* and hearken for time to come, *Isa 42. 23.* and indeed for this special end was wisdom given, that men having their eyes in their head, (as *Solomon* speaks, *Ecc. 2. 14*) they might foresee both good and evil to come, that they might lay hold on the one, while it may be had, and avoid and prevent the other before it comes. As for after-wisdom, it is of nouse but to encrease our misery, by looking back upon our misery when it is too late to help it.

Let us then, like wise men, carry our eyes still in our head, looking forwards to the issue and event of all things, lest we be led on like an Oxe to the slaughter, as *Solomon* speaks *Prov. 7. 22, 23.* not embracing and following the directions of the world, which walks in darkness; but taking heed to the light and counsels of Gods Word, which only discovers unto us truly the issues of mens wayes and courses, *Psal. 37. 37, 38.* and *73. 17.* not only in the events that befall men by the hand of God in the course of his provident dispensations; but in the dangers unto which the wayes themselves lead men, *Prov. 2. 18, 19.* and *6. 23, 26, 33.* Let us make use of this foresight in laying hold of eternal life, and that betime, while it is to day; lest we be shut out with the foolish Virgins, *Mat. 25. 11, 12.* and lie mourning in vaine in hell, whence there is no Redemption, *Luke 16. 24.*

It is very probable, that not only God had his hand in opening their eyes, but Satan too; who having blinded them till they were in the snare, now opens them to see their own miserable and shameful condition into which they were fallen, that their hearts by the sense thereof being wounded and afflicted might encrease their misery. Whence

## 3. OBSERVE

3 Observe

*Satan never discovers any thing unto us, but to do mischief.*

**T**hus he shewes us the baits of sin to allure us; as he did to our Saviour Christ the glory of all the Kingdomes of the earth, to entice him to fall down and worship him, *Mat. 4. 8.* Thus he discovers the meanes of affecting what our inordinate lusts move us unto, to encourage us to sinne, as by *Fenadab* he shewed *Amnon* the means how he might satisfie his lust upon his sister *Tamar*; *2 Sam. 13. 5.* and

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by Jezebel to Ahab the meanes of getting Naboths vineyard, 1 Kings 21.7. and if he shews the foulness of sin, after it is acted, it is to drive men, if possibly he can, into despaire, when the case is desperate; thus he dealt with Judas after he had prevailed with him to betray his Master: he let him see indeed the foulness of that sin, but it was that he might go out and hang himself, Mat. 27.4.

Let no man then hearken to him or any of his Agents, who are neither skilful nor diligent in any thing, but in deceiving and seducing, 2 Tim. 3.13. labour in nothing but to make men like themselves, ten fold more the children of hell then they were before, Mat. 23.15. and to this end abuse not only their carnal reason, but even Gods sacred Word, to lead men into heresies in doctrine, or errors in practice to their destruction at the last, 2 Pet. 3.16. Let all men turne away from such enemies to the salvation of their soules, attending only to the Word of truth, which shines unto us as a light shining in a dark place, 2 Pet. 1.19. and to the Spirit, which shews us out of it all the counsels of God, which are profitable for instruction in righteousness, that the man of God may be thoroughly furnished to every good work, 2 Tim. 3.17. that we through comfort of the Scriptures might have hope, Rom. 15.4.

Now whether God or Satan, or both, opened their eyes, this is certain, that though they wanted eyes beforehand to see the misery into which they were falling, yet after they were fallen into it, they had eyes to discover when it was come upon them, into what miserable condition they were brought, and to be sensible of it too. Whence

4. Observe

#### 4. OBSERVE.

Even those which discover not beforehand the evils, which the errors of their wayes lead them into, yet they shall see in the end, and feelee too the misery into which they bring them.

Sometimes after the committing of any sinne, the foulness of the act committed terrifies them; as it did Judas after he had betrayed his Master, Mat. 27.4. by the judgement of the conscience, within the very thoughts of the heart within them, giving evidence against them, Rom. 2.15. Sometimes the sense of the smart of some judgement that God layes upon them makes them sensible of the evil of their sin, as it did Cain, Gen. 4.14. and the man enticed to uncleanness by lewd women, Prov. 5.14. which howsoever some senselesse men feelee not at present, Prov. 23.35. much lesse the sin that causeth it, Prov. 30.20. yet God oftentimes in this life awakens their consciences, and smites them with terrors, with those, Rev. 6.16. or at least astonisheth them by them hereafter, as our Saviour represents it to us in the Parable of Dives, Luke 16.24. Now thus God deales with wicked men, as well to increase their plagues, as to manifest his righteousness, in giving them the fruits of their own wayes, as they do acknowledg, Ps.



58.11. And with his own children (as appears in the examples of *David*, 2*Sam.* 24.10. and of *Peter*, *Mat.* 26.75.

1. To bring them to repentance for their failings past.
2. To make them more watchful for time to come.
3. To give them a fuller and quicker taste of Gods mercy, in their reconciliation by Jesus Christ, in pardoning their finnes, and delivering them from the wrath to come.

That whereof *Adam* and *Eve* were most sensible, after their eyes were opened, was their nakednesse, now by that they were indeed exposed to the injury of the weather, which must necessarily breed them much annoyance. But with that they seem not to be so much affected at present, because they provide no present remedy against it. But that which was fuller in their eye, was their deformity by their nakednesse, which they were ashamed to look upon, and therefore desire to hide it from their own eyes, by girding about themselves aprons of fig-leaves. Now if we consider that they were the glory of all the visible creatures which God had made, as being in a more especial manner created after Gods Image, we may here easily observe what a fearful change sin brings upon all that are defiled with it. Whence

## 5 OBSERVE.

5 observe

*Sin is able to make the most excellent and glorious of all Gods creatures vile and shameful.*

THAT was it that made *Lucifer*, created by God a most glorious Angel of light, a most ugly and hateful fiend, which made *Antiochus*, surnamed the glorious, a vile person as the Angel termes him, *Dan.* 11.21. as all wicked men are likewise called, *Psal.* 13.4. very beasts, *Psal.* 49.20. nay, the most filthy of all beasts, even swine wallowing in the mire, 2*Pet.* 2.22. The reason is,

1. It defaceth the Image of God in them, which especially consists in righteousness, *Ephes.* 4. 24. which sinne perverts, *Job* 33. 27.
2. It separates a man from God (as all sin doth, *Isa* 59.2) who is our glory, *Isa.* 60.19. and 28.5.
3. It disorders all the faculties of the soule, and parts of the body, and consequently all the motions and actions that flow from them, and subjects us to our own base lusts and vile affections, to do things that are not comely, *Rom.* 1.24,26,28.

Let all men then esteem sin as the basest, vilest, and most abominable of all things, and that not only drunkennesse, adultery and the like, which make men base in the eyes of men, but more, those fouler sins of infidelity, pride, covetousnesse, which in true estimation, and Gods eye, are more foule and abominable then any of the rest, not fit to be named amongst Christians, *Eph.* 5.3 much more to be acted by them, things that men are ashamed to owne, which men do in the dark,

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or at least when they have done, cover with darknesse. Now men may be truly said to be ashamed of sinne, when for it they loath and think basely of themselves, as *David* doth, *Psal.* 73. 12. when we blush at the sight and the sense of them before God and man, esteem basely of all those that are defiled with them, which is one of the characters of a godly man, *Psal.* 15. 4. abstaining not only from their ways as from filthinesse, but from all inward society with them. See *Psal.* 101. 5, 7. and 119. 115. esteeming only the righteous more excellent then his neighbour, *Prov.* 12. 26. and there fore only worthy to be his companion, with the Prophet *David*, *Psal.* 119. 63.

Now if we observe what meanes they use to cover their shame, it will evidently appeare, that they look no farther then the nakednesse of their bodies, for which only they provide a covering, but never take notice of their sin which was the cause of it, and of a greater deformity in their soules then that which they observed in their bodies, which they see not at all till God farther open their eyes. Whence

## 6 Observe

## 6 OBSERVE,

*Men are more apt to be sensible of, and to be more affected with the outward evils that sin brings upon them, then with th: sin that causeth them.*

**T**HUS *Cain* complains of the danger that might come upon him, being put out of Gods Protection, but never complains of his sin in spilling his brothers blood. The people of *Israel* were sensible of the losse of their corne and wine, but were so unsensible of their sinne that brought that evil upon them, that they continued their rebellion against God, *Hos.* 7. 14. and in the evils which sin brings upon them they are rather affected, with outward then with inward plagues. As *Saul* more feares disgrace before the people, then he doth to be cast out of Gods favour, *1 Sam.* 15. 30. The reason is evident, for men being generally sensual, even the best among them in some part, it must of necessity follow, that they must be first and most effectually moved by the objects of sense: now both sin and the inward plagues are of a spiritual nature, and consequently nor discernable by outward sense.

By this mark then let every man try and judge of the frame of his own spirit, whether it be carnal and earthly, or spiritual and heavenly, by what he most takes notice of, whether some judgement for sin, or the sin it self, and in the judgement what he findes affects his heart most, whether some outward trouble or losse, or whether the sense of Gods displeasure, whence it ariseth, manifested in the withholding of his grace, or the inward comforts, and the like. For according to the temper and frame of the heart, so are our desires, and hopes, and fears, and joyes, and sorrowes, either carnal and earthly, or spiritual and heavenly.

The



The man and woman being sensible of the nakednesse of their bodies, and of their shame thereby, use the best meanes they can to cover it, and for that devise to make themselves garments of fig-leaves, the best materials that came to hand at present: so thereby they discover the first and chief use of garments. Whence we may

## 7 OBSERVE

## 7 observe

*Garments are but the Covers of our shame.*

**T**O put honour upon those parts that want it, as the Apostle speaks, *1 Cor. 12. 23.* and to hide the shame of them from mens eyes, *Exod. 28. 42.* And by this example we see that this was the first cause of inventing them, although it be true, that since they serve for divers other uses.

1. For necessity, to keep off the injury and annoyance of the weather, *Job 31. 19, 20. Prov. 31. 21.*

2. For Distinction

1. Of Sexes, *Deut. 22. 5.*

2. Of Offices, *Exod. 28. 2.*

3. Of Estates and Degrees, *2 Sam. 13. 18. Mat. 11. 8.*

4. And may be too of Nations.

3. For the discovering of our affections upon different occasions, either of joy, *Ecc. 9. 8.* as in marriages, *Mat. 22. 11.* *Psal. 45. 13, 14.* or of sorrow, as in Widowhood, *Gen. 38. 14.* or in times of fasting: *Psal. 69. 11.* or any other Humiliation, *Exod. 33. 4, 5.* Although these ends seem to be pointed at, either in the matter, or in the forme of our garments; but the covering and hiding of our bodies by them appears to be occasioned and taken up upon the sense of the shame of our nakednesse, and of our weaknesse, by which we are subject to the annoyance of the weather.

Let no man be so shamelesse as to abuse this apparel, which is the badge of his weaknesse and basenesse, to a foolish and vain-glorying, which we do, when we deck our selves with costly cloathing, to commend our selves to the eye and observation of other men. But consider

1. That the first occasion, of the use of cloathing, was to cover our shame.

2. That the materials of it are things much baser then our selves, in just estimation.

3. The apparel at the least doth but grace the body, but adorns not the soule at all, which is the only part wherein man is truly honourable.

4. And the outward person they commend also, only to men of yaine mindes, but to no wise or sober man.

5. And withal, do more discover the vanity of our mindes, then they cover the shame of our bodies.

Now although shame were the immediate occasion of cloathing the body, yet sin was the cause, both of it, and besides of that weaknesse of body that did accompany it. Whence

8 Observe

8 OBSERVE.

*Most of our necessities are brought upon us by sinne.*

**I**T is true indeed, that wants necessarily accompany the condition of a creature, seeing Autarchy or self-sufficiency is not to be found but in God alone: but the necessary wants of mans nature, if we look upon it in the first Creation, were few in comparison of those that were brought in by sin, as Cloathing, Houses, Physick, Armes and the like. Nay, many thing appertaining to food it self, which if we lay together we shall easily discover, that besides all the rest, the necessary provisions of food in the use of fruits, and herbes, without dressing or cookery, were nothing near the truth of these various supplies, that the weaknesse of nature, brought upon us by sin, now necessarily requires to support and uphold it.

Let the observation of the multiplicity of our wants in outward things, and of endlesse labours and drudgery in the affaires of this life, by occasion thereof, be a meanes to put us in minde of sin, which brought those evils upon us, groaning not so under the burden of our manifold wants, or of the labours that we are necessarily to undergo, for the supplying of them, as of sinne it selfe, which is the cause of all.

Well, the man and woman now see their nakednesse, take notice then in the next place, what meanes they seek out to cover it. They have presently recourse to the next tree that hath the broadest leaves, which they pluck and fasten together, to make themselves aprons. God is not in all their thoughts, but when they had left him to embrace the creature, to it they flie for help upon every occasion. Whence

9 Observe

9 OBSERVE.

*When men are once fallen off from God, their nature thereby corrupted, carries them strongly forwards to seek help from the creature.*

**T**HUS *Asa*, when his heart falls off from God, as appears, 2 *Chron.* 16. 10. flies to *Benhadad* to help him against *Baasha*, ver. 2, 3. and in his sicknesse to Physicians rather then to the Lord, ver. 12. Thus carnal men put confidence in chariots and horses, *Psal.* 20. 7. in King *Jareb*, *Hos.* 5. 13. and generally in wealth and riches, *Prov.* 10. 15. when any danger threatens them. The reason whereof is evident.

1. They are wholly carnal and sensual in their dispositions, and there-



therefore easily carried after sensual and carnal things.

2. They cannot but be enemies to God, from whom they are driven away by the guiltinesse of their own consciences, as having no cause to depend on him whose yoke they have cast off, and therefore have ground to expect no help from him, to whom they resolve to do no service.

3. And they are by the just judgement of God delivered over to abase themselves to vile things farre below themselves, because they have not advanced God, nor glorified him as God, as they ought.

Let us the more carefully observe our own wayes, and the inclinations of our own hearts, that we may the better judge how they stand affected towards God. For if we finde an aptnesse in them, to close with the creatures upon all occasions flying to them in our feares waxing confident in our helpees, which we have from them, and full of cares when we are in danger to lose them, and of grief, when we are deprived of them, these are arguments, if not of our departing from God, yet of much weaknesse in our dependance on him. Wherefore let us

1. Bewaile our faltering with God, and dishonouring him, by leaning to beggerly, bale and unprofitable dependencies.

2. Endeavour to bring our hearts to close more fully with him in faithful services, firme dependance on his All-sufficiencie and faithful Promises, addressing our selves to him in all our wants or dangers, in frequent and fervent prayers, thanksgivings upon all occasions, and rejoycing in his goodnesse, faithfulness and truth.

Now if we consider there were no persons in the world, but *Adam* and *Eve*, and withal that they were man and wife, and consequently had lesse cause of shame in beholding one anothers nakednesse, it may be wondered why they make such hardship to hide their shame from one anothers eye. But we have cause to wonder much more, that they have no apprehension of the Presence of that God, to whom lay open not only the nakednesse of their bodies, (even when they were covered with those aprons of fig-leaves) but withal the sinfulness, and thereby the shame of their soules, which they never labour to hide at all, wherein the grossenesse of their folly appears, in labouring to hide the lesse shame from men, and leaving open the far greater shame unto the eyes of God. Whence

IO OBSERVE

to observe

*Sin besets men, and makes them fools.*

Sinne indeed in Scripture is every where termed folly, and sinners consequently marked out by the name of fooles, bruitish men, *Psal.* 92.6. Natural bruit beasts made to be taken, *2 Pet.* 2.12. walking in darknesse, *Ecl.* 2.14. whose wisdom and foolishnesse, in Gods (that is,

in true account, *1Cor. 3. 19.* It must of necessity be so,

1. Seeing such men are separated from God, who is only the fountain of true wisdom, and have cast away his Word, which is the Oracle of true wisdom, *Jer. 8. 9.* And

2. Seeing God in the course of his justice then takes away that wisdom which they have, when they use it not to glorifie God therewith as they ought. See *Rom. 1. 22, 28.* only he leaves them wisdom to manage natural things, for the furthering of the common good, or to do mischief to themselves by being wise to do evil, *Jer. 4. 22.* to further and encrease their own just judgement and condemnation. Let no man walk in the counsel of sinners, nor follow the advice of such blinde guides, blinde in themselves, and blinded by Satan, *2Cor. 4. 4.* though admired by men for their wisdom, as *Achitophel* was, seeing they guide themselves by no light, but their own carnal wisdom, by no rule, but their own perverse will, to no end, but the satisfying of their own inordinate and base lusts, nor look farther then just before them, *2Pet. 1. 9.* can give no good account of their actions, *Eccles. 4. 8.* and become fooles at last, as indeed their own way discovers their folly in the whole course of it, *Psal. 49. 13.* to all that are wise.

Another mark of the folly of our first Parents appears, in their labouring only to cover their nakednesse, but they bring no means to remove it, which folly of theirs they further manifest afterwards, in their excuses for their sinne, when God layes it to their charge in their examination. Whence

11 observe

11 OBSERVE.

*All the care that men take, is usually rather to hide their sinne, then to take it away.*

Which must be done, both by confessing the sinne with grief and sorrow, *Prov. 28. 13.* after *David's* example, *Psal. 32. 5.* and by a thorough reformation; but that the greatest part of men are loth to come unto, contenting themselves with the hiding of their sins from the eyes of men, as *Saul* deales with *Samuel*, *1Sam. 15. 13, 15.* and *Gehazi* in like manner with *Elisha*, and *Ananias* with *St. Peter*, *Acts 5. 2, 8.* Now this comes to passe, either by reason of their love and affection to sin, *Job 20. 12, 13.* which makes them willing to retain it still, if they can avoid the shame of it, as *Abraham* was unwilling to put away *Ishmael* whom he loved, *Gen. 21. 11.* Or by the love of their own credit, which they conceive would be much empaired, if they should condemn their own actions, either by confessing or reforming them. Or by reason of their ignorance in which Satan so far blinds them, that they cannot discover the right way that leades to their recovery out of his snares.

In the last place, if we compare this event which followed with *Satan's* Promise, which was to make them equal to God Himselfe, by shew-



shewing them the way how they might enlarge their knowledge, whereas on the contrary they finde shame in stead of honour, and folly in stead of the encrease of wisdom, the opening of their eyes to nothing but to the discovery of their own shame and misery. We by this patterne discover the vanity of all the Promises, and

## 12 OBSERVE.

12 Observe

All Satans faire Promises, prove in the event nothing else but lies and meer delusions.

EITHER they are not fulfilled at all; as *Balaam* that followed the wages of unrighteousnesse, lost his expected preferment and reward; and *Abfalom* and *Achitophel*, in stead of their expected Kingdome and Advancement found their death; and *Ferobeam*, in stead of his expected hope of establishing his posterity in the Kingdome by his wicked policy, found it the meanes of bringing it to utter ruine, *1 Kings* 13. 34. Or if the expected event follow, it falls out to the ruine of those that desire it, as the gaining of *Naboths* vineyard proved the ruine of *Ahab* and his family, *1 Kings* 21. 19. as the gaining of goods by unlawful meanes takes away the life of the Owner thereof, *Prov.* 1. 19. and the gaining of the world proves to be the losse of ones soul, *Mark* 8. 36. See, *Ver. 5. Observe. 13.*

## VERSE 8.

And they heard the voice of *Jehovah*] Whether this first voice upon which *Adam* and *Eve* fled, were an Articular voice or no, its uncertain. It might be some noise of a whirlwinde, such as that was, out of which God spake to *Job*, *chap. 38. 1.* Or perhaps some thunder, which is called Gods voice, *Psal. 29. 3.* or some other fearful sound, as the same word signifies more generally, *Ezech.* 1. 24. Howsoever it was framed, or whatsoever it was, it was such as not only came from God supernaturally, but such as *Adam* and his wife knew to come from God, as appears by the sequel.

*Walking*] It may be construed, either God walking, or the voice walking. If we understand it of Gods walking, we must conceive God appearing in some bodily shape (as indeed many think that God, or rather Christ appeared unto *Adam* in a bodily shape, when he gave him his Lawes and brought him his Wife, but without any warrant out of Scripture, or necessity of any enforcing reason) seeing he is represented with a bodily motion; or else, we must imagine that *Adam* together with the voice, was by God made to hear a sound, as of one walking; but if we joyne walking with voice, and so read it, *The voice walking*; it is a figurative speech, expressing the coming on of the voice,

or

or drawing and sounding louder in *Adams* eares, as if it, or the person from whom the voice came did draw nearer, as the voice of the Trumpet *Went on*, (as it is in the Original) that is, encreased or waxed louder, (as we render it according to the sense) *Exod. 19. 19.* as if God went forwards, and drew nearer towards the people that sounded the trumpet. If we construe this phrase of the voices walking in this manner, then questionlesse, the Holy Ghost by the voice cannot understand the inward voice of the conscience, (although it cannot be doubted but they heard that voice too, and that very loud in their eares,) which could not but very improperly be said to walk or come on, but rather some audible voice, sounding outwardly in the eare, in what manner, or by what meanes framed, is not expressed.

*In the winde of the day*] Some by the winde of the day understand the afternoon, when they suppose that in the Garden, being seated in a hot countrey, there blew some fresh gale of winde to coole the heate of the aire, and they conceive mans fall and expulsion out of Paradise, to have been either without any, or with little intermission between them. Others are of opinion, that there passed one night over our first Parents in their sin, and that Gods appearance was the next morning, (when usually in those hot countreys there blowes such a winde as is here mentioned) supposing that God gave unto the offenders purposely this pause, between the sin and the judgement, which passed upon them for it, to try whether they would recollect themselves, and consider what they had done. And after their hearts had been affected with the passing over of a troublesom and uncomfortable night (which usually presents unto us more sad and serious thoughts) took the opportunity to treat with them the next morning. To guesse precisely at the time when these things were done, is neither easie nor necessary, seeing the Spirit of God passed it over in silence: questionlesse the judgement was not long behind the sinne. And there must necessarily be allowed some reasonable space between the one and the other, wherein the Delinquents after conference what to do, and resolution taken to make them coverings for their bodies, might put in execution what they had resolved upon, all which could not be done in a moment. Withal, it seems probable, that although God suffered them not to rest long quiet in their sinne, yet that he gave them some time to see what they would do, and finding their thoughts about their own condition, and the providing of a remedy for it to vanish into smoke, their eyes being fixed wholly upon the fruitlesse consideration of their outward misery, without taking notice of the sin which brought it on them, or the pollution of their soules thereby far more shameful then that which they observed in their bodies, he calls them to account, and points out unto them their sinne of rebellion, and misery that came upon them thereby, both in the examination and judgement thereupon. That it might appear that their repentance was Gods only work (being they were far from it, till God awakened and touched their hearts,) as well as the Promise of life was meerly



merely from his free grace, the one wrought in them, and the other bestowed on them, without their desire, and much more without their desert, as appears by the ensuing Narration. If place might be given to conjectures, we might probably guesse, that the Creation being ended the sixth day, the Law was given on the seventh, in which also the woman (as the duty of that day required) surveighing the fruits of the Garden was seduced by Satan and fell: and that this judgement passed upon her and her husband the eighth day, or first of the second week, when also Christ was promised, and his Conquest over Satan which was perfected by his Resurrection from the dead, which was upon the eighth day, or first day of the week. But these are only conjectures.

*And Adam and his wife hid themselves*] Finding their fig-leaves too slight a covering to hide them from Gods all-seeing eye, they betake themselves to another refuge, shifting out of the way, (as they fondly imagine) that they might not give an account for that which they could not justifie.

*From the face of Jehovah*] From him whose presence they rejoiced and took so much comfort in before, the same God becomes now a terrour to them. A fearful consequent of sinne. The like terrour at the Presence of God we finde in Satan, *Mat. 8.29.* and in all wicked men, *Rev. 6.16.* But see their folly, for whither could they flee from his presence, *Psal. 139.7.* which filleth all places?

*Amongst the trees*] Still they run to the creature. But alas, how could those trees hide them from the Presence, even of men? much lesse could they hide them from the face of *Jehovah*. Behold now the fulfilling of Satans promise, and so the wisdom that they had gotten by following his counsel.

In this branch of the History we have set before our eyes concerning our first Parents

Examination by God himself manifesting his presence sundry wayes.

their **S**ummons, Indictment, and Conviction of them severally, by which is at length discovered the first Author of their Apostasy and Rebellion.

**T**he censure and judgement after their conviction.

In this whole Proceffe God is further cleared of having any hand at all in the sin of our first Parents.

1. By the Confession of the Delinquents, discovering at last, though unwillingly, (which addes much to the credit of their testimony) the Author of this cursed motion.

2. By the punishment inflicted by God upon his own creatures, to whom he had manifested so much love before, and whom in compassion at present he preserves from utter ruine. And therefore in not sparing them for their offence, he discovers his perfect hatred of sin, whereof therefore he cannot be conceived to be either the Worker or Perfwader.

Man had sinned against God, but (as we see) never comes near him to acknowledge his sin, nay flies from him, till God findes him out and hales him, as it were, by force out of his lurking hole to appear before him. Whence

## 1 Observe

## 1 OBSERVE,

*If men will not draw near unto God, yet he will finde them out in their sins, and bring them into judgement before him.*

**T**Hus he found out Cains murder of his brother Abel, Achans sacrilege, Davids secret contrivance of Uriahs death, Abahs murder of innocent Nahath, Sauls covetousnesse in saving the best of the Amalekites cattel, Gehazies bribery, Ananias and Sapphiraes fraud. This as he can do, in whole sight all things are naked, *Heb. 4. 13.* and no sin is hid from him, *Psal. 89. 5.* So he doth it

1. To manifest his Providence, that it may be known that he observes mens wayes and considers them, *Psal. 33. 13, 14.* lest it should be thought that he hath forsaken the earth, *Ezech. 9. 9.* or at least regards not what men do, as they speak, *Psal. 94. 7.*

2. That by this means he may manifest his justice, when he renders to all according to their deeds: that so all flesh may tremble before him, when they know that their works are discovered and observed, and shall be censured.

Ler all those that have sinned, come and prepare to meet their God, *Amos 4. 12.* who can neither be blinded, nor escaped, nor resisted, that they may take hold of his strength to make peace with him; Considering

1. That it is more credit to come in voluntarily, then to be drawen in by force.

2. A readier way to obtain pardon, as Benhadads Lords found by experience, *1 King. 20. 32.* and David much more in submitting unto God, *Psal. 32. 5.*

3. If we come not in voluntarily, God will bring us in by force, which will be worfe for us every way.

Now if in this enquiry of God after Adam we look at the end he aimed at, which was by convincing the offenders, and laying their sin before them, to bring them in to sue for pardon, and to embrace the Covenant of peace, which he out of his free bounty renders unto them in the close of this Conference: We may

## 2 Observe

## 2 OBSERVE,

*God who hath all the wrong when he is provoked by our sins, is the first that seekes to make peace with us.*

**H**ereof we have divers and full precedents in Scripture, as namely, *Isa. 1. 16, 17, 18.* *Fer. 3. 12, 13, 14.* *Hos. 14. 1, 2.* Now this God performs sundry ways,

1. He



1. He allures us by his mercies, as he promised to deal with his people, *Hof. 2. 14, 15.*

2. By the inward and secret perswasions of his Spirit, in giving them hearts to returne, *Zeck. 12. 12.*

3. By the effectual ministry of the Gospel, wherein he doth not only offer unto us, but perswade and beseech us to embrace those termes of peace, which he offers, as the Apostle speaks, *2 Cor. 5. 20.* The reason is,

1. Necessity, seeing we cannot turne our hearts unto him, unlesse he drawes us, *John 6. 44.* which moves the Church to pray, *Turne us, and we shall be turned, Jer. 31. 18.*

2. The fitness of this way, to advance the free mercy of God the more, that all mens boasting may be taken away, *Eph. 2. 8, 9.* and that he that rejoyceth, may rejoyce in God alone, *1 Cor. 1. 31.* who as he loves us first, so he seeks us first, *Isa. 61. 1.* and recovers us oft when we go astray: whence the Prophet begs that favour from him, *Psal. 119. 176.* A mercy sufficient to astonish us, if we consider,

1. The infinite distance between God and his creature, which he abaseth himself to look upon, *Psal. 113. 5, 6.*

2. The litle that he hath of any man or his service, *Job 35. 7.*

3. The unconceivable dishonour by which we have provoked him in going a whoring from him, *Jer. 2. 12.*

4. The infinite price, by which he hath purchased our peace, *1 John 4. 9.*

5. The manifold effectual meanes, by which he labours to bring us back to himself.

Let this manner of Gods dealing with us, be an effectual meanes to move us to deal in the same manner with our brethren.

1. Willingly accept (though we have been never so farre provoked) peace with such as sue for it, and seek it at our hands, *Luke 17. 4.*

2. Seek peace, follow after it, although it be not offered.

1. Rendring to them who have wronged us, good for evil, *Rom. 12. 14.* and praying for them that persecute us, *Mat. 5. 44.*

2. Making them offers of peace, *Psal. 120. 7.* yet with such Christian wisdom, that we neither encourage them to do us further wrong, by shewing any weaknesse of spirit; nor give them occasion of justifying themselves in that which they have done already.

The voice, by which God gave *Adam* and *Eve* notice of his Presence, whether it were a Thunder, or some Whirlwinde, or what else, was questionlesse a voice full of terrour, or representing in some measure the Power and Majesty of him with whom they had to do. This is indeed Gods usual way, to possesse the hearts of men with reverence and feare, before he begins to deal with them. So that we may hence

## 3 Observe

## 3 OBSERVE,

*God when he deales with men, delights to be hearkened unto with reverence and feare.*

**T**O this end he prepared his people by thunder and lightening, the sound of a Trumpet before he delivered them his Law, *Exod.* 19.16. Thus he amazeth *Elijah* by a strong winde, an earthquake and fire, before he speaks with him, *1 Kings* 19.11,12. In like manner he speaks to *Job* out of a whirlwinde, *Job* 38.1. and amazeth and smites *Isaiah* to the ground before he reasons with him. And this he doth, partly for preserving of his own honour, that he may be apprehended to be as he is, full of Majesty; and partly, that he may by this beat down the hearts of his servants, that the words which he speaks may take the deeper impression in them.

Let it move all men when they come into Gods Presence, either to hear his Word publickly, or to read it in private, especially when we draw near unto him, to poure out our soules before him in Prayer, or in examining our hearts before him in our Closets, to set him up before, and to fill our hearts with the apprehension of his Majesty, Power and Holinesse, as we are advised, *Ecc.* 5.1,2. that our hearts may be brought to tremble at his Word, *Psa.* 66.2. and may stand in awe, even when we commune with him in our hearts, as the Psalmist directs, *Psal.* 4.4.

God might as well have appeared in flames of fire, as have given notice of his presence by this voice; so that their spirits within them might have been wholly swallowed up, and their hearts have died within them, as *Nabals* did, but he tempers the terrour of his Majesty so far, that they might tremble and be humbled, but not affrighted or distracted: out of which dealing with *Adam* and *Eve*, here we may

## 4 Observe

## 4 OBSERVE,

*God in representing his Majesty to men so deales with them, that he may humble, but not confound them.*

**T**HUS he dealt with his people when he gave them the Law, *Deut.* 5.18. and in hearkening to treat with them by *Moses*. Thus he dealt in reasoning with *Job*, *chap.* 42.6. and with the children of *Israel* in treating with them, after they had provoked him by asking a King, *1 Sam.* 12.18. and this course he holds; not only with his owne children, whom he desires only to instruct and reclaim, that he might not destroy them, but sometimes even with wicked men, as appears in *Cains* example, *Gen.* 4. that he might manifest his patience and long-suffering towards them, that the world may justifie him in the way of his judgements. Although at other times he overwhelmes them with

terroure



terrors, as he did *Judas*, and shall deal with all the rest of the wicked at the last day.

Let all men acknowledge the riches of Gods mercy,

1. In dispensing his Word by the Ministry of men (and not of Angels whose presence might affright us,) and that too in such a manner, that whereas it is in it selfe like an hammer, *Jer.* 23. 29. mighty in operation through God, sharper then any two edged sword, *2 Cor.* 10. 5. able, if it were set on by the strength of his hand, to break the heart in pieces, yet is so tempered in the dispensation thereof, by men like unto our selves, and therefore sensible by experience of humane infirmities, that it only pricks the heart, as *Acts* 2. 27. but cuts it not in pieces.

2. In the terrors of conscience, which being in themselves unsupportable, *Prov.* 18. 14. yet are so moderated unto us, that though we be perplexed, we are not in despair, *2 Cor.* 4. 8. burned but yet not consumed, like *Moses* his bush, *Exod.* 2. 2. walking safely in the midst of the flames of fire with the three children, *Dan.* 3. 25.

3. In afflictions which God layes on us in such a measure proportioned to our strength, *1 Cor.* 10. 13. that they only purge us, but do not destroy us, *1 Sa.* 27. 8, 9.

The place where God arraignes our first Parents, and calls them to account for their sinne, is Paradise, that Garden of delights, which God himself had planted and bestowed on our first Parents for their pleasure. Whence

#### 5 OBSERVE,

5 Observ.

God many times calls men to account, and proceeds in judgement against them in the midst of their delights.

**T**HUS he deales not only with wicked men, upon whom he casts the fury of his wrath, while they are about to fill their bellies, *Job* 20. 23. as he did upon the murmurers, even while the meat was yet between their teeth, *Psal.* 78. 30, 31. and on wicked *Belshazzar* in the midst of his great feast, when they were drinking their wine, when God wrote the judgement that he had passed on him on the wall before him, *Dan.* 5. 5, 26, 27. But sometimes even with his own children, whom he troubles now and then in the midst of their prosperity, as he did *David*, *Psal.* 30. 6, 7. whether by casting troublesome thoughts inwardly into their mindes: Thus *Job* was not in safety nor at rest in his greatest peace, *Job* 3. 26. Sometimes laying his hand upon them in their estates or bodies, as he dealt with *Job* afterwards. And this he may justly do, because we usually offend most in our delights, when we let our hearts loose, and keep not so strait a watch over them as we ought, an evil which *Job* feared his children would fall into in their feasting, *Job* 1. 5. And thus it is fit for him to do in mercy towards his own children, who by this meanes are kept the more in awe, when

they see they walk now here securely (but in a course of holy obedience) which is the meanes by stirring us up to watchfulnesse to prevent many of those evils that delights and pleasures might otherwise lead us into.

Let all men then carefully observe and judge themselves both at all times, and in all places, especially in the midst of their honours, wealth and pleasures, walking alwayes therein with feare; Remembering,

1. That in our delights we have most snares to entangle us, and baits to deceive us; and therefore have the more need, both to look to our selves before-hand, and to examine and call our selves often and strictly to account, as God directs his own people to do, *Dent. 8. 12, 13.*

2. Then, above all times our hearts are most easie to be assaulted, when the thoughts, being so much fixed upon these objects of outward senses, there must of necessity be lesse observance and heed-taking to the motions of the heart within.

3. That those delights may bring us in danger of, but cannot secure us from Gods judgements, which nothing can prevent, but the judging of our selves; *1 Cor. 11. 31.*

The time when God calls the offenders to account, is not precisely expressed, but only in general signified to be in the winde of the day, noting either the morning or the evening, whether of the two it is uncertain; as also what day it was, whether the same day wherein they had sinned, or some other day following. Only it is generally agreed, that the judgment was not long behind the sin, so that we may probably conceive it was not deferred beyond the next day at the farthest. And yet withal, in Gods proceeding unto judgement, there appears to have been such a pause between the sin and the censure, that the offenders had sufficient time to bethink themselves what they had done, seeing they had so much leisure, as to devise and provide meanes to cover their nakednesse. So that in calling them to account, he gives them so much time as might be sufficient to examine their own act; and yet not so much as might harden their hearts, to make them secure in their sinne. Whence

6 observe

6 OBSERVE,

*It is very needful to observe a fit season, in dealing with offenders after they have sinned.*

**A**S in sins, to be reformed by brotherly correction: though we are directed to rebuke our brother plainly, *Lev. 19. 17.* yet will it be needful sometimes to give some respite ere we deal with him, waiting

1. Till the passion be over, and the minde transported thereby, be come to it self again, as *Abigail* would not deal with her husband *Nabal*,



but in his drunkenesse, till he was sober again, *1 Sam. 25. 37.* as men forbear to give Physick in an Ague till the fit be over.

2. Till God invite us by some opportunity, which may much facilitate the work that we go about, as when God inwardly awakens the sinners conscience, as it seems, *David's* heart smote him for numbering the people, before God sent the Prophet to him, *2 Sam. 24. 10.* or outwardly, by afflictions which he sends, softens their hearts, and makes them more ready to embrace counsel, as when Judges are overthrown in stony places, words will be sweet, *Psal. 141. 6.* otherwise, delays in dealing with men in fouler sins are dangerous, where deferring to deal with the sinner,

1. May harden the heart, as *Ecc. 8. 11.*

2. Or gives way to the full accomplishment of the sinne, which might be prevented by speedy admonition: and so God dealt with King *Abimelech*, as soon as he had taken *Sarah* into his house before he had come near her, to prevent his adultery, *Gen. 20. 3.*

3. Or when one mans sin is taken into example, and others are drawn into the like evil. Thus God takes a speedy course for the cutting off such as were joyned unto *Pebo*, because it was a spreading sin, *Numb. 25. 15.* Thus we stop the breaking out of a fire, or the breaking of a flood in the beginning, for the preventing of a greater mischief.

How God appears and draws near to *Adam*, to call him to account for his sinne we have seen: how *Adam* carries himself towards him, we are now to consider. The nearer God comes to him, the farther he flies out of his presence, which doubtlesse before had been his comfort. Whence

#### 7 OBSERVE

7 Observe

The Presence of God is terrible to a sinner.

**T**O Satan, *Mat. 8. 9.* to all wicked men, *Rev. 6. 16.* who therefore desire his departing from them, *Job 21. 14.* even in his Ordinances, as those wicked Jewes desire the holy One of *Israel* may cease from them, *Isa. 30. 11.* yea, even the godly sometimes tremble at his Presence, out of the conscience of sin, as *Manaah* did, who thought he should die, because he had seen the Lord, *Judg. 13. 22.* and *Jacob* feares when God appears unto him in a vision, *Gen. 28. 17.* and *Peter*, when Christ by a miracle manifests himself to be a God, *Luke 5. 8.* which in Gods children happens by the apprehension of their vilenesse and sinfulness, never so fully manifested unto them, as by the sight of Gods Majesty, *Job 42. 5, 6.* and holinesse, *Isa. 6. 5.* and in wicked men, by consideration of his Power and Justice: from whom therefore upon the conscience of their own sinful courses, they expect nothing but wrath and vengeance, *Mat. 8. 29.*

Behold then the miserable condition into which sinne hath brought us,

us, which hath changed our greatest desire, *Psal.* 42. 2. and joy, *Psal.* 16. 11. and content, *Psal.* 17. 15. into the greatest terrour, especially unto the wicked, who neither can flie from Gods Presence, *Psal.* 139. 7. nor endure his revenging hand. Surely those that many times cannot stand before the horreur of their own consciences, nor look upon the faces of Gods Ambassadors, or endure to heare their voice, with what terrour and trembling of heart shall they behold the face of Christ Himself, and heare his voice, when he shall come in flaming fire to render vengeance to all that obey not the Gospel, and pronounce against them that fearful and irrevocable sentence, *Go ye cursed, &c?*

2. Behold the comfort of a good conscience, wherein we may behold the face of God with comfort and confidence, *1 John* 3. 21. but not in our selves, but in the Name of Jesus Christ, who hath by his mediation established with us a Covenant of peace between God and us, *Rom.* 5. 1. and purchased unto us access with boldnesse to the throne of grace, *Heb.* 4. 16. so that we cannot only rejoyce at present in Gods Presence with us in his Ordinances, but withal love and long for his appearance, when he shall come in his glory, *2 Tim.* 4. 8. *Rev.* 22. 20.

But let us consider farther, how these poor amazed creatures, being now fallen off from God, labour to shift for themselves, and to hide from the Presence of God. They discover the nakednesse of their bodies, and their shame thereby, for that they provide a covering of fig-leaves. God begins to shew himself: for all their covering they dare not come into his sight, they finde a shift for that too, and run behinde the trees to hide themselves: what would all this profit them to the taking away of their sin, and recovering of their former happinesse, which was that which they should have laboured for, but was not at all in their thoughts? We may then hence

## 8 Observe

## 8 OBSERVE,

*When men are once fallen away from God, they are left to miserable and unprofitable shifts.*

**T**O hide under falshood and vanity, *Isa.* 28. 15, To an arme of flesh, *Fer.* 17. 5. which proves like a broken reede, and pierceth the hand of him that leanes on it. To make riches their high wall, *Prov.* 18. 11. which availe not in the day of wrath. To strong holds, which, like ripe figs, fall into the mouth of the eater, *Nabum* 3. 12. which when they have stayed themselves on all their life, at the latter end, they are discovered to be fooles, *Fer.* 17. 11. and shall not see when good cometh, *ver.* 6. and may be compared to a man, who being halfe drowned, graspeth after the woods in the bottome of the water, which help him only to hasten his destruction.

**Reason 1.** It cannot be otherwise, when men are once gone away from



from God, in whom only is true comfort and safety, and his Name a strong tower, which they that run unto are safe, and from whom is the efficacy of all meanes, which without him can do neither good nor evil.

2. God in his just judgement, when men honour him, not as God, deprives them of that wisdom.

Let it be the wisdom of all those that desire their own good, to cleave fast unto God, and to cast away the unprofitable dependancies upon the creature, which

1. In it self taken apart from God, in whom all things subsist, is meer vanity.

2. Is of use only in this present life.

3. And here useful only to the outward man, but can neither secure the conscience, nor make the heart better, nor much lesse reach to eternity.

4. If it could protect us from men, it cannot prevail against the Power of God.

1. If they could do, that cannot interest us in his favour, which only is our life and happiness.

It is observable, that *Adam* flies from God, who came only to shew him his sinne, and to offer him the meanes of recovering his favour and happiness by *Jesus Christ*, as is manifested in the sequel. Whence

9 OBSERVE

9 Observe

*Men are naturally apt to flie from the meanes of their own good.*

**T**O forsake the fountain of living waters, *Jer. 2.13.* Gods Ordinances and wayes, *Job 21.14.* ordained by God unto men for their good, *Deut. 6.24* which if one do, he shall live in them, *Lev. 18.15.* leaving the pathes of uprightnesse to walk in the wayes of darknesse, *Prov. 2.13.* nay, to forsake God himself: *Israel* would none of him, though he offered himself unto him upon the best termes, *Psal. 81.11.* seeking *Egypt* rather then *Canaan*, bondage rather then liberty. Thus all men by nature love darknesse rather then light, *John 3.19.* flie from all communion with God, with *Christ*, from his Word, his Ministers, whom for telling the truth, they account their bitter enemies, *Gal. 4.26.* and this is not only the perversenesse of some who persist to the last in the wayes of their own ruine, but even of such as God afterwards prevails withal, to hearken to his own counsell and recovers out of Satans snares. The Prodigal sonne not only goes from his father at first, but will rather adhere to a Citizen, a stranger to him, yea, and live by swines meat, then returne back to his own father, and yet pinched by extreme necessity, returnes and is reconciled unto him at last. The reason is,

1. Mens ignorance of spiritual things, wherein their true good consists,

685. when Christ came into the world, the world knew him not, *John* 1. 10. and no marvel, for they, having only the use of natural, that is, carnal reason, must needs mistake spiritual things, which because they cannot comprehend, they account them foolishnesse, *1 Cor.* 2. 14.

2. The wisdom of the flesh being enmity against God, as many as are of the flesh must needs hate him, and therefore cannot submit unto him.

3. The wayes of attaining true good, are by denial, of ones self, and all the lusts of the flesh, which is impossible for any man to do, remaining in his natural condition.

If any man then desire to be directed aright in a way, to seek his own good, let him not take his own wisdom into counsel, nor follow the direction of any that are guided by no better light then that of nature, which being enmity against God, cannot but carry us away from him, who is our happiness and safety, to take hold of broken reeds that pierce our hands, when we rest upon them; but let us open our eares to the counsels of wisdom, and pray for a new heart, that may be guided by Gods Spirit, which both shews unto a man the way of his own, and perswades him to embrace it so, that he shall not depart from it as he hath promised, *Jer.* 32. 40.

How the woman sleighted the curse, which God had denounced upon the eating of the forbidden fruit, and for all that, adventures boldly to break the Commandment, we have seen. Now God comes to call them to account for what they had done, we see what terrour seizeth both upon her and her husband. Whence

#### TO OBSERVE,

to observe

*The terrors of God shall first or last shake the hearts of all those that do not flight his judgements.*

AS is evident in the examples of *Pharaoh*, *Exod.* 8. 8, 28. and 9. 27, 28. and 10. 16, 17. of *Zidkijah*, *1 Kings* 22. 25. *Belshazzar*, *Dan.* 5. 6. *Pashur*, *Jer.* 20. 3, 4. and shall be much more clearly and generally manifested at the last day, by that dreadful horror that shall seize upon all the wicked, *Rev.* 6. 16. Indeed, unlesse God should in this manner deal with the wicked of the world, he should

1. Suffer his Honour to be trampled under foot, and his Authority and Power despised.

2. Harden the hearts of wicked men in mischief, *Ecc.* 8. 11.

3. There is no firer judgement, nor more proportionable to the sinne, then to punish security and contempt with feare and terrour.

The conscience of Delinquents could not but reftifie their guilt, and now they no sooner heare a voice, but they conceive presently that God is come to call them to account, and to take vengeance on them, where-



whereupon they labour to shift out of sight, and to hide themselves among the trees. Whence

**11 OBSERVE** 11 Observe

*A guilty conscience is filled with terrors upon every occasion.*

**T**His was *Cain's* case, who stood in feare of every one, that he met, lest he should kill him, *Gen. 4. 14.* and amongst the plagues threatened against wicked men, this is not the least, that their life should hang before them, and they should feare day and night, *Dent. 28. 66.* even where no feare is, *Psal. 53. 5.* where none purlueth, *Prov. 28. 1.* As the devil no sooner saw *Christ*, but he thought he was come to torment him, *Mat. 8. 29.* No marvel that the sound of feare should be in his eares, *Job 15. 21.* when the matter and cause of feare is in his heart and conscience, even the desert of vengeance for sin, which accompanies him wheresoever he goes.

The feare that seized upon *Adam* and *Eve*, upon the apprehension of Gods Presence, having filled their hearts, presently drives him to his heeles, he feares God and flies from him. Whence

**12 OBSERVE** 12 Observe

*Whatsoever we truly feare, we cannot but endeavour to flee from*

**Y**ea though it be far off, for a prudent man when he foresees evil hides himself, *Prov. 22. 3.* as *Josiah* did, when hearing the plagues denounced in the Law, against such sins as he found amongst his owne people, and fearing the wrath of God hanging over his head, takes counsel about, and enquires diligently after the meanes of escaping the vengeance which follows it, *2 Chron. 34. 19. 21. 31.* Thus nature teacheth us to flee from Serpents, wilde beasts, or weapons of destruction. And so doth grace teach us to flee from sinne that slayeth the soule, and from the wrath and vengeance to come. And that meerly out of the desire planted in nature, of preserving it self, by seeking after, and embracing those things that preserve it, and shunning those that are hurtful to it.

Let men try their feare of Gods wrath, by taking hold of his strength, that they may make peace with him, *Isa. 27. 5.* seeing they can neither escape, nor resist, nor endure it, and their feare of sin by flying from it, and from all allurements and provocations thereunto, as *Joseph* fled from his adulterous Mistresse, *Gen. 39. 12.* in such feare, that for haste he left his cloak behinde him. It is that indeed which the wise man adviseth us unto, not to come near the house of a leud woman, *Prov. 5. 8.* Now by this mark it will evidently appear, that there is no feare of God before wicked mens eyes, neither of sinne, nor of the wrath to

come, seeing they pass on carelessly, and so are deservedly punished, *Prov. 27. 12.*

But to what purpose was it to seek an hiding place from that God, from whose Presence no man can die, *Psal. 139. 7.* seeing he is present every where, and all things are naked in his sight, *Heb. 4. 13.* even the very hearts of men, may hell and destruction itself, *Prov. 15. 11.* It appears by this, how far our first Parents had lost, if not the knowledge, yet at least the right consideration of him, seeing they deal with him as with a mortal man, in running away from him, and hiding himself from his Presence, as one would die and hide from a man. Whence

13 Observe

*There is a wonderful privensse in the hearts of men, to conceive of God as they do of a mortal man.*

Thus the Psalmist saith of a wicked man, that he thought God to be like himself, *Psal. 50. 21.* In his Providence, that he cannot see through the dark clouds, *Job 22. 13.* In his Power, that he cannot deliver out of mans hand, *Dan. 3. 15.* In his Truth, that he alters and changeth his minde like a man, as Balak implies, *Numb. 23. 13, 19.* In his Holinesse, that he regards not evil, *Psal. 94. 7.* nor forgets it, as men do commonly those things that they respect not, *Psal. 10. 11.* and no marvel, if men, who are themselves sensual and carnal, judge of all things sensually and carnally. Nay more, being by their corrupt nature enemies to God, and his honour, it is no wonder, if they willingly and purposely endeavour to abase him, to the scandal of a creature.

Hence then we may easily discover the Atheisme and Profanensse of many hearts in general, when we may judge what men think and conceive of God in their hearts, by their carriage towards him, who neither depend upon his promises, nor tremble at his threatenings, nor expresse their thankfulness unto him for his mercies, which they would not neglect to performe to a mortal man. Nay, when we draw near him with our lips, when our hearts are far from him, lying unto him to his face, and the like, what do we else, but by our deeds proclaim, that we conceive him to be like a man, that judgeth by the outward appearance, and can look no farther?

#### VERSE 9.

**C**alled to Adam] It may be at first to him alone, at least, we finde, that he deales not with Eve at all, until her husband had approached her. And the reason why he begins first with Adam, seemes to be that, by beginning with the last Actor in the transgression,



gression, he might the better out of the Delinquents own mouthes discover, and set before us the whole order of the sin, and all the Actions therein, what every one did, and by whose sollicitation. The voice wherein he spake, was questionlesse Articulate, in which he called *Adam* by his name, as he likewise did others at other times, *Gen. 22. 13.*

*1 Sam. 3. 10.* *Where art thou?* Nor that God was ignorant where he was, and therefore he may be conceived to demand, not so much where he was, as what drave him thither, that is, if it might be, himself might be brought to acknowledge the sin, which occasioned his shifting and hiding away from Gods Presence, which had doubtlesse been before his joy and comfort, till he had by this transgression of his Commandment provoked his wrath against him. The former voice made *Adam* flie and tremble: wherefore God comes a little closer to him, and sits before him, both his fact in particular, and his punishment in this examination. Whence

## I. OBSERVE.

I. observe

*Terrours may prepare a mans heart, but it is only the Word of God that informs and subdues it.*

**T**He man that was fastened to his bed by sicknesse, whose life drew near to the buriers, *Job. 33. 19. 20.* must needs be much afflicted in spirit, as well as in his body; but that workes nothing upon him to purpose, till the messenger come to him, one of a thousand, and shew the man his uprightness, *ver. 23.* and so bring him to the confession of his sinne, *ver. 27.* *Paul* was smitten down to the ground by the light that shone round about him, and wonderfully amazed him, which prepared him to be willing to receive advice, *Acts. 9. 4. 16.* but it was the Word of Christ, by the mouth of *Ananias*, which directed him what to do. The like we finde in the Gaoler, *Acts. 16. 27. 32.* for man, being an understanding creature, cannot be any other way wrought upon, but by informing the understanding. Terrours may indeed shew some danger near, but the cause of it, and meanes of escaping it, cannot be discovered unto us any other way, then by the Word of God, which he hath made his Power, not only to salvation, *Rom. 1. 16.* but to Conversion too, *2 Cor. 10. 5.*

Let all men then in any troubles of minde, occasioned, (whether by any outward distresses, or by inward terrours) have recourse to the Word, out of it searching into the causes of Gods wrath, the duties which it requires of us for our reformation, the meanes of our reconciliation, the hopes and encouragements which we have from thence, if we seek it in sincerity, remembering

1. That this is Gods Ordinance, wherein he hath both discovered his will unto us, and annexed unto it the power of his Spirit, to subdue every thought in us to the obedience of *Jesus Christ*.

2. That it is the only meanes to bring unto God his due honour, by bearing witness to his truth in his Promises, and to his righteousness in his Lawes, and to his Authority in submitting to his directions.

When the Lord goes about by examination to bring *Adam* to a free confession of his sinne, he calls him by his name, that his heart might be affected the more, when he understood thereby, that the businesse in hand concerned himself in particular. Whence

2 *Observe*

2 *OBSERVE,*

*The way to get our hearts affected with what we heare, is to apprehend our selves to be spoken unto in particular.*

**E**ither by name, which is fit to be done in private admonitions, as *Nathan* tells *David*, *Thou art the man*, 2*Sam.* 12.7. Or in the public Ministry of the Word, when men are pointed out by their degrees, or particular callings, as the Prophets oftentimes direct their speeches to the Princes, the Priests, the Prophets, *John Baptist* in his Sermons addresseth himself to the publicanes and souldiers, and our Saviour more plainly singles out the Scribes and Pharisees, in such cases any man of that calling should conceive himself to be meant in particular. So likewise when the evils of the present times are described, in a particular manner, he that comes in the while should take himselfe to be meant, and the secrets of his heart to be discovered, 1*Cor.* 14.25. So likewise, when any duty is laid before him, and the way wherein he should walke is pointed out, when he turnes aside to the right or left hand, to use the Prophets expression, *Isa.* 30.21. every man ought to think himself charged in particular, as if he were named. And as this is the duty of every hearer, so should it be the care of every Minister of the Gospel, in dispensing the Word, so to divide to his hearers their severall portions, that every one may take unto himself that which properly belongs unto him, that his conscience may be so awakened, that the judgment passed upon his person or estate may be discerned by him, as directed to himself in particular, as if he had been mentioned by name. Thus it must be

1. Because self-love is so rooted in us, that we sleight, and make little account of those things, in which our selves have not a peculiar interest.

2. Because it much advanceth Gods honour, 1*Cor.* 14.25. when by such particular discoveries and directions it is made manifest unto us, that God oversees all our wayes, and takes care of our estates in particular, which cannot but work in us both fear, and care, and confidence.

Thus then we see, that *Adams* flight, and endeavour to hide himself from Gods presence avails him little. God sees, and findes him out where he is, and calls him by name out of his lurking hole, and brings him before him. Whence

3. *OB-*



## 3. OBSERVE.

## 3. observe

*Those that endeavour to flee from God, yet can by no means shift themselves out of his Presence.*

As the Prophet David testifies, *Psal. 139. 7.* they can neither hide their persons, nor any of their works, though they do them in the dark, as is manifest, in the examples of *Cain, Achan, Gehazi, Ananias* and others, which that men may know that God sees at present, he sometimes discovers even to men, *Ezech. 8. 12.* as in the examples before-mentioned, but without doubt shall discover openly hereafter, when every mans work shall be made manifest, *1 Cor. 3. 13.* and every secret thing, *Ecc. 12. 14.* so that they that are otherwise cannot be hid, *1 Tim. 5. 25.* It must needs be so

1. Because Gods Presence fills all places, nay, he is *in*, and *Thorough* all, *Ephes. 4. 6.* So that all things are naked in his sight, *Hebr. 4. 13.*

2. It concernes the Judge of the world to do right, which he cannot do, unlesse all things be manifest to him, that he may render to every man according to his deeds, that he may be justified when he is judged.

Let it then be every mans care and wisdom to take hold of Gods strength, to make peace with him, as himself adviseth us, *Isa. 27. 5.* seeing he cannot be

1. Resisted, *Isa. 27. 4.*

2. Nor escaped, *Fer. 25. 35.*

3. Nor entreated, *1 Sam. 2. 25.*

4. Nor endured, *Isa. 33. 14.* Who though he seem to passe over mens wayes without observation for the present, yet shall one day set mens sins in order before them, *Psal. 50. 21.* and bring to light the hidden things of darknesse, *1 Cor. 4. 5.* so that a man endeavouring to flee from him, loseth his labour, increaseth his sin, hindereth his peace, and flies from his own happinesse.

The special thing that God aims at in this question, when he asks him, *Where art thou,* (as hath been shewed) is not to enquire of him that which he saw, but to draw from him something that *Adam* desired to conceal, which was the cause that moved him to be there, that he might by that means, when he had sinned, draw him to a free acknowledgement and confession of his sin, that so he might clear God, and condemn himself. Whence

## 4. Observe

## 4. OBSERVE,

*God loves a free and voluntary acknowledgment of sinne from his children, when they have trespassed against him.*

UNto which he hath promised pardon, *Prov. 28.13.* and cannot but performe it in righteousnesse, *1 John 1. 9.* and doth to his children, *2 Sam. 12. 13.* which *David* acknowledgeth with great thankfulness, *Psal. 32. 5.* a patterne of such an acknowledgment we have, *Psal. 51. 4.* The reason is

1. Because it brings God most honour, when we clear him, and take the blame unto our selves. See *Job. 7. 19.* whereby every mouth is stopped, and his wayes acknowledged, and his judgements to be just, in visiting mens transgressions upon them; and his mercies infinite, in sparing men upon their repentance.

2. It most justifies our selves, when we condemn our own wayes and actions, *1 Cor. 7. 11.* and are grieved in our own hearts, and ashamed of our folly, in the errors of our wayes.

Let us then make it our daily practice, as we sin daily, to sue out our pardon by a free and full acknowledgement of sin before him, whom we have offended, as the meanes

1. To free us from the judgement of God, *1 Cor. 11. 31.*

2. To increase our watchfulness for time to come.

3. To improve our love to God in Christ, by his often pardoning of our sins.

4. To quicken us the more to cheerful obedience, when we know we serve a God that hath so much compassion of us, as is at large expressed, *Psal. 103. 9, 10, 13.* Besides this daily exercise, when afflictions, distresse of conscience, deadnesse of heart, insensible backslidings, much more the falling into any grosse or scandalous sinne, or any other like occasion shall require, or without any such occasion, that we may affect our hearts the more feelingly, with the apprehension of the riches of Gods mercy, in the free pardon of millions of sins, that we may keep our hearts humble, that we may the better discover our Progresse or Regresse in the wayes of Godlinesse, the more solemne humiliation of the soule, upon a serious survey of the course of our wayes, with a feeling acknowledgement of a multitude of sins past, is of special use, and is usually seconded with some special experience of Gods mercy towards us, one way or other; wherefore the Lord himselfe appointed the yearly observation of such a day, amongst his own people, and that under a grievous penalty, *Lev. 23. 27.* which Law though it binde not us in the letter, yet may fitly direct us to the performance of something answerable to that duty, to which they were so strictly bound.

That the sin of *Adam* was of an exceeding high nature, and of a most dangerous consequence, all men must needs acknowledge, notwithstanding



standing we see God is contented, not only to reason the case with him, but besides, to reason with him with much moderation, without any bitterness at all. Whence

## § OBSERVE,

§ Observe

*God is full of mildnesse and gentlenesse in his dealing with offenders, even in their greatest transgressions.*

**W**Hether he treat with them himself immediately, as he did with *Jonah* in his great discontent, without cause, *Jonah* 4.4.9. with *St. Paul*, for persecuting him in his members, *Acts* 9.4. and *St. Peter*, when he had foresworne him, upon whom he only cast his eye, *Luke* 22.61. or whether he deal with them by the hand of his Ministers, by whom he entreats us to be reconciled, *2 Cor.* 5.20. instructing men with meeknesse, *2 Tim.* 2.25. with all long-suffering and doctrine. Unless by reason of the deadnesse and perversenesse of peoples hearts, there be an impossibility of prevailing upon men, or awakening their consciences by milder courses, which necessarily enforceth him to take a rounder and sharper course, of which we have divers precedents in the Prophets Sermons, and an expresse command, *Tit.* 1.13. if it be for no other end, yet that others may feare, *1 Tim.* 5.20. And this God doth upon a double ground.

1. To clear himself, that the whole world may acknowledge, that he afflicts not willingly, *Lam.* 3.33.

2. Because the sin it self is burthensome and bitter enough to a tender conscience, so that there needs no mixture with it of gall and wormewood.

Let us make Gods dealing with men, our precedent in dealing with our brethren, namely by plain and clear, *Lev.* 19.17. yet withal, by milde and gentle reasonings, when they have trespassed against God, or against us, without bitterness, considering our selves, *Gal.* 6.1. unless the condition of the person with whom we deal, the good of others, or respect unto Gods honors, force us to a rounder course, whereunto when we are compelled, yet it will be our wisdom, even then, to mixe with our sharpnesse much grief and compassion, fear and humility, lest our brother be too much despised in our eyes, or (which is worse) lest our own hearts swell and be lifted up within us.

We have already intimated, that Gods enquiry is not so much where *Adam* was, whom he saw well enough, as what brought him thither, which may point at two things.

1. In what condition he was, full of feare and shame, which made him flee for shelter behinde the trees, to hide him from Gods Presence, which before had been his comfort and confidence.

2. What it was that brought this feare and shame upon him, which points directly at the sin, that was the cause of both, as God afterwards tells him in expresse termes. So that here are represented unto *Adam*

two weighty considerations, necessarily fore-running serious repentance.

1. What condition and state he was in.

2. By what meanes he was brought into that condition. Whence

### 6 Observe

### 6 OBSERVE,

*The knowledge and consideration of ones ill condition, is an effectual meanes, to bring him on to true repentance.*

**T**hat was it which wrought upon the sick mans heart, *Job 33. 27.* that he had gained nothing by perverting righteouſneſſe, which moves him to ſeek unto God by prayer. The Prodigal never thinks of returning to his father, till he findes himſelf ready to ſtarve, *Luke 15. 17.* neither doth the Church reſolve upon returning to her husband, till ſhe findes her ſelf in an ill condition without him, *Hos. 2. 7.* This indeed makes repentance conſtant and ſerious, when without God, we finde nothing before us but deſtruction, if either we cleave not to him at preſent, or turne from him afterwards. This indeed brings true honour to God, when we acknowledge our ſelves happy in him, and miſerable without him. And ſecondly, this makes his mercy ſweet, when we have taſted, and remember our miſerable condition without it.

Let every man that deſires to adhere firmly unto God, prepare his heart thereunto in the firſt place, by conſidering his condition, wherein he is by nature, a man, that being without God, is left utterly without hope, *Eph. 2. 12.* a childe of wrath, left under the dominion of Satan, *ver. 2, 3.* enthralled wholly to his own baſe luſts, to fulfil the deſires thereof.

2. If he finde his heart at any time flagging, and ready to fall off from God, let him conſider the failing of his former comforts, that reſreſhed and ſuſtained his ſpirit, the deadneſſe of his heart, and unfruitfulneſſe of his converſation, whereby there is left unto him nothing but ſhame, and unquietneſſe of his thoughts continually, when they warre one againſt another, and want the Spirit of Chriſt to ſubdue and keep them in order. Let him often and ſeriously conſider the great odds between his preſent and his former comfortable condition, when he walked faithfully with his God, and kept cloſe to him, that his heart may yearn after him, and that his mercies may be the ſweeter unto him, when they return again.

The ſecond thing, upon which God labours to fixe *Adams* thoughts, by this queſtion, was the conſideration of the means, by which he had brought himſelf into this miſerable condition. Whence



## OBSERVE.

Observe

*All those that desire to get out of their misery, must seriously consider with themselves, what was the means that brought them into it.*

**T**HUS God sets before *Joshua*, what the particular sin was, which moved him to withhold his assistance from his people, whereby their enemies prevailed against them, and by removing thereof shews him how he should recover Gods favour again, and get the victory, *Josh. 7. 11.* and the Prophet shews the Princes, that it was their falling away from God, which caused him to fall from them, and to leave them in the hand of *Shisha*, which so far wrought upon them, that they humbled themselves under his hand, and thereby prevented their utter ruine, *2 Chron. 12. 5, 7.* and the sick man findes, that his perverting of righteousness, had brought him into that sad condition, before he seeks to God for favour, *Job 33. 17, 18.* The reason

1. There can be no means of removing evil, but by taking away the cause of it, neither is there any means to take that away till it be known.

2. Besides, God can no way gain so much honour, as when men, by searching out the cause of the evils that befall them, finde and acknowledge, that their destruction is from themselves, *Isa. 13. 9.* He sees it is that the Lord oftentimes makes the judgement which he intends to point it out, either by the kinde of the judgement, or by some circumstance of the Time, Place, Instrument, or the like, by the observation whereof the evil itself hath brought that judgement on us, may be made manifest, especially if we take with us for the discovery thereof, the light of Gods Word.

## VERSE 18.

**I***Heard thy voice in the Garden.* In both *Adams* answers, we may by his shunning, easily discover his unwillingness to confesse any more, then needs he must, which is a great evidence, that what he speaks is a truth, not only because it is against himself, but besides because he shews his unwillingness to acknowledge any more, then he is pressed hardy, and convicted of to his face. In this first charge of his answer, he acknowledgeth his feare to be the cause of his flight, but when he alledgeth the voide of God to be the cause of his feare, he by implication chargeth God himself, as if the terrour of his voice, which he could not endure, had driven him away.

*And I was afraid.* The feare of revenge had not been blame-worthy, but commendable, but that would not have driven him by his heels, and yet this is the feare he seems to alledge in his defence,

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when he addes in the next clause, that his nakednesse made him feare, when he heard Gods voice. But yet he answers not the question fully, alledging that the hearing of Gods voice made him to feare and shie, but why the voice of God, which he heard without feare before, made him feare now (which was the chief thing enquired after) he gives no reason at all.

*Because I was naked*] Which was not altogether true, for he had some covering (though it were but of fig-leaves) to hide his nakednesse. In the mean time he seems to justify himself, when he pretends, that it was only modesty and not the conscience of any evil, or feare of punishment, that made him to hide out of the way. Nay, further then that, he implies at least, that if there were anything blame-worthy in his flight, the fault was Gods, who had made him naked, and consequently unfit to be looked upon, and not his. So that in this answer he layes the blame upon God, though covertly, which in his next answer he doth plainly and in expresse termes.

*And I hid my selfe*] Why, had not God made him naked, and was he now ashamed to look upon his own workmanship? Again, was he not naked before, when God put him into the possession of the Garden, and when he brought all the creatures before him, that he might give them names, and when he took a rib out of his side, and framed the woman of it, and brought her to him. Why was he now more ashamed of his nakednesse then he was then? But *Adams* excuses will not abide the truth. Something he sayes, but his answers like his fig-leaves are no fit covering, neither the one for the nakednesse of his body, nor the other for his sin.

This is *Adams* first answer upon his examination, wherein he seems wholly to clear and excuse himselfe from any evil in his flight, and hiding himselfe, affirming in effect, that if he were afraid, it was God that put him into that feare.

Secondly, he alledgeth, that it was only modesty, and not the conscience of any sin that caused him to hide himself out of Gods Presence. In both implying, that, if anything were to be blamed in his flight, and hiding, it must be charged not so much upon him, as upon God himself, who had both terrified him with his voice, and had made him such a creature as was not fit to appear in his sight. This seemes more probable to be *Adams* meaning in this answer (when he alledgeth his nakednesse, as an excuse for his hiding out of the way) then to conceive, that he points at the nakednesse of his soule, of which it seems he had very little feeling at that time, in his last answer, wherein God comes closer to him, in charging him home with the very fact, which he laboured to conceal, to excuse himselfe, he forbears not to charge God with giving him a sere to marke him, instead of a wife to be a meet help for him. We may therefore probably conceive, that he, who in his last answer, when his sin in matters of fact, is so fully charged upon him, stands so stiffly upon his justification, was so far enough at present from acknowledging the nakednesse of his soule, where



whereof, hitherto, he seemes to have no sense at all. *Adam*, we see, when God calls him, must come out of his lurking hole, where he had hid himself, and not only appear before the Presence of God, but when he questions him, must make answer, whether he will or no to that which God demands of him. Whence

I OBSERVE

1 Observe

All men must appear before God, and answer all that they are charged withal, when he comes to judgement.

**A**ll must appear before the Judgment Seat of Christ at the last day, *2 Cor. 5. 10.* all Nations, *Mat. 25. 31.* those that are swallowed up by the sea, which must give up her dead, or are buried in their graves, *Rev. 20. 13.* and such as shall be then found living, *1 Thes. 4. 17.* and all must be judged, and every man must give an accompt of himself unto God, *Rom. 14. 12.*

1. That God by his power can enforce and draw all men before him, and to confesse him too, *Rom. 14. 11.* no man can deny.

2. Besides, it is fit that God should do it, for the clearing of his Justice, both in rewarding his own, and punishing the wicked and ungodly, when every mans work is manifest, and it appears, that every man receives according to his deeds, *Rom. 2. 8.* of this truth there can be no clearer evidence, then the observation of that judgement which passeth upon every man in the private Consistory of his own Conscience, from which none can flee, nor silence his own thoughts, bearing witness for him, or against him; no, nor those which have no knowledge of God or his Law, *Rom. 2. 15.*

Now though *Adam* must appear when God calls him, and must give an answer to the question proposed unto him, yet in his answer we see he discovers a desire to conceal all that he can, at least as long as he can. Whence

2 OBSERVE

2 Observe

All men by nature are apt to refuse and conceal all that they can, and that even from God himself.

**N**ot only such as are grossly wicked, as *Enoch*, *Gehai*, *Saul*, *Ananias*, yea, the whole body of Gods people, *Psal. 78. 36.* even when he trusted them, *Isa. 63. 8. 10.* but even godly men are sometimes apt to slip into the same evil, as *Sarah* doth, *Gen. 12. 10.* at least when the fact cannot be denied, yet to conceal any circumstances of the evil committed, or to colour it over with some false excuses. That which made *Moses* so unwilling to accept the employment, unto which God called him, was certainly the feare of his own life, upon which he had fled out of Egypt before, as appears by this, that the Lord, for his encourage-

ment, after he had accepted the charge, to bring up Israel out of *Egypt*, assures him that they were all dead that had sought his life, *Exod. 4. 19*. This *Moses* conceales, and pretends other excuses, as we see. The reason is,

1. Because all men desire to justify themselves, and are by nature liars, *Rom. 3. 4*. and therefore easily fall into that evil, to which their nature inclines them.

2. The want of the full apprehension of Gods Providence, Truth and Majesty, emboldens them to take this liberty to hate even with God himself.

Let no man then trust his own heart, in the censure of his own sins, as being a partial Judge in his own case, and therefore apt to deceive him.

1. Through want of the observation of divers circumstances in his actions, whereof notwithstanding God takes special notice.

2. Through his partial affection towards himself, which cannot but easily pervert and blinde his judgement, in those things that concern himself.

*Adam* had first highly offended in breaking Gods Commandment: now to colour that evil he falls into a second, the concealing and hiding of his sin, and for the clearing of himself, the casting of an imputation upon God, or at least implying as much, as if he had been the occasion of his sin. Whence

3 Observe

3 OBSERVE,

One sin commonly draws on another.

When *Sarah* had laughed at Gods Promise of giving her a child, she presently colours it with a grosse lie, *Gen. 18. 15*. When *David* had committed adultery with *Miriam*s wife, he labours to cloak it over with a fouler sin, the contriving of her husbands death. Now these are the infirmities of good men; no marvel then if wicked men adde drunkenness to thirst, *Deut. 29. 19*. and draw iniquity with cart-ropes, *Isa. 5. 18*. Reason,

1. Any sin committed weakens the heart, and consequently leaves it the more unable to withstand a second assault: As a Castle is the more easily taken, when the breach is once made.

2. And sins are usually fastened one to another, like the linkes of a chain, so that he who takes hold of one of them, necessarily drawes on all the rest. As when *Jeroboam* had set up Altars in *Dan* and *Bethel*, expressly against Gods Command, he was in a sort enforced to take in other Priests, then God had allowed.

3. And God in justice may punish one sin with another, and so that end both withdraw his restraining grace from wicked men, that being delivered over to the lusts of their own hearts, they may run on to all excesses of riot, that they may fill up the measure of their sin, that

God



Gods wrath may come upon them to the uttermost, and many times for a while withholds the power of his sanctifying grace from his own children.

1. That they beholding the progresse of sin to be so dangerous, may abhor it the more thoroughly for time to come, and avoid it the more carefully.

2. That they may be the more sensible of Gods mercy, in recovering them out of so dangerous a quick-sand of evil, into which otherwise, when they were once entred, they must of necessity have sunk in farther and farther, to their own utter destruction at the last.

Adam acknowledgeth, that it was the voice of God that made him hide himself, although he conceals the true ground of that terrour, which was indeed the guiltinesse of his own conscience within. Whence

4 OBSERVE,

4 Observe

*Gods Word is terrible to a guilty conscience.*

AS it was to *Cain*, *Gen. 4. 13, 14.* and to *St. Paul*, *Acts 9. 6.* Not only when it is delivered immediately by himselfe, as when he delivered the Law upon Mount *Sina* to the children of *Israel*, *Exod. 20. 18, 19.* and sent the hand-writing to *Belshazzar*, *Dan. 5. 6.* but when it is delivered by the mouth of his Ministers, as *Elijahs* message from God affrighted *Ahab*, *1 Kings 21. 27.* and *Pauls* Sermon made *Felix* tremble, *Acts 24. 25.* and *Saint Peters* Sermon plucked the hearts of three thousand hearers at once, *Acts 2. 37.* and a Sermon makes an unbeliever, that comes in casually, fall down on his face, *1 Cor. 14. 25.* and howsoever this effect be not wrought alwayes upon wicked men, of dead and unsensible hearts, who sometimes scoffe at the Word which they heare, *Psa. 28. 14, 15.* and otherwhiles oppose and desperately reject it, *Jer. 44. 16.* nor alwayes in the godly, (though they usually do, and alwayes should tremble at the Word, *Psa. 66. 2.*) who too often heare it with dead hearts, when God withholds from them the power of his Spirit, through which only it is mighty. Notwithstanding, at the last day the Power of it shall appear at full, when it shall pierce the hearts of the most desperate with unsupportable terrours. The reason,

1. The very letter of the Word represents unto us, both Gods Authority, Power and Holinesse, and withal, our own sinfulness, which cannot but affect our hearts with terrours and astonishment, *1 Cor. 14. 25.*

2. It comes accompanied with the Power of the Spirit, by which in Gods children it is mighty to cast down strong holds, *2 Cor. 10. 4, 5.* for their conversion, or farther reformation, and to the wicked, it is the execution upon them of the judgement that is written, *Psal. 149. 8, 9.* and is as chains and fetters, binding them over to the great and general Assize of the last day.

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Let it move all that are godly to heare that Word with feare and trembling, which God expects and delights in, *Isa. 66. 2.* (as having a sense of their own guiltinesse in themselves, though by Christ it be taken away) submitting where it commandeth, stooping where it re-proves, *2 Chron. 12. 6.* and trembling where it threatens. And withal, admiring the goodnesse of God to us, who makes that Word, which is so terrible to the wicked, unto his children the rejoycing of their hearts, *Psal. 119. 111. 162.* the desire and longing of their soules, *ver. 131.* the quickening of their spirits, *ver. 50.* especially when they consider that there is in them the same guiltinesse by sin, which is in the wicked, though it be not imputed, which only melts and humbles them, when it overwhelmes others with terrors.

Adam could not deny his flight, for God took him in the manner, but yet we see, he conceales what he can, and hides the cause of his flight, which is the special thing after which God enquires. Whence

## 5. Observe

## 5. OBSERVE,

*It is an hard matter, to bring men to confesse any more, then is evident in it self.*

**O**Ne example of *Saul* may in this case, be unto us in stead of many. First he justifies himself, that he had fulfilled the Commandment of the Lord, *1 Sam. 15. 13.* when he is therein convinced of a lie, by the bleating of the sheep, and lowing of the oxen, *ver. 14.* then he excuseth himself, that they had indeed brought away a few cat-tel, which were reserved only for a sacrifice, *ver. 15.* when that was manifested to be a lie too, and that it was done only out of a greedy humour, to enrich himself only with the spoile, *ver. 19.* then he pre-tends, that if that were a fault, it was not to be charged upon him, but upon the people, that would needs have it so, *ver. 21.* so hardly is he brought, at last, with much ado, (till *Samuel* told him in plain termes that if all were true that he pretended for his own excuse, yet God abhorred it) to acknowledge it to be a sin, *ver. 24.*

In considering *Adams* answer unto God it is observable, that *Adam* confesseth indeed both his hiding from Gods Presence, and his nakednesse, but his sin, which was the true cause, both of his flight, and of the shame of his nakednesse, that he mentions and conceales not at all. Whence

## 6. Observe

## 6. OBSERVE,

*Men may be brought more easily to acknowledge any thing then their sinne.*

**W**E have seen it in the example of *Saul* mentioned before, who al-though he could not deny the fact, yet by all means labours to justify



justifie his innocency by his own good intentions, and by his yielding by compulsion to the violence of the people: the whore, when she had committed adultery, yet by no means will be known of it, but wipes her mouth, and stands to it, that she hath committed none iniquity, *Prov.* 30. 20. neither had the people (if they might be believed,) despised Gods Name, *Mal.* 1. 6, 7. nor robbed him of his tithes and offerings. There can be no other reason hereof, then the conscience of the baseness and filthiness of sin, which, though men will not avoid, yet for their credits sake they are afraid to own.

Let this endeavour, even of the vilest amongst men, in hiding and covering their sin, shew us more clearly the foulness and hatefulnesse of it, which is such, that those that love and delight in it most, yet dare not justifie, as appears by their endeavours to hide it every way, as is manifest,

1. By their acting in the dark, *Job* 24. 15, 16.
2. Covering it over with the faire vail of some vertue near unto it, as covetousnesse with the name of thrift and good husbandry.
3. Sometimes denying.
4. Blanching it over with ignorance, good intentions, and the like: all arguments that they condemne the sin, which who can approve when the best friends of it disclaim it, and labour to cover it from the eyes of the world.

Let all that are godly, labour to bring their hearts to that which nature so much abhors, that is, in all sinful actions, to finde out especially the sinfulness of them in themselves, and our sinfulness in acting them.

First, to bring our hearts to acknowledge, that sin is out of measure sinful in it self, and we hereby,

1. As having the spring of it in our own hearts, as *David* doth, *Psal.* 51. 4.
2. The motions of it being carried on by our own affections, which lust against the Spirit, *Gal.* 5. 17.
3. The injury to God thereby unvaluable, wherein we despise his Authority, Holiness and Righteousnesse, and forget his mercies and blessings, *Deut.* 32. 6.
4. The folly of it more then brutish, *Jer.* 2. 12, 13.
5. The scandal of it infinitely dishonourable to God and Religion.

Secondly, our selves being defiled thereby, let us

1. Cover our faces with shame.
2. Fly unto the blood of Christ, that it may wash from all our filthiness.

This confession of *Adam*, that it was the feare of Gods Presence, which made him flee and hide himself out of the way, might, if it had been improved, have wrought further upon his heart, and have caused him to bethink himself, how he might make his peace with that God whom he feared. But we see it works no such effect in him. Whence

7 observe

7 OBSERVE,

*No meanes can work any farther then they are acted and caried on by God himself.*

**G**ods great and astonishing wonders, which he wrought in Egypt, when he delivered his people thence, wrought nothing to purpose upon their hearts, *Psal. 78. 11, 17, 32.* because God wrought not with them, *Deut. 29. 4.* though sometimes they drew them to a formal, but not a true and hearty submission, *Psal. 78. 36.* no more did Christs miracles upon the Jewes, *Iohn 37. 38.* for the same cause. So happens it in the dispensation of the Word, all the powerful effects of it, in casting down strong holds, are thorough God, *2 Cor. 10. 4, 5.* therefore we finde that in some it works nothing at all, in others some shew of fruit which is never brought to perfection, in a few it hath an effectual and powerful work, *Mat. 13.* It must needs be so, seeing all the quickening power is in the Spirit, *Iohn 6. 63.* without which neither Paul nor Apollos are any thing, *1 Cor 9. 7. 2.* And it is fit it should be so, that when all the efficacy is from God, the honour and praise for all that is wrought, might be returned to him alone, *1 Cor. 1. 31.*

Let every man acknowledge God, in the efficacy of all meanes that we use, even in outward things. In our labours, in our food, and the like, especially in the meanes of grace, the Word and Sacraments, depending upon him, and asking at his hand the efficacy of all that we do, and ascribing the praise of all that we obtain by the use of any meanes unto him alone. Observing how unequally the same meanes work at the same time, or several persons, and at several times on the same persons.

## VERSE II.

**W**Ho hath told that thou wast naked? A convincing reply, as if he had said, How durst thou see thy nakednesse now, which thou didst not see before? or rather, how art thou ashamed now of that, whereof thou wast not ashamed before: whence proceeds this change? either in thy self, or in the apprehension of thine own condition? Thus God takes advantage of Adams own words, and out of his own mouth convinceth him, that his nakednesse was not the cause of his hiding from Gods Presence, but something else, which he had hitherto concealed, which God discovers and layes plainly before him in the words immediately following.

*Hast thou eaten of the tree?* It became not the Majesty of God to trifle with him any longer: wherefore, without any further enquiry, God points out his sin to him in expresse termes, and in effect tells him, that it was his sin in breaking the Commandment which he gave him, which caused



caused both his shame, and feare of his Presence, and his flight thereupon. The manner of Gods expression is by way of enquiry, and implies as much as if he had said, Is it true indeed, or is it possible? that it might make the deeper impression on Adams heart.

*Whereof I commanded thee that thou shouldest not eat*] How durst thou do that which was so precisely and expressly forbidden? If the fruit it selfe were of small value, how durst thou transgresse thy Makers Commandment for a trifle? Thus God here at once both points at that in which the sin principally consisted, which was disobedience, in transgressing the Law given him, and aggravates it by that circumstance, that it was he himself that had forbidden it, so it was the breach of the Commandment of his own Lord. God might have charged Adam with Infidelity, Pride, Unthankfulnesse, and the like. But he, having only this scope before him, to bring Adam to the sense of his own guiltinesse, contents himself to charge him only with the outward act of sin, which could not with any colour be denied.

It is worth our observation, to consider, that God, out of tender compassion to Adam, that he might not lie under an everlasting curse, coming now of purpose to convince him of his sin, and to offer him termes of reconciliation, notwithstanding, finding him still to adde sin unto sin, and (as if it had been a light thing in his eyes, that he had denied Gods truth, contemned his curse, and broken his Commandment) to blanch over so foule a fact with such frivolous excuses, deluding God (as it were) to his face: and more then that by implication to lay the blame of his flight upon God himself, patiently bears with all those provocations, replying unto him in milde and gentle termes, without any bitterness at all, holding on still his resolution to do him good at last, when he might justly at that instant have thrown him into hell. Whence

## 1 OBSERVE.

1 Observe

*Mans frowardnesse cannot overcome Gods Love and Patience.*

**T**His observation, arising more clearly out of the consideration of Gods compassion upon Adam manifested in his censure, but more fully in the Promise of giving his Sonne Christ promised, ver. 15. may more fitly be handled in that place. For the present, we may take notice, that God out of Adams own words takes advantage, to convince him of dissembling with him in this excuse. Whence

## 2 OBSERVE.

2. Observe

*God can easily, without any other evidence, convince men by themselves.*

**H**E can judge them out of their own mouth, *Luke 19. 22.* produce evidences against them out of their own thoughts, and pronounce

nounce sentence against them out of their own consciences, *Rom. 2. 15.* and make mens own tongues to fall upon them, *Psal. 64. 8.* He can indeed make use of us, and of all that is in us for his own glory, as having power to do with us what he will, seeing in him we move and have our being, *Acts. 17.* and it makes much for his honour in the manifesting of his justice, when he makes us witnesse against our selves.

We see how clearly and fully God discovers *Adams* fact, as easily he might do, being as far privy to all that was done, as the Actors themselves were, so that his excuse and endeavour thereby to hide his sin from Gods eyes, served him to little purpose. Whence

### 3 OBSERVE.

#### 3 Observe

*God sees us even when we see not him, and takes notice of all our wayes, and observes them.*

**I**T is true, that we see not him, *Job 33. 9, 10.* but he sees our ways, and numbers our steps, *Job 31. 4.* seeing his eyes are in every place beholding the evil and the good, *Prov. 15. 3.* and considering all their works, *Psal. 53. 15.* nay, discovering their very thoughts afar off, *Psal. 139. 2.* as *Christ* often answers the very thoughts of the Scribes and Pharisees, *Mat. 19. 4.* and *12. 25.* much more could he see *Sarah* laugh behinde the tent-door, *Gen. 18. 13.* and *Elisba*, by his Spirit, be present, when *Gehazi* took the bribe of *Naaman*, *2 Kings 5. 26.* The reason of this truth. See *Obs. 3.* on ver. 9.

Let all men walk as in Gods Presence, alwayes beholding him that is invisible, *Heb. 11. 27.* as sitting in his Throne of Majesty and Power, and observing the wayes of men with those eyes, which are purer then to behold evil. This is indeed the only way,

1. To give unto God the honour due to his glorious attributes.
2. To keep our hearts low, that we may walk humbly with our God, as we are required, *Mic. 6. 8.*
3. To make us watchful in all our wayes, that we may do nothing that may provoke the eyes of his glory. See *Exod. 23. 21.*
4. To encourage us in well-doing, when we know we walk in the sight of our Master, who both approves us, and will reward us, when our wayes please him, *Psal. 18. 24.* and takes notice of a cup of cold water bestowed in his Name, upon any of his children, *Mat. 10. 42.* of the least faithful service, performed by a servant to his Master, *Eph. 6. 6.* and will defend and stand by us while we do him service, *Exod. 23. 22, 23.* as he promised to defend his childrens dwellings, while all the males went to *Jerusalem* to worship, as he had commanded, *Exod. 34. 24.* *Adam* had acknowledged his shame and his feare: this satisfies not God, he must bring him to see his sin and acknowledge it, and that too as it is a sin, wherefore God especially insists upon that, and layes before him his rebellion in breaking his Commandment. Whence



## 4 OBSERVE,

## 4 Observe

*God accepts of no confession, till men see and acknowledge the sin of their actions, and that too as it is sin.*

**T**Hat they have trespassed against, and walked contrary to him, *Lev. 26. 40.* that they have perverted righteousness, *Job 33. 27.* such an acknowledgement *David* makes, when *Nathan* deales with him, *2 Sam. 12. 13.* *Psal. 51. 4.* and God accepts it, and pardons him. And such an acknowledgement the Lord prescribes unto his own people, and encourageth them thereunto, by promising them pardon, *Hof. 14. 2.* The reason is,

1. Because without such a confession, God hath neither the honour of his justice, in punishing sin, (wherefore *Joshuah* requires *Achan* to confesse his sin,) that he might give glory to God, *Josh. 7. 19.* as *David* doth, *Psal. 51. 4.*) nor of his mercy in pardoning it. For by mens acknowledging of their guiltinesse, men are known to eat the fruit of their own wayes, when they are chastened by God. See *Nehem. 9. 33.* and to be pardoned out of free mercy and grace, when their transgressions are passed by, upon mens humbling themselves before him, though the trespass be committed against himself, which makes the sin heinous above measure. Hence it is, that the Lord takes it to be his great honour, that he blots out our transgressions, meerly for his own sake, *Isa. 43. 25.*

2. We cannot otherwise be in any state of security after we have sinned, but by suing out our pardon, which if he should grant, without our condemning and abhorring of our own evil wayes, it would neither further our own reformation, nor justifie God in pardoning such finnes, as we have neither acknowledged, nor grieved for at all.

God had before, in the examination of *Adam* kept aloof off, but that we see wrought not upon his heart to any purpose, he will acknowledge no more then he findes God is able to charge him with in particular: wherefore God is forced to lay his act before him in expresse termes, and to make it appear to be an act of rebellion. Whence

## 5 OBSERVE,

## 5 Observe

*Men must be dealt withal in plain termes, before they will be brought to acknowledge, and be made sensible of their sins.*

**G**OD must let *Cain* know, that he had spilt the blood of his owne brother, *Gen. 4. 10.* and by the mouth of *Nathan* tells *David*, that he had contrived *Uriahs* death, and slain him by the sword of the children of *Ammon*, *2 Sam. 12. 9.* Hence it is, that God gives special charge to his Ministers, to lift up their voices like trumpets, and to shew, (that

is, to set out to the life) before the house of *Jacob* their finnes, *Isa.* 58. 1. In that manner dealt *John Baptist* with *Herod*, and in plaine termes taxeth him of incest, in having his brothers wife, *Mark* 6. 18. and our Saviour himself sets openly before the Scribes and Pharisees, their pride, hypocrisie, covetousnesse, seducing of the people, and the like, *Mat.* 23. and *Luke* 11. And thus must men be dealt withal,

1. Because the heart is never affected with sin, till it be represented unto them in full proportion, but it may appear shameful and odious.

2. Because all men being by nature lovers of themselves, do all that they may to maintain their own innocency, and therefore endeavour what they can to hide sin from their own eyes, as well as from other men, as being unwilling to look upon their own shame.

God might justly have charged *Adam* with pride, infidelity, unthankfulness; but those, being secret evils, would not easily have been acknowledged, therefore God makes choice of that manifest act, of eating the fruit forbidden, and layes that to his charge which could not be denied. Whence

## 6 Observe

## 6 OBSERVE,

*Whosoever will convince a man of sinne, must charge him particularly, with the very act in which he hath sinned.*

**T**HUS *Nathan* points at *David's* particular act, when he names the sword of the children of *Ammon*, wherewith *Urijah* was slain. And *Elisba* sets before *Gehazi*, not only the bare act of receiving a bribe of *Naaman*, but the whole manner of it, how he ran after the man, and how he turned back from his chariot to meet him, *2 Kings* 5. 26. And so doth *Samuel* mention to *Saul*, the bleating of the sheep, and lowing of the oxen, which he had reserved of the spoile of the *Amalekites*, *1 Sam.* 15. 14. and indeed such is the shamelesnesse of most, that unlesse they be convinced by some outward act, which is subject to sense, nothing moves them, because things that are not manifest to sense, may as easily be believed as they are objected, and then because they stop the mouth of the reprover, who cannot prove by any act what they deny, they withal stop the mouth of their own conscience, and traduce the accuser as a slanderer. And this is the manner of all obdurate sinners. Although those persons that are godly, having more tender hearts, exercised in searching out their own corruptions, are easily smitten by the pointing out a sin afar off.

God knew well enough all the passages in this rebellious act, and who, and how far every one was an Actor therein; *Adam* was seduced by *Eve*, as she had been beguiled by *Satan*, but after that he enquires not, as suiting not with his purpose, which was to make *Adam* sensible of his own act, it mattered not by whose sollicitation he was drawn into it, And demands of him only, whether he had not eaten



eaten of the fruit, as being that alone which he would have *Adam* take notice of, whereby he directs us what to take notice of in sinful actions. Whence

## 7 OBSERVE,

7 observe

*In sinful acts our hearts ought only to be fixed upon our own actions, and not upon other mens solicitations and provocations thereunto.*

**T**HUS Saint *James* in our sins, wills us to look no farther, then the lusts and corrupt inclinations of our own hearts, which drew tis thereunto, *Jam. 1. 14.* as *David*, in remembring his adultery and murder, *Psal. 51. 5.* mentioneth nothing but his own acts, and the corruption of his own heart which drew him thereunto. And that this should be our chiefest care, is agreeable to all reason,

1. Because of the pronenesse of our own hearts, to shift off the evil of our actions from our selves, if possibly we can.

2. And while we do this, we harden our own hearts, and make them insensible of our sins, which affect us not, when we think the evil proceeds not from our selves, but charge it upon other men that provoke us.

3. Other mens provocations cannot excuse us, seeing it is the consent of our own hearts, and nothing else that makes it a sin.

Now God in charging *Adam* with this sin, aggravates it by this circumstance, that it was a direct transgression of Gods Commandment, wherein indeed the nature of sin consists. Whence

## 8 OBSERVE,

8. observe

*The breach of Gods Commandment, is that which makes any act of ours a sinne.*

**S**AINT *John* indeed makes that to be the description of sin, that is, the transgression of the Law, *1 John 3. 4.* and St. *James* tells us, that if a man commit no adultery, yet if he kill, he is a sinner, because he is a transgressor of the Law, *Jam. 2. 11.* and that is it wherewith *Samuel* chargeth *Saul*, *1 Sam. 15. 19.* that he had not obeyed the voice of the Lord, but gone directly against his Commandment, which disobedience of his he equals to the sin of witchcraft, *ver. 23.* wherefore when *Saul* is at last by *Samuels* reproof brought to acknowledge and confesse his sin, he hath this expression, that he had sinned, because he had transgressed the Commandment of the Lord, *ver. 24.* we finde therefore, that this was it, for which God especially took so sharp vengeance on his own people, that they hearkened not to Gods Commandment, *Nehem. 9. 16, 29.* on the contrary, that is accepted for our righteousness, if we conforme our selves in all things to the Law and Commandments that God hath given us, *Deut. 6. 25.* Reason

1. Dif-

1. Disobedience is not only an injury to God, but an injury to him in the highest degree, wherein his Authority is rejected, his Wisdom sleighted, his Holinesse despised, and his Providence, and Power, and Justice, both in rewarding and punishing not regarded.

2. Disobedience knows no bounds, no more then waters do, that have broken down their banks. A man that once treads under foot Gods Law, casts away withal all regard of duty both to God and man.

### VERSE 12.

**A**nd the man said] It is a wonder that this direct charge upon him by God himself, for so foule a fact, had not smitten him dumb with the man in the parable, that had thrust in himself amongst the guests, without a wedding garment, *Mat. 22. 12.* but *Adam* seems not yet to be so far affected with the Majesty of God that charged him, or with the foulness of the sin, wherewith he was charged, or with the dreadfulnesse of the judgement, which hung over his head, according to the curse threatened for the breach of this Commandment, as appears evidently by his reply.

*The woman*] When God, by this direct charge, had made it evident, that he knew all that was done, it was a vain thing for him to stand out in the denial of a fact which was so manifest. Wherefore the man falls to excuse that which he could not deny, Not respecting therein his own wife, but laying all, or the greatest part of the blame of the sin upon her: not caring who bare the blame, so he might remove it, if not wholly, yet at least in some degree from himself.

*Whom thou gavest*] See whither a rebellious spirit may carry a man. It is not enough to *Adam* to appeach his wife, unlesse he charge God himselfe, making him, if not the Author, yet at least the occasion of the sin, not only blaming the woman for enticing him to sin, but withal, in some sort God himself, that had bestowed her on him, under a colour to be an help meet for him, but (as the event had manifested it) to be a snare unto him, as *Saul* gave *Mitchael* to *David*, *1 Sam. 18. 21.* See now how farre *Adam* differs from himself: that which he rejoyced in as a special favour bestowed on him by God in the former chapter, here he quarrels at, as a meanes of his ruine. Thus a mans foolishnesse perverts his way, and then his heart frets against the Lord, *Prov. 19. 3.*

*To be with me*] The word in the Originall (*Gnimmad*) used in this place, is by some observed to be of greater force, then the word (*Gnimmi*) which is of the same signification (as indeed it must be, if we derive it from *Gnamad*) which signifies to stand fast by,) so that (*Gnimmad*) implies in this place, not only (to be with me) but more then that, (to stand and be close by me.) Howsoever we may observe, that the expression of *Adam*, differs from the phrase which God useth in



in the former chapter, God intended to create a woman that might be before him, or stand in his Presence to assist him, and as it were to minister unto him, but that phrase did not so well sort with *Adams* excuse. For if the woman were given to *Adam*, only to be before him, or to minister unto him, then did *Adam* misse to take his direction from her, that was appointed to be only his minister, and therefore fit to take, and not to give direction. It is probable therefore, that *Adam* purposely changeth the expression, and in stead of saying (*to be before me*) with a little alteration expresseth it in those termes (*to be with me*) implying, that she being appointed to be his inseparable companion, he could not avoid her, nor do lesse then hearken to her advice and perswasion, being so near a companion, and, as it were, his bosome friend.

*She gave me*] Questionlesse with perswasions to eate it too, wherefore God afterwards (as we shall see) in his censure, taxeth him for hearkening to his wifes voice. But what authority had she to give, or *Adam* warrant to receive at her hand, that which was forbidden unto them both? or what manner of excuse is this, to cast his wifes perswasion into the ballance, against Gods expresse interdiction? besides, this answer is not to the purpose, God asks him whether he had not eaten of the fruit, he answers, that he had eaten indeed, but it was by his wifes perswasion, which God knew as well as he, but enquires not after at present.

*And I did eat*] A cold expression, manifesting neither any horror or grief, or shame, at so foule a fact, and yet sufficient to justifie God, in his proceeding in judgement against him, grounded upon this confession of his own, which he therefore repeats when he gives judgement upon him afterwards, in these words, *Because thou hast hearkened to the voice, &c.*

This answer of *Adams*, discovers in him still a desire, rather to cover his sin, then to humble himself for it before God, in a free and ingenuous acknowledgement, wherein he might have confessed in plain termes, that not so much his wifes sollicitation, as his own ambitious desire to become a God, (which his wife no sooner suggested, but he embraced) drew him to contemne Gods Commandment, despise his threatenings, and to forget his mercies, and so to eate of the forbidden fruit. So that when we finde *Adam* still unwilling to close with God, to confesse his sin, we have no cause to conceive, that he would speak any thing partially on Gods behalfe, from which he is so far, that we see he forbears not to charge God himself (though falsely,) upon the least colour of advantage. So then, if *Adam* and *Eve*, as yet standing out against God, even in this examination of theirs, do notwithstanding clear him in these two points.

First, that they were not made sinful, but became so only by Satans enticement.

Secondly, that God had no hand in drawing them into this sinne. Seeing

T t

First,

First, *Eve* who was first in the sinne, hath nothing to charge God withal.

Secondly, that *Adam* himself, who spared not to charge him as far as he could, with the least colour, could fasten no more upon him, but this only, that he gave some occasion to *Adams* sinne, by bestowing the woman on him, (wherein how far he wrongs God, who intended the woman to be an help to him, the whole *Series* of the History of the womans Creation, & his own acknowledgement of Gods favour, in bestowing that help upon him, do evidently discover, it must necessarily be concluded (which is the maine scope of this whole History,) that sinne, and all the judgements that followed, proceeded from man himselfe, and from Satan who seduced him, And consequently that God was

1. Just in punishing the man according to his deserts.

2. And infinitely rich in mercy, in restoring him after his fall, out of his compassion and free grace.

Well, let *Adam* do what he can to conceal and excuse his sin, yet, when God layes it down to his charge, he must be forced to acknowledge it before him. Whence

I observe,

I OBSERVE.

*No man can beare out sin before God, howsoever he may for awhile out-face it before men.*

**C**ain (though he seemes to deny it at the first) yet is mute, and cannot open his mouth, when God chargeth him with his brothers blood. Nay, when God chargeth them home with it, though by the voice of a man, *Saul* cannot deny his rebellion, *Ahab* his oppression and murder, *Gebaŕi* and *Ananias* their covetousnesse. Neither can any man answer his own conscience, when it chargeth him in Gods behalfe, as appeares in the examples of *Josephs* brethren, *Gen. 42.21.* and *Judas, Mat. 27.4.* and very often in the free and voluntary acknowledgements of many persons, in the times of their distresse, or upon their death-beds, publishing then to the eares of the world those things which all their life-long they have concealed from all men, and hidden in darknesse.

What do men gain then, that please themselves with hope of secrecy in sin? which if it be foule and scandalous, is not often hidden from the eyes of men, but, if it be, is naked in the sight of God, who discovers the secrets of all hearts, and shall manifest and judge them at the last day, when every mouth shall be stopped, and God shall convince men, not by the testimony of other men, but by the evidence of their own conscience, then fully illightened, when all their sins shall be set in order before them. Wherefore let no man satisfie himself in any other way of hiding his sins, then that which covers it from the eyes of God, and moves him to cast it behinde his back, (as *Hezekiah* speaks,

*Iſa.*



*Iſa.* 38.17.) which is the blood of Chriſt, *Bleſſed is the man whoſe ſins are ſo covered*, *Pſal.* 32.1.

Adams fact being charged upon him by God himſelf, there was now no place for denial. Wherefore in the next place, he falls to excuſe that which he cannot deny, laying the greateſt part of the blame of that act upon his wife, who by her enticement had drawn him into the ſin; that by this meanes, though he could not clear himſelf from the ſin, yet he might extenuate it ſo far, that he might not be found guilty in the higheſt degree. Whence

2 OBSERVE,

2 Obſerve

*When mens ſins are ſo manifeſt that they cannot deny them, they will yet labour by excuſes, to extenuate them what they may.*

Not only wicked *Saul*, firſt his ſacrificing by neceſſity, *1 Sam.* 13.11. and afterwards his breach of Gods Commandment. Firſt, by his good meaning, and then by the peoples over-ruling of him; *1 Sam.* 15. 15.21. But even holy *Aaron* too, his making of the calfe, alledging in his excuſe the peoples violence and compulſion, *Exod.* 32.22. and this mens uſual cuſtome to mince their ſins, by pretences, either of ſtrong provocations of teate, importunity, neceſſity and the like; Or of ſudden ſurpriſe, ignorance, good intentions of their ſincerity and uprightneſſe in other actions, unto which they are carried, is cauſed

1. By pride, which makes them to be tender of their own credit, and to endeavour to preſerve it what they may.

2. And partly, by Satans policy, who by this meanes hinders our reformation and true repentance; and by conſequent Gods honour.

Let every godly man then labour to avoid an evil

1. To which nature ſo ſtrongly inclines us.

2. Which neceſſarily draws on unthankfulneſſe, by bringing us to a low eſteem of Gods favour and mercy, by which it is pardoned.

3. Hearteneth and encourageth others unto that evil which they ſee ſo much ſleighted by us.

4. And at laſt returneth upon us greater ſhame, both from God and men, as experience ſhews us.

But behold Adams love to his wife, whom before he acknowledg-eth to be fleſh of his fleſh, and bone of his bone: now to acquit himſelf, he diſchargeth upon her the burthen of his ſin, and that without excuſing her at all, as beguiled by the policy of Satan; but where the blame lights he cares not, ſo it reſt not upon himſelf. See here a true effect of ſelf-love; And

## 3 Observe

## 3 OBSERVE,

*A man, in this state of corruption, respects none but himself, and cares not on whom he layes the burthen, so he may ease himself.*

Every brother will supplant, *Jer. 9. 4.* and speak against his own mothers sonne, *Psal. 50. 20.* as being altogether without natural affection, *Rom. 1. 31.* *2 Tim. 3. 3.* accounting this the greatest wisdom, to do well to ones selfe, *Psal. 49. 18.* The reason hereof is, that every man in his natural condition, is a self-lover, that is, a lover of himself only, without respect, either to God or community, both which therefore he must needs neglect for his own private interest. And howsoever, some natural men seem to neglect themselves in some cases, out of respect to their friends, or for the furthering of some common good; yet if we well weigh things, we shall finde

1. That when they seem to neglect themselves one way, they endeavour to make it up another, either neglecting a smaller advantage for a greater gaine, or with some small losse, purchasing either safety or honour, or something else unto themselves.

2. They seldome hold on in that way of seeking anothers good, any longer, then may suit with their more principal ends.

3. And yet in going so far, for the most part, they are either overruled by a strong hand of God, who makes use, even of their self-respects, beyond their ends, for the preservation of community.

Let no man then that is wise, place his affiance on such persons who close with them so, as they have still the greatest respect to their own advantage, either to suck some profit out of him, or to support their credit by him, as *Jeſu* did by entertaining *Fonadab*, or to strengthen their partle, and to further some ends of their own, as *Absalom* dealt with the two hundred that followed out of *Jerusalem*, *2 Sam. 15. 11.* But

1. Cleave unto God a faithful Creator, as he is termed, *1 Pet.*

4. 19.

2. Amongst men, leave unto his children, who having laid the foundation of Religion in self-denial, can, and do oftentimes lay aside self-respects, for Gods honour, and for their brethrens good, when need requires it.

Now though *Adam* shewed little love to his wife, in laying the blame of his sin upon her, which he had not been guilty of, if himself had not agreed and consented to her solicitation, yet that the charge upon her was just, that her husband sinned by her enticement cannot be denied. Whence

4. OB-



## OBSERVE.

4 observe

*Seducers are justly chargeable, with all the sinnes committed by those that are seduced by them.*

**A**S the false Prophets are justly charged, that profaneness went out from them, into the whole land, which was considered by their wicked lives, and false doctrine, which drew the people into error, *Jer. 13. 13, 15.* and that so far, that they are affirmed to strengthen their hands, that none did return from his wickednesse, *ver. 14.* And wicked *Feroobam*, that set up the calves, in *Dan*, and *Bethel*, and invited the people to the worship of them, hath this brand upon him, that he made *Israel* to sin. Wherefore these seducers, are not only chargeable with the sinnes, but with the blood of all that perish by their meanes, yea even those, that forewarne them not of the judgements which the wicked ways wherein they walk will bring upon them, *Ezech. 33. 8.* Good reason it should be so, seeing the seducers heart desires, and his affections concur, in the acting of that sin, to which he perswades another man, although he put not forth his own hand to the effecting of it, but performe that by the hand of another man, as the slaying of *Urijah*, is justly called *David's* act, although it were executed by the hand of the children of *Ammon*, *2 Sam. 12. 9.* Now we know it is the consent that makes the act of sin (yea ever there, where men proceed not to the act, the very lusting after a woman, makes one an adulterer, in our Saviours judgement, though he go no further, *Mat. 5. 28*) so that an enticer of another to sin, is guilty, not only of the sinful motion of his own heart, in resolving upon the evil; but besides, of that evil which he begets consent unto, allowes, and desires may take effect in another, that acts the sin by his provocation and allurement.

Beware then of that dangerous employment, to become a Solicitor, or Factor in sin, and tremble at the very motion of it, and avoid carefully the society of such agents;

1. Who carry the mark and character of *Satan*; who is stiled by the name of the tempter, and is the father of all that walk in that way of seducing.

2. Shew themselves much more dangerous enemies to man-kinde then murderers, who destroy only the body, whereas these lay wait for the soul, *Prov. 22. 25.*

3. Proclaime war against God, whom they fight against, not only by their own sinnes, but much more, by making a party against him, by drawing as many as they can procure, to be companions with them in their evils.

4. And therefore are above others, children of wrath, reserved unto them by the just judgement of God, in a double proportion, according to the measure of their sinnes, acted by themselves, and furthered in other men, by their procurement. Let this *Item* be laid neere to heart

by all Magistrates, Ministers, Parents, Masters, whose Laws, Directions, Counsels and Examples, if they walk in ill ways, have a strange influence into their inferiors, to draw them unto wicked practices, whereunto they are by nature it self too strongly inclinable.

It was too much that *Adam* endeavours to post off the sinne from himself, and casts the blame of it upon his wife: but see how far an heart once perverted, may lead a man; he falls in the next place upon God himself, whom he makes, if not a part yet at least an occasion of his sin. Whence

5 Observe

5 OBSERVE,

It is usual with men, when themselves have committed the sin, to lay the blame of it in part even upon God himself.

Thus *Jonah* in effect chargeth God with his disobedience, in flying to *Tarsish*, as if he had sent him upon a message, that would disgrace both himself, and him that sent him. *Jonah* 4. 2. As that idle servant pleads his Masters hardnesse, in excuse of his idlenesse and unfaithfulnesse, *Mat.* 23. 24. Thus do all they, that for their ignorance, plead want of parts of nature. For their thefts or oppression, necessity by the want of their estates greatnesse of their charge, or the like. For the neglect of spiritual duties, multiplicity of secular employments, for their disobedience the strictnesse of Gods Law, as impossible to be kept. Hence it is that Saint *James*, well knowing this common disease, wills us to take heed of charging God with our temptations to evil, seeing we are drawn on thereunto by our own concupiscence, *Jam.* 1. 13. Now that which moves us to deal so injuriously with God himself is

1. A desire to justifie our selves, which we can never do more fully, then by casting the blame of the sin, for which we should be censured, upon God himselfe, who should judge and punish it, as *Thamar* stops *Judahs* mouth, when he sentenced her to be burned, for her adultery, by charging him to be Both the occasion, and the Actor of that sin, *Gen.* 38. 26.

2. There is in all men by nature, an heart ill affected towards God, (the wisdom whereof is enmity against him, *Rom.* 8. 7.) which makes us willing to pick any quarrel against him, and to dishonour him upon the least pretence.

3. It is Satans policy,

1. To wrong God by making him the Author of evil, and unjust in punishing that in men, whereof the blame lies in part upon himselfe.

2. To take off mens hearts from all endeavours, and meanes of repentance, by this colour of justifying themselves in their sins.

We cannot but take special notice, in what manner *Adam* speaks of his wife in this place, whom he imbraceth, and acknowledgeth as a singular



gular blessing, bestowed on him by God in the former Chapter, and here doth little lesse then reproachfully cast it in Gods teeth, that instead of an helper, he had given her unto him for a snare, to beguile and entrap him, as his words in this place do imply. Whence

## 6. OBSERVE;

6 Observe

*It is an usual practise, with many men, to cast Gods blessings in his teeth with discontent.*

**Z**ipporah, the wife of Moses, calls circumcision a Sacrament of blood, *Exod. 4. 25.* See how the Israelites quarrel at Moses, whom God had sent to be their deliverer, as one that was the occasion of encreasing their bondage, *Exod. 5. 21.* and how often do they with themselves in Egypt againe, when they were upon their voyage to Canaan, murmur at Moses, *Exod. 14. 11.* and *16. 3.* and *17. 3.* Esteem Manna, their food, light bread, and loath it, *Numb. 11. 6.* Thus is it usual with men to murmur, sometimes at the execution of Justice, the dispensing of the word, at the increase of people, cheapnesse of provisions, fruitfulnessse of their own wives, and the like. This comes to passe,

1. Because, many times, common blessings suit not with mens private ends, and desires, so that we judge many things, which are blessings in themselves, to be crosses unto us.

2. Because our unthankful hearts, being not satisfied in all that they inordinately desire, scorne that which they have as a trifle, because it answers not to the full of what is desired.

Let not men think much of it, if they be dealt withal, as God himselfe is, and have their kindnesse by unthankful men, cast in their teeth, nay, many times be ill spoken of for doing good to others: Seeing

1. The servant is not above his Master.

2. Thanks from men are not, or at least ought not to be the recompence which we ought to expect for doing good to others, but the acceptance of our service by God, who the lesse reward we have from men, the more he enlargeth his own hand towards us, if we continue constant in well doing, in obedience to his will, expecting approbation from God, and not from men.

Adam indeed sinned in the highest degree, in blaming God as the occasion of his sin wherewith he was charged; yet it is true, that the woman, whom God gave him to be his helper, became a snare unto him, by enticing him to sin; but that was through his own folly, who suffered himself to be seduced by her. Whence

## 7 Observe

## 7 OBSERVE,

*Men may easily by their own folly, turn the means ordained by God for their good, into snares for their destruction.*

**R**iches are given by God as a blessing to us: if we desire them inordinately, delight in, and love them, depend on and trust in them, they become a dangerous snare, *1 Tim. 6. 10. Prov. 11. 28.* Friends, and especially wives, are great comforts, and helps, many ways: but if we make them our Oracles, they may and often do beguile us, *Deut. 13. 6.* Gods sacred word the greatest of all helps, and outward blessings, the power of God to salvation, and the favour of life unto all that receive it as they ought, may prove the favour of death, if it be not mixed with faith, but received into a corrupt heart; as meat taken into a fowle stomach may turne into ill humours, and so become our poison. Much more is this true, of Peace, Plenty, Strength, nay of Wisdome it selfe, and other abilities of the minde. And that

1. Because many of these things (though good in themselves) yet are of such a nature, that the good, or evil of them is found only in the use of them, and therefore as they are used by us, so they prove unto us, either good or evil.

2. And it is fit, that it should be so, that God in his Justice, should turne good into evil, to such as are not good before him; as he draws good out of evil it selfe, unto all those that love him, as the Apostle tells us, *Rom. 8. 28.*

Let it warne every one of us, to use all the helps and blessings which we receive from God, with feare and trembling.

1. Purging our own hearts carefully, for to those which are defiled nothing is pure, *Tit. 1. 15.*

2. Sanctifying unto our selves the blessings themselves, by the word and prayer, *1 Tim. 4. 5.*

3. Using all things, according to the rule laid down to us in the word, and referring them to the end for which he gives them, his own glory, and the furthering of our Sanctification, that he may blesse us in those things, the fruit whereof returns unto himself at last.

If we scan *Adams* answer a little more thorowly, we may easily discover, what was his great oversight, by which his wives temptation prevailed so much with him, and took such effect at last (which also God himself points at in the judgment, which afterwards he passeth upon him,) namely, that he hearkened to his wives voice, that is, that he yeelded to her motion, without examining the ground, or warrant of it, which was nothing but her bare word and perswasion, whereas he ought to have considered,

First, what right she had to bestow on him that fruit which God had forbidden both to him and her.

Next what power she had, to free him from that curse, which God



God had threatned to lay upon them if they did eat that fruit which was forbidden them. Whence

## 8 OBSERVE;

## 8.Observe

*It is very dangerous to embrace any motion presented unto us, without examining the warrant and ground of it.*

**J**oseph pleads that to his Mistres, in bar of that adulterous motion, that she makes unto him, that he had no warrant to meddle with her, neither from God nor man, *Gen. 39. 9.* Our Saviour Christ repels Satans fiery darts with the same shield, that he had no warrant to turne the stones into bread, *Mat. 4. 4.* nor to cast himself down from the pinnacle of the Temple, *ver. 7.* In the same manner the Apostles answer the Rulers, when they silence them, that they did that for which they had no warrant, to forbid them that, which God had commanded them, *Acts 4. 19.* But they are noted for fooles that beleve every word, *Prov. 14. 15.* as he that was no sooner tempted by a lewd woman to filthiness, but she presently consents to her, *Prov. 7. 22.* and Amnon that embraced *Jonadabs* wicked counsel, as soone as he heard it, *2 Sam. 13. 6.* And *Joash* that enclined to the first motion of his Princes to fall away to idolatry, *2 Chron. 24. 17.* Nay, *Jehoshaphat* himself who consented to joyn with *Abab*, and to help him against the *Syrians*, found by the event the fruits of their folly, in embracing motions tendered to them, without examining the grounds of them. And good reason it should be so,

1. Because this is Gods peculiar prerogative, to be beleevd and obeyed upon his Word; which when we yield unto men, we invest them with his honour, and make them in a sort our gods.

2. Men are subject to dangerous errors, not onely through ignorance, which makes them unable to discern between good and evil, but besides through inordinate lusts and desires, which cast a mist before the understanding, and pervert the Judgement, so that in hearkning to mens directions, we follow blinde guides: and then no marvel though we fall with them into the ditch, to our own destruction, *Mat. 15. 14.*

How *Adam*, the farther he goes, the more he finnes, and how every motion of his heart, every word and action addes to his transgression, till God reclaims him, and the observation which might thence be drawn (That when men are once perverted in their wayes, the farther they go, the more they sinne, till God change their hearts) hath been for the most part handled already upon *ver. 2.* *Observe. 2.* and 6. compared together.

## VERSE 13.

**A**ND the Lord [said to the woman] How is it that he leaves the man, before he had drawn him to a more and full acknowledgement of his sin? He acknowledgeth the fact indeed, but excuseth it withal, and there remaine many weighty circumstances, by which the sinne was much aggravated, which are passed over in silence, neither acknowledged by *Adam*, nor enquired after by God himself. But we must consider, that God had time and means sufficient to perform that work upon *Adams* conscience, afterward in private. At present his maine scope is to make it appeare, that he had no hand in drawing the man into this sinne, by drawing the delinquents both to the confession of the fact, and a discovery of the first mover thereunto, and the unwillingnesse of the delinquents acknowledgement (who though they speak no more then is drawn from them, yet utter enough to cleare God of having hand in the sinne) makes much for the credit of their testimony on Gods behalf, as we have seen already. From *Adam* God turnes next to the woman, that she might likewise be convinced of her fact, by her own confession, and thereby both justifie the equity of the judgement pronounced against her afterwards, and besides be drawn to appeach the Serpent, as the first Solicitor, and enticer to the sinne, which was the principal thing that God laboured to discover for the present.

*What is this which thou hast done?* ]by transgressing thy self, & seducing thy husband. The question is propounded & demanded with some kind of admiration, as if God had said, How is it possible that thou shouldst be so desperately wicked and sottish, as not only to ruine thy self, but to be the destruction of thy husband also, for whose help and comfort thou wast created? The wisdom of God, in this examination of the man and woman, is not unworthy our observation. The maine thing which God sought after, was the author and first mover to this sin: But of this, he mentions not a word to the man before, or to the woman now, lest he might seem by his question to direct them what to answer. But God who knew the evidence of truth, and the desire of justifying themselves, must needs draw from the delinquents as much as he expected, leaves it to flow from themselves freely without any enquiry at all, that it might the more evidently appear to spring meerly from a fountaine of truth.

*The Serpent beguiled me* ]But that on her part, was no fit answer to the question proposed (howsoever it serve fully to the end that God aimed at) or at least the main thing that she should have acknowledged, is omitted, or coldly satisfied in her answer; for God demands not of her, who put that motio into her heart, but how she could be so wicked, as to commit so foul a sin, in slighting his Authority, denying his truth, forgetting his mercies, contemning his power, and wronging her husband, and conse-



consequently destroying him for whose help and comfort she was ordained. God calls on her to set all those things before her eyes, and to consider what she had done; she on the other side passing by that weighty consideration proposed by God; falls, as her husband had done before, to excuse and lessen the sin what she can, pretending that it was no voluntary act, proceeding from any evil disposition of her own heart; but she was enveigled by the cunning and policy of the Serpent, who under faire colours, and pretences beguiled her. Now if God had replied unto her, and demanded what those faire colours and pretences were, which thus drew away her heart, her own answer must needs have stopped her mouth for ever: For she knew that her heart filled with Gods love, should have been wholly carried after the advancement of his glory. Now the Devil never so much as lays before her any such thing, if he had, the womans error had been the more pardonable, if her end had been right, and she had only been misguided in the way that led thereunto, whereas she closeth with Satan in taking up a false end, and seeking her own advancement in stead of Gods glory, wherein she was wilfully perverted by the consent of her own heart.

*And I did eat*] Thus then we have a full confession of the fact, by both the delinquents, and by the woman the discovery of the plotter, and contriver of all the mischief, that all the world may justifie God in the righteousness of his judgements, in the punishment of the offenders, who by seeking new tricks, or inventions (as the wise man calls them) to advance them beyond their conditions, were justly filled with their own inventions, as the *Psalmist* speaks, *Psalm* 106. 39.

Thus we see God will not give over the examination, till he have discovered the whole plot of this fowle sin and every agent in it, first *Adam*, then his wife, and at last the Devil the deceiver and seducer of them both. Whence

I OBSERVE.

I Observe

*No actor in any sin can escape Gods discovery.*

Not the secret Contrivers and Counsellors, as *Fonadab* to *Amnon*, *Achitophel* to *Absalom*, *Jezebel* to *Ahab*. Not the Actors and Executioners, as the Elders of *Israel*, and by their procurement the two sonnes of *Belial* employed by *Jezebel* in the murder of *Naboth*. Not the abettors and assistants, as *Joab* and *Abiathur* in *Adonijahs* treason. Not the very frame or contrivance of the sinne, or means to colour it. As *Dauids* murder of *Urijah* to colour his adultery with his wife, and his cunning conveyance with *Joab*, to conceale his murder, which he not only discovered himself, but hath left upon record to posterity.

1. It cannot be denied or questioned, but that he is able to

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search

search into the deepest secrets, seeing all things are naked in his sight, *Heb. 4. 13.*

2. It concernes him to do it, that the Judge of all the world may appeare and be known to do right, to which purpose he must necessarily have a distinct knowledge, both of the offenders, and of the quality and measure of their offences, that every ones judgement may be proportioned in number, weight, and measure according to their deeds.

Let no man then embolden himself to have his hand in any sinne, in hope to hide his counsel deep from the Lord, and his works in the dark, *Isa. 29. 15.* It is true, that mens eyes discover many times nothing but the outward acts of sin, or the Agents that work, yea even they many times are hidden from mans eyes, but God that searcheth the heart and knoweth the thoughts of it afar of, *Psal. 139. 2.* takes notice of every motion of the heart by which the sinne was begotten, of every secret word by which it was whispered into the Actors eares, of every affection of the spectators who behold it with delight. He knew what the King of *Syria* spake in his secret chamber, *2 King. 6. 12.* He understood the very secret thoughts of *Herods* heart, which it is probable he never uttered to his nearest friends concerning the murdering of Christ, *Mat. 2. 13.* much more was he able to discover the King of *Israels* commission for the taking of *Elisha*, *2 King. 6. 32.* and fourty mens secret conspiracy to kill *Paul*. Those secrets if he discover not to the world at present openly, yet he both knows, and can, and often doth prevent them: so that no man hath cause to hearten himself in hope of successe in wicked counsels, or fear to be surprized by them.

We have already intimated, that God, who might have manifested every thought of *Adams* heart, and left upon record every circumstance of the sinne committed by him, notwithstanding contents himself to bring to light only so much thereof as might manifest the delinquents desert of that punishment, that he afterwards lays upon them, with such a mixture of mercy withal, as exceeds belief, as we shall see anon, that he might be justified in all his wayes, and admired in his free grace. Whence

2 Observe

2 OBSERVE,

*Mens sinnes must and shall be so farre manifested as may conduce to the advancing of Gods glory.*

**T**Hus *Joshuah* exhorts *Achan* to confesse his sinne, that he might give glory to God, *Josh. 7. 19.* and *David* freely acknowledgeth his sin, that God might be justified; *Psal. 51. 4.* And Saint *Paul* witnesseth, the Law convinceth all men of sinne, in such sort, that the whole world may be guilty before God, and that his righteousness may be made manifest for the remission of sinnes, *Rom. 3. 19, 23, 25.* And good reason, seeing

1. It



1. It is the principal end wherefore we, and all things are, that our selves and all our actions, and all events that befall us, of good or evil, in all Gods dispensations towards us, may be referred to the manifesting of Gods glory, who therefore permits with patience the vessels of wrath, ordeined to destruction, for the magnifying of his Justice, in their deserved punishment at the last, and graciously pardons his chosen ones, that he may set out the riches of his free mercy and grace, *Rom. 9. 22, 23.* which end of his we ought to further in all our actions, and take notice of in all our observations.

2. That is the chief good that can come out of this evil, when the wrath of man, and all the rest of his sins turn to Gods praise, and a duty that we are obliged to performe unto God, to repaire his honour by a free acknowledgement, and confession of sinne, which we have, as much as lies in us, empaiied by the acting of it.

Let it be our care,

1. To take heed of dishonouring God by committing of any sinne.

2. If by humane infirmity we fall into any sin, by which the name of God may be blasphemed, or the honour of it empaiied, let us endeavour to take off the dishonour done to him, by laying all the shame upon our selves.

1. In our private confessions before him, acknowledging his holiness, and the righteousness of his laws, and our wickedness in transgressing them, after the examples, *Ezra. 9. 6. 15. Neh. 9. 33. Dan. 9. 8.* and that meerly out of the rebellious disposition of our own hearts.

First, without any provocation on his part.

Secondly, after so many and so large experiments of his mercies.

Thirdly, to the defiling of our own soules, evil example to our brethren, and as much as lies in us to the dishonouring of that name by which we are called.

Fourthly, for which we might perish for ever by Gods justice, and cannot be pardoned, but out of his free mercy and grace.

2. Upon occasion of any scandal given by us, acknowledging as much before men, either openly in the face of the Congregation, or more privately before our brethren, as the nature and quality of the fact, or the offence given thereby, shall require, thereby clearing God, justifying his Law, and acknowledging his righteousness, if we smart by his hand according to our deserts.

In Gods questioning with *Eve* there is wonderful force in the expression that he useth, as if there wanted words to expresse the foulness of the fact: *What is this that thou hast done?* as if he had said, canst thou conceive the foulness, the danger, and consequently the folly and wickedness of this abominable fact: thus he speaks to make the deeper impression of the sin upon her heart. Whence

## 3 Observe

## 3. OBSERVE,

A good mans heart ought to be deeply and tenderly affected with the sense of his own sinne.

**T**obe manifested inwardly in shame, *Jer. 3. 25.* and expressed outwardly by smiting on the thigh, *Jer. 31. 19.* casting down the countenance with the Publicane, *Luke 18. 13.* bitter mourning, *Zach. 12. 10.* with Peter, *Luke 22. 62.* proceeding from the very breaking of the heart within, *Psal. 51. 8.* the contrary disposition is justly taxed, *Jer. 8. 6.* as discovering a dead and senselesse heart within. Such a manner of the affecting of the heart by the sence of sin,

1. Brings much honour to God.

2. Proclaimes our own innocency, *1 Cor. 7. 11.*

3. Moves God to compassion towards us, *Joel 2. 17.*

4. Furthers our reformation.

5. And makes us more watchful over our wayes for time to come, that we fall not again into that sin which hath so much afflicted our souls, and which we have looked on with so much shame and detestation. To this end hath God erected a Consistory in every mans breast, his own conscience: which is the Candle of the Lord, searching the inward parts of the belly, *Prov. 20. 27.* which discovers the sin, with all the aggravating circumstances thereof, in full proportion, if we do not smother it.

But why doth not God speak as affectionately to Adam, as he doth unto Eve? The cause must needs be this, She was not only first in the transgression, but besides, she was employed by Satan to be an instrument, to beguile and seduce her own husband. Whence

## 4 Observe

## 4. OBSERVE,

The seducing, especially of ones nearest friends, is a foule, and should be an heart-breaking sinne.

**A** sinne for which God will not suffer a man to spare his owne brother, *Dent. 13. 8, 9.* and therefore the judgments of God threatened against the seducing prophets, are fearful, *Jer. 23. Ezek. 13.* and for that, above all other sins, the false prophet is cast into the lake burning with fire and brimstone, *Rev. 19. 20.* See verse 12. *Obf. 4.*

The phrase in which the woman expresseth her self, when she excuseth her selfe, that she was seduced by Satan, may not be passed by: she saith, when Satan allured her to the committing of this sin, that he beguiled her, as indeed he did. Whence



5 OBSERVE,

5 Observe

*Sinne, and the enticements thereunto, are dangerous deceits, and so will prove to be at the last.*

SO Saint Paul tells us, that sin deceived him, *Rom. 7. 11.* wherefore she calls it the deceitfulnesse of sin, *Heb. 3. 13.* and so are inordinate lusts termed deceitful lusts, *Eph. 4. 22.* and the allurements that draw us thereunto, are justly called deceits, as riches are termed deceitful riches, *Mark 4. 19.* dainty fare deceitful meat, *Prov. 23. 3.* wine a mocker, the beauty of women deceitful, *Prov. 31. 30.* no marvel then, if wicked men be called deceivers, and their work a deceitful work, *Prov. 11. 18.* Now this deceit of sin is twofold.

First, in proposing evil under the Name of good, calling light darknesse, and darknesse light, *Isa. 5. 20.* or at least the shadowes of good, instead of that which is really and truly good, like the passing of gilded brasse for perfect gold.

Secondly, in proposing unto us a reward in an evil way, which we shall never finde. See *Prov. 1. 13, 18.* as they are justly accounted deceivers, who promise men largely, that which they never make good in performance.

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VERSE 14.

HERetofore the Holy Ghost hath set before us the examination and confession of the offenders, with their several excuses, and the vanity of them. There followes in the next place, their censures proportioned indeed unequally, as the offence committed was in divers respects unequal, pronounced by God himself, with infinite patience and moderation upon them all, in order, as they acted in the sin, upon the Serpent first, next upon the woman, and lastly upon the man.

*And the Lord God said*] After he had examined and convicted the malefactors, he proceeds to sentence, that he might not only be just, but appear to be so, which is the reason, why he pronounceth the sentence by word of mouth, that, when those things should be really inflicted, which he here threatens, they might appear to be the act of God, punishing sin in justice, by inflicting upon the offenders those evils, which should come upon them afterwards, according to that which is here pronounced, whereby they are clearly manifested to be the acts of God, and being proportioned to the sin, might appear to be acts of his justice, otherwise it had been as easie for God, to have laid the curse upon them by effects, without threatening it beforehand. But his desire is, that they might not only smart for their sin, but might be instructed too, and taught by their smart, which is one end of the punish-

punishments laid upon man, and an especial effect of Gods great mercy, tempered with his justice, when the punishment it self is thus intended for the good of the sinner.

*Unto the Serpent*] But why to the Serpent, being an unreasonable creature, and consequently unable to understand what was spoken, and therefore could receive no instruction by words?

First, we must conceive, that the sentence here pronounced, lights not only on the Serpent, but on the devil also, who set him on work, yea, the latter part of it principally on him, as the cause of the sinne, (as is intimated in those words, *Because thou hast done this*) and that it reacheth both the devil and the beast. The words then were understood by Satan, though not by the beast, and may be conceived to be directed to him under the Serpents name.

Secondly, the words, though spoken to the Serpent, were chiefly intended for the instruction of the man and woman, as our Saviours words directed to the fig-tree, were intended to his disciples, in whose presence he spake to the tree, *Mat. 21. 19.* and indeed the latter part of this censure, with which is intermixed the promise of the Messiah, cannot be otherwise taken, but as a comfort intended only to the man and the woman.

*Because thou hast*] Thou Serpent as the Instrument, and thou Satan as the principal Agent, who didst employ him in this action.

*Done this*] Namely all that hath been mentioned before, belied God, deceived the woman, and by her the man, and drew them both into rebellion against their Creator, and thereby into utter ruine both of themselves and their posterity. Thus God is pleased to manifest his justice, in expressing the cause, before he pronounceth the sentence. But why doth not God examine the devil, as well as the man and the woman, before he punish him?

First, God had already his end; he was now come to the head-spring of the sin, which was the chief thing which he sought after, or at least intended to discover.

Beside, it was a vain thing to expect a true confession from the father of lies.

Lastly, God out of favour endeavours the recovery of the man and woman out of their sin, by a free confession, and sight, and sense of their sin; but he intends no such mercy to Satan, who was already sentenced to everlasting destruction.

*Thou art cursed*] The words imply more then the decree, that the Serpent should be cursed, and import a present execution of that decree, that the curse should seize upon it at that very instant. To curse sometimes signifies to speak evil of another, or to wish evil to him; in this sense we are forbidden to curse the ruler of the people, *Exod. 22. 28.* that is, to speak evil of him, or to wish evil to him. And even in this sense the Serpent is cursed by man, and spoken of with detestation and despite, and wished to destruction by all men. But cursing

out



out of Gods mouth implies more then that, an inflicting of all manner of evil upon any person, as *Deut.* 28. 20. the Lord threatens for their rebellion to bring upon this people cursing and vexation, in all that they put their hand unto. So that curse of our Saviour on the fig-tree, *Mark* 11. 21. was the present drying up and withering of the tree. This curse was indeed inflicted on the true Serpent really; as far as it was capable of it, as appears by the particulars following, neither can be applied to Satan properly, although it be true, that he above all other creatures is accursed both by God and man.

*Above all cattle*] That is, above all tame beasts, for so the word (*Behemah*) in the Original, being opposed unto (*Chaiath*) as it is in this place, properly signifies, as it doth also in other places of Scripture, where it stands in like opposition, although where there is no such opposition, it signifies any beast indifferently. Evident it is, that no creeping thing is comprehended under that name, whence some conclude, that because the Serpent, both here and in the first verse of this chapter, is compared with four-footed beasts, therefore the Serpent, before this curse, went upon four feet, as other beasts do. But this argument is of small force, seeing God might, both here and there, compare the Serpent with creatures of any other kinde, to enlarge the comparison, there, that it was more subtle, here that it should be more miserable then any other beast whatsoever, tame or wilde.

*And above every beast of the field*] That is, above every wilde beast: thus by a sufficient distribution of beasts into their kinds, wilde and tame, the Serpent is pronounced, not only more cursed then any of them were in their Creation, but then now they are, even by mans fall the whole creature is made subject to vanity. This curse therefore laid upon the Serpent, is not only a branch of the general curse, which sin hath brought upon all the creatures, but a peculiar curse upon this creature above them all.

*Upon thy belly shalt thou go*] All creeping things go upon the belly, as *Moses* implies, *Lev.* 11. 42. where he makes going upon the belly, the difference between creeping things, and those that go upon their feet: the Septuagint here render it, belly and breast, to expresse the Original (*Gehon*) more fully, which properly signifies, the belly of a Serpent, whose belly and breast seem to be all one. But seeing going upon the belly is here laid upon the Serpent as a curse; It gives occasion of dispute, whether the Serpent went upon the belly before it was cursed, or nay. A question neither very easie, nor necessary to determine. Only, it seems not probable, that God by the curse altered the shape, or parts of any creatures body, but only the perfect and healthy temper, the strength, regular use, and perhaps, (as in man) the comeliness of the parts. So that the conjecture of some seems to be very bold and groundlesse, that imagine the Serpent to have been created with feet at the first, which they conceive to be taken away by the curse. Again, neither is it probable, that the curse should bring upon

the Serpent no change at all, although it brought not this change, and therefore that the curse brought no alteration upon the Serpent, in her going at all: It is most probable, that when he cursed the Serpent above all other creatures, he left some discernable mark of that curse upon it above the rest. But it is replied, that there needed no alteration at all to make it a curse; seeing mans nakedness by sin became shameful, which was not so before, without any alteration of the body; and the labour is now a curse, which before the fall was not so. To which it may be easily answered.

First, that in the shame of nakedness there's a change, although not in the parts of the body, (save that even mans body it selfe, hath not a presence so graceful and full of majesty, since the fall, as he was before) yet in the affections of the minde, in which only shame consists.

Secondly, in mans labour, which now becomes part of his curse, and was not so before, there is an evident and very great change, as we shall see hereafter. The curse might cause a change in the Serpents going, not by altering the kinde of her going, from stepping to creeping, but by appointing it another part of the body to go upon, then that which it went upon before. For the emphasis seems to be in *Belly*, not in *Go*, which *Moses* expresseth here by the word *Teterib*, which is of general signification, and extends to any kinde of moving forwards, whether by stepping, creeping, swimming, or any other kinde of motion. Now if God had given the Serpent a kinde of motion, different from that which it had before, it may be probably conceived, that *Moses* would have expressed it by such a word, as might signify that difference. This therefore seems to be the most likely conjecture, that before the curse the Serpent moved forwards upon the hinder part of her body, with the breast, and belly, and head erected, whereas now it creeps on the whole length of the body, which conjecture may be strengthened by these arguments.

First, we see that Serpents at this day, upon occasion, (as when they assault a man or the like) for a time, raise up themselves upon the hinder part of their body, so that the former part of it stands upright, why may we not conceive then, that before their strength was weakened by this curse, they might do that alwayes which now they can do for a while.

Secondly, if we allow the Serpent such a manner of creeping, with the former part of the body erect, we may more plainly see the reason, why Satan made choice of the Serpent in tempting the man, for the subtilty of it, which might consist somewhat in altering and changing her going. When she was to convey her self into the Garden, she could apply her body close to the ground; when she was to speak to the woman, she could raise her self upright, and so confer with her, as it were, mouth to mouth.

Thirdly, we may in this curse discover the equity of Gods judgement upon the Serpent. For if the Serpent could apply her self to do



mischiefe undespied, good reason she should be accursed to go in that manner ever after, so that this curse might point directly at the sinne, for which it was inflicted. Now these at the best are but conjectures.

*And dust shalt thou eat*] But experience teacheth, that Serpents feed also upon, and devoure other small vermine; which the Prophet *Esay* seemes also to imply, when speaking of that peace that should be in the restauration of the Church, between all creatures, he names the Serpent amongst the rest, affirming that it should live by dust, as the lion should do by straw, implying, that they both live by preying upon other creatures at present, which then they should forbear. Some therefore by eating dust conceive, that God meanes living hardly, as Serpents do, which, in the winter season, living most in their holes, get little food to sustain themselves. But that is the condition of other beasts as well as of Serpents: it seems therefore, that this feeding upon the dust, is opposed to the former manner of the Serpents feeding upon herbes and fruits, after the manner of other beasts, for, if before the curse she went with the former part of her body erect, as we have shewed already, then might she be easily able to reach many sorts of herbes and fruits, though growing above the ground, as other beasts do, whereas now creeping with her very mouth upon the earth, she must necessarily take her food out of the dust, and so lick in some dust withal: so that though the dust be not all her food, yet she taking all her food out of the dust, and licking in the dust with it, may not improperly be said to eat dust.

*All the dayes*] Both thou, and all thy kinde hereafter, to the worlds end. But what had the Serpent deserved, being an unreasonable creature, and consequently incapable of any purpose or intention to do evil? why is the beast punished for Satans fault, who made use of the Serpent only as his instrument, to do mischief? To that it is easily answered, that the detestation and hatefulnesse of sin is so great, that it is fit to be manifested upon whatsoever is defiled with it. Thus we break in pieces the sword, dagge, or other instrument of a Princes death, dam up a Well in which any man hath been drowned. And God himself will require a mans life at the hands of every beast, *Gen. 9.5.* and therefore in his own Law, appoints an Oxe that gores any man to death, to be stoned, *Exod. 21.28.*

This part of the curse (if we take the words according to the letter) we see most properly belongs to the beast, whereof Satan made use, for the acting of this mischief. Some there are notwithstanding, that conceive, that under the curse upon the Serpent, is shadowed out the curse laid by God upon Satan, who being created to look upwards, for his Apostasie, was by Gods just judgement throwen down to the earth, and abased even below the dust, and instead of delighting himselfe in God, was carried by the inordinate motion of his spirit, to exercise himselfe, and to take delight in base and sensual things, more vile then dust it selfe, which was appointed to be the Serpents food. But this

censure upon Satan cannot be conceived to be inflicted in this place, because it was laid upon him by God, before he was an actor in this sinne. Only in this, that God will not vouchsafe to reason the case with Satan, before he layes his judgement upon him.

I Observe

1. **OBSERVE**, that many times will not so much as reason the case, with such as he designates to destruction.

**E**phraim is joyned to idols, let him alone, *Hos. 4. 17.* and *Ezekiel's* tongue must cleave to the roof of his mouth, that he may not reprove, and the Prophets must not prophesie, that men may take shame, *Mic. 3. 6.* when God hath once decreed a peoples destruction. Thus he dealt with the heathen, that had no face of a Church amongst them, he suffered them to walk in their own wayes, *Abd. 14. 16.* only he might, and did sometimes call them to accompt, before their own consciences, *Rom. 2. 15.* as well to keep them within some bounds of civility, for peace, and orders sake, as to give them a taste in present, of that gnawing worme that dieth not, by which they shall be everlastingly tormented hereafter. And well may God deale thus with men, seeing he is no mans debtor, neither can gain any thing by administering Physick to dead men, such as are alienated from the life of God, *Eph. 4. 18.* As for his own people, whom he hath taken into Covenant with him, he brings his judgements amongst them to light every morning, though many times the unjust know no shame, *Zeph. 3. 5.* as well to win such as may be reclaimed, as also to stop mens mouthes, that no man might cavil at Gods justice, when the obstinacy of men is made manifest, in refusing the mercy offered unto them. Thus he deales indeed with his people, till the case grow desperate and past remedy, *2 Chron. 36. 16.* and then usually he silenceth his Ministers without, and mens consciences within, that they may fill up the measure of their iniquity, that the wrath of God may come upon them to the uttermost, as the Apostle speaks, *1 Thes. 2. 16.*

Let us account it amongst Gods favours, when he will debate with us by his Word, challenge us for our sins, as he did *David* by *Nathan*, nay, if he terrifie us by threatening his judgments and wrath, as he doth *Jehoshaphat* by *Jehoi*, *2 Chron. 19. 2.* yea, and awaken us too by his chastisements, *For. 31. 18, 19.* or raise up our own hearts to smite us, *2 Sam. 24. 10.* but tremble at such a condition when God lets us alone, and will have no more to do with us, which is an evidence of his deepest displeasure, and let no man desire such a judgement unto himself as the wicked do, *Isa. 30. 14.* that the Holy One of *Israel* may cease from them.

The Delinquents are brought in in order, and every one, as they are found more or lesse guilty, so receive a censure proportionable, even the



the Serpent it selfe, which is but the instrument which Satan used in this temptation. Whence

## 2 OBSERVE,

2 Observe

Whoever hath an hand in any sin, shall be sure to have a share in the punishment.

**T**ribulation and anguish shall be upon every soule that doth evil, *Rom. 2.9.* whether living under the Law, or without the Law, *ver. 12.* either at present in the speedy execution of vengeance, as the searchers that brought up an ill report upon the Land of *Canaan*, died presently before the Lord, *Numb. 14. 37.* or in the day of recompence, wherein not one of the murmuring Congregation escaped the stroke of Gods hand, *Numb. 26. 65.* as God had before given sentence on them, *Numb. 14. 29.* or at the farthest, they are sure to be called to account at the great day, when God shall come to execute vengeance upon all, and to convince all that are ungodly, and that of all their ungodly deeds, and of all their hard speeches, *Jude 15.* when every secret thing shall be brought to judgement, *2 Eccles. 12. 14.* Reason.

1. God is able, both to convince and punish, and nothing can be hid from his pure eye, or escape his revenging hand.

2. The respect to his own honour, necessarily moves him to declare himself to be just, in rendering to every man according to his deeds, and according to his works, *Psal. 62. 12.*

We have already taken notice, that the Serpent was only an instrument in this sinne, carried on and acted by Satan, according to his will; and yet he receives his judgement as well as the rest. Whence

## 3 OBSERVE,

3 Observe.

Every instrument in the acting of sin, and whatsoever is defiled thereby, is liable to Gods curse.

**N**ot only the body of a man, which the soule useth as an instrument to sin, shall be cast into hell with the soule; but even insensible creatures must be destroyed, if they be abused to sin, as the golden calfe was by *Moses*, *Exod. 32. 20.* *Manassehs* image of the grove by *Josiah*, *2 Kings 23. 6.* yea, the brazen Serpent, though erected by Gods own appointment, was broken in pieces by *Hezekiah*, being abused to idolatry, *2 Kings 18. 4.* And this may not only be done in justice, seeing sin pollutes whatsoever toucheth it; but is fit to be done in terror, as well to manifest Gods holinesse, in his zeal against sin, as to make men tremble at so dangerous an evil as sin is, that brings destruction to all that comes near it, that all men might feare to abuse wealth, food,

food, houses, apparel, wives, children, servants, friends, &c. as instruments to sin, lest the curse of God light both upon them and upon ourselves.

It hath been intimated, that although this curse be inflicted upon the Serpent, yet withal it was in an especial manner intended for the instruction of the man and woman, in whose presence it was denounced against him, that they might the more feelingly apprehend the evil of their own sinne, which they had voluntarily committed, when they beheld so fearful a curse brought upon an involuntary agent in the same transgression. Whence

4 Observe.

4 OBSERVE.

One mans punishment ought to be other mens instruction.

**W**Hether inflicted by men, in a course of justice, *Dent. 13. 14.* or laid on by Gods immediate hand, *Zeph. 3. 5, 6.* Thus God makes *Abraham* acquainted with that fearful judgement, which he was to execute upon *Sodom*, that himself and his family might take instruction by it, *Gen. 18. 18, 19.* And upon the same ground are divers of Gods judgements recorded to posterity, *Psal. 78. 6, 7. 1 Cor. 10. 6.* And it stands with good reason, that we should make this use of other mens punishment, seeing God is no respecter of persons, but must measure all with the same line, as proceeding alwayes by the same rule of Justice, assisted by the same power, carried on by the same zeal and holinesse of his nature, and having still before his eyes the end, even the manifesting of his own glory. Besides it is a great honour to God, when he thus brings good out of the evil of other mens smart, as he doth light out of darknesse, that both his power and mercy may be the more admired; when he makes other mens poison our medicine, and their wounds our healing.

God both in this judgement which he denounceth against the Serpent, and that which follows, *ver. 17.* against *Adam*, first expresseth the cause, and passeth the censure, and that to manifest the equity of his proceeding, and in a sort to testifie to the world, that though the punishment be his Act, yet it is mans desert, and consequently brought upon him by himselfe, as the fruit of his own sinne. Whence

5 Observe.

5 OBSERVE.

God layes his judgement upon no creature but upon just desert.

**T**His is evident by all examples of his Judgments. In the old world he brought the flood upon them for their ungodlinesse, *2 Pet. 2. 5.* condemned *Sodom* and *Gomorrah* with an overthrow for their filthy conversation, *2 Pet. 2. 6, 7.* carried away his people into captivity, because



cause their sinnes were entreated; *Jer. 30. 18.* as themselves acknowledge, *Lam. 1. 8.* and all the world bare witness; *Deut. 19. 24.* much more is it true in his own children; *Psal. 89. 32.* *Esa. 39. Reason.*

1. His nature: *Isaiah 37. 36.* but long-suffering and abundant goodnesse; *Ezra. 34. 6.* *Psal. 103. 8.* *1st 101. 13.*

2. Respect to his own honour, infinitely advanced by manifesting his Justice, mercy, faithfulness, and truth, which appears when he dispenses all his administrations according to merit & desert.

3. Neither could he otherwise encourage men to his service, but by accepting and rewarding them in well-doing, and punishing only their errors, and that too with so much moderation that it tends only to their good, and not to their destruction.

Let it move us both to justifie God in his Judgements, with the Princes, *2 Chron. 12. 6.* *Psal. 51. 4.* acknowledging him to be righteous and our selves sinful above measure, *Dan. 9. 7, 8, 9.* And withal to set him before us for our pattern, having nothing in men but sinne, Considering

1. That otherwise we owe love to all men

2. That we manifest not holinesse more in any thing, then when we put difference between man and man, only according to their good or evil disposition, or deserts.

In laying the curse upon the Serpent, God first pronounceth a curse upon him in general, and afterwards expresseth the evils in particular which that curse includes, and delivering this judgement in this order and manner gives us occasion thence to

6 OBSERVE

6 Observe

Gods curse upon any creature is the fountain of all plagues and miseries

Thus God in proceeding against Cain, first lays his curse upon him, and then sets before him the evils which flow from thence, *Gen.*

4. 11. Balak desires nothing of Balaam but to pronounce Gods curse upon the children of Israel, and then hopes to prevaile against them, *Numb. 22. 6.* And Josuah wishing all mischief to the builder of Jericho, pronounceth against him a curse from the Lord, *Josh. 6. 26.* and a curse & a blessing are put for all manner of good & evil, *Deut. 11. 26.* Whence it is that wicked men to whom as the portion of their cup belong snares, fire, brimstone and horrible tempest, *Psal. 11. 6.* are called the people of Gods curse, *Isa. 34. 5.* and children of the curse, *2 Pet. 2. 14.* It must be so of necessity, seeing the curse of God is the manifestation of his wrath who creates all evil, *Isa. 45. 7.*

Let us raise up all our hearts to abhorre sin, and behold the heinousnesse thereof, which hath brought this curse upon us, and to behold the infinite riches of Christs love unto man, who became a curse for us, that

that he might redeem us from the curse of the Law, *Gal. 3.13*. An incredible abasement to him who is God blessed for ever, and an incredible happinesse unto us, especially seeing by him the curse is not only taken away, but is besides turned into a blessing.

Satan chooseth the Serpent to be his instrument to deceive the woman, for his subtilty, in sliding closely into the Garden, and God for that layes on him that punishment, that he should alwayes go upon his belly: he was his instrument to tempt the woman in eating, and is adjudged to eat dust all his dayes, see the punishment points at the sinne, which is usual in Gods judgements. Whence

7 Observe

7 OBSERVE.

*It is usual with God in his judgements so to order them that they may point at the sin for which they are inflicted.*

**E**ither by paying like for like, as in cutting off *Adams* thumbs of his hands and feet, because he had dealt so with others: whence he in his Law gives direction to give eye for eye, and tooth for tooth, *Exod. 21.24, 25*. or by some circumstance or other he points at the sin which he punisheth. *Jeheram* must be cast into *Naboths* vineyard, to point at his Fathers sin in killing *Naboth* to get possession of that vineyard, *2 King 9.25, 26*. Sometimes the instrument or the time, or the manner, or some other like circumstance shews what the sinne is that brings the judgement.

Thus God deals with men,

1. To justifie himself, that by such lively characters, his righteousness in all his ways may be read by him that runs.

2. To further mens repentance, by pointing out unto them the sinne that brings the judgement upon them.

The curse that God lays upon the Serpent he expresseth and amplifieth by way of comparison, that it should light and abide upon the Serpent above any beast of the field. So that the Serpent became viler then any other creature by becoming an Instrument of sin. Whence

8 OBSERVE,

8 Observe.

*It is only sin that makes one more vile then another.*

**T**hat makes *Coniah*, though a Prince, a despised broken vessel, *Jer. 22.28*. and deprives his father *Jehojakim* of the common honour that belongs to the meanest man, so that he is cast out to be buried with the burial of an Ass, *ver. 19*. That makes any that is defiled with it a vile person, *Psal. 15.4*. yea, though he were a Prince (as *Antiochus*, surnamed the glorious, is called a vile person, *Dan. 11. 21.*) and his memory rottennesse, *Prov. 10.7*. It makes whole nations an hissing, and an astonishment, *Jer. 25.9*. the taile, and not the head,

*Deut.*



*Deut.* 28. 14. as on the other side, righteousness advanceth one man above another, *Prov.* 12. 26. and wisdom promotes to honour; *Prov.* 4. 8. All which abasements, and honours, which sin and godliness bring to men in this life, are but meere shadows of that more eminent difference, which shall be put between them hereafter, when they that be wise shall shine as the brightness of the firmament, *Dan.* 12. 3.

The particulars of the Serpents curse are two,  
First, that she shall go upon her belly.

Secondly; that her food shall be the dust of the earth: so that her abasement is, that she is wholly fastened unto the earth. Whence

## 9 OBSERVE.

9 observe

*It is a shameful abasement to be glewed to the earth.*

**I**T is a part of our abasement at present, that we dwell here on earth, in houses of clay, *Job* 4. 19. in bodies of clay, termed earthly Tabernacles; *2 Cor.* 5. 1. under which we groane, as under an heavy burthen, *ver.* 4. waiting to be freed from it, *Rom.* 8. 23. that those earthly bodies may be changed into heavenly, *1 Cor.* 15. 44. But our greatest abasement is in stooping to the earth in our affections, bringing down our mindes to embrace earthly things, which is our shame; *Phil.* 3. 19. taking unto us earthly and sensual wisdom (as it is termed, *Jam.* 3. 15.) for our guide: whence it is, that we are so seriously exhorted, to raise up our affections to heavenly things, to fixe them on them, *Col.* 3. 2. having our negotiation (or conversation as we render it) in heaven, *Phil.* 3. 20. even in our earthly employments, when we do them with heavenly mindes, as duties of obedience to God, in them serving the Lord Christ, *Eph.* 6. 5, 6, 7. and referring all to his glory, *1 Cor.* 10. 31. and in these services seeking after glory, and honour, and immortality hereafter.

## VERSE. 15.

**H**itherto of Gods curse upon the Serpent, which was Satans instrument in deceiving the woman. The curse upon himself, who was the chiefe agent, follows in this *verse*, which some conceive to have relation to the Serpent too, but upon no sufficient ground, if the words be thoroughly scanned. For howsoever it be true, that there is an enmity between men and Serpents; yet that is no other, then is found between him and other hurtful creatures, who hate men, or at least hurt them, more then Serpents do: neither are serpents more apt to hurt men, then they are to hurt other creatures. Again (for the next clause) it is true, that Serpents usually bite the heele; and that men may, and do sometimes, tread on their heads.

Y y

But

But it is most evident, that God in denouncing this curse, aimed not at the hurt which men and Serpents either do unto, or receive one from the other. Because this combate is not said to fall out between the Serpent and all men in general, but between him, and the womans seed, by which (as we shall see hereafter) is meant both Christ, and the holy seed, such as are members of him. So that in this expression, the Lord representing especially the combate between Christ and Satan, thinks fit to borrow a metaphor from the fight between men and Serpents; shadowing out Satan under the name of the Serpent, and the combate between Christ and him, under the similitude of the Serpents fight.

*And I will put enmity*] That is, deadly and irreconcilable hatred: which God is said to put between them, partly by decreeing, and permitting the hatred of Satan, and his instruments against the godly; and partly by infusing into the hearts of the holy seed, a perfect detestation and hatred of Satan, and all his followers. Thus because familiarity between Satan and the woman, had given him advantage to seduce and deceive her to her own destruction; God to prevent that mischief for time to come, so stirs up the spirit both of her and her seed against him hereafter, that she should hate him as unfeignedly as he hated her, so that she should henceforth avoid him, and hearken no more unto his counsel. This work God takes into his own hand, as is implied in those words (*I will put, &c.*) that from thenceforth mans estate might stand firme, when it should not be in his power to do what he would, as it was before, seeing when he had power in his own hand, either to stand or fall, he was quickly, and easily overthrown. But God should reserve the power in his own hand to settle him in such a condition, that man should not be able to alter if he would.

*Between thee and the woman*] We have here three paires of combatants, matched in opposition one against the other.

The first the Serpent, against the woman.

The second, the Serpents seed, against the seed of the woman:

The third paire are the Captaines on both sides, Christ and Satan: Wherof the first begin, the second continue, and the third end the quarrel. The beginning is in hatred and enmity: the continuance in fighting and wounding, and the end, in the final conquest of Satan, who began the quarrel. Now the putting of this enmity between man and Satan, is both a part of Gods curse upon him, and withal not the least, but the greatest portion of the blessing, promised to man. Of Satans curse that he should be alwayes kicking against the pricks, hating and persecuting the womans seed, without cause, to his own destruction at the last. And of mans blessing, whose safety and duty, is to hate Satan with a perfect hatred, whereby, though he be not wholly freed from, yet he is the lesse endangered by his snares, especially seeing he resists, in a sort, by Gods power, and not by his own; for so much seemes to be implied in that phrase (*I will put enmity*). As if

God



God had said, It shall be no longer in mans choice to accord with Satan, or to hate him; but I will so guide and over-rule his heart, by my spirit, that he shall persist constantly in this hatred, and warre against him, till that enemy be troden under his feet. Thus God seeing how soon man had wasted that stock of grace, that he had put into his hand, resolves to provide better for him in time to come, and to keep his heart and will in his own hand, guiding it by his own Spirit that he might not hazard his estate any more, nor be cheated of it by Satan any more, as he had been. So that in mans restitution, after his fall, his state was indeed impaired in respect of the perfection of it, in this present life; for he must be bruised in the heele, by divers temptations and slips into sin thereby, but is much bettered in respect of the firmnesse of it, as God implies in that promise, *Jer. 31. 40.* It may be demanded, why the woman only is mentioned in taking up this enmity against Satan, whereas the promise belongs as well, and equally to the man. But it seemes to be done upon a double ground.

First, that the promise might be the firmer: for if Satan could not prevaile against the woman, being the weaker vessel, it was very unlikely that he should prevaile against the man, which was the stronger. It may be withal that God mentions the woman, because she was the first in the transgression, and besides the seducer of her own husband; Now if God would pardon the woman, much more might the man assure himself of the recovery of his favour, whose sin admitted the more excuse, because he was drawn in by the example, and allurements of his wife.

Another ground upon which God mentions the woman, and not the man, may be upon two other respects, either because she most needed comfort, that had most cause to be humbled; Or rather because the seed mentioned afterwards, which was to continue the war, and at last to obtaine the conquest over Satan, must specially be meant of Christ, who was made of a woman, *Gal. 4. 4.* and not immediately of man: wherefore because he was more properly the seed of the woman then of the man, it was more fit to call him her seed, then the seed of the man.

*And between thy seed* ] Seed signifies properly that in any creature, by which the kinde thereof is propagated: here, and in many other places of Scripture, it signifies persons begotten and propagated of that seed. So that the womans seed are her children, the men and women that were to come, and be begotten of her body. Now though Satan, to speak properly, can have no such seed, that is, can have none that come of him, by natural generation, of which spirits are altogether incapable; yet because the rest of the devils are of the same nature with their Prince, and all wicked men, that are corrupted by him, are of the same disposition, beare his image, and resemble him, as children usually do their parents, therefore all wicked men, and the rest of the devils are called his seed: by this name wicked men are called, *1 Joh.*

3. 10. seeing they are of him (as our Saviour speaks *John 8. 44.*) not by natural, but by spiritual generation, that is, by receiving such false principles as Satan infuseth into their hearts, by which they become like him in affection, and disposition, and serve him as a child doth a parent, *Mel. 1. 6.*

*And her seed* ] Not all that are so by natural generation, but such as are her seed, according to the spirit, as well as according to the flesh. And they onely are called her seed, because the rest degenerating are no better then bastards, and the seed of Satan. By this seed of the woman then, we are to understand the whole body of the Church, whereof Christ is the head, who is principally intended in this name, as appeares by the next clause, when it is said (*It shall bruise*) in the singular number, meaning principally Christ (whose work it is properly to subdue Satan) and together with him, and by his power, all such as being renewed after his image, are by the spirit ingrafted into his body. That Christ should be called the womans seed, we need not wonder, seeing he took the substance of his flesh of her body, and was made immediately only of a woman, and not of a man.

*It shall bruise thy head* ] That is, that seed of the woman: he meanes Christ principally, who also shall do it by his own power, although it be true that by the power of Christ the godly overcome the wicked one, *1 John. 13. Rev. 12. 11.* But to speak truly, the whole body of the Church whereof Christ is head, may be said to do that which is done by Christ, if we look on the Church, as united into one body with Christ, as the acts of any member of the body, are ascribed to the person; as that which is done by the hand of any man is said to be done by the men. As for the word (*Shubb*) here used in the original, which we render, *Bruise*, we finde it besides this place no where in Scripture, save only *Job 9. 17.* here we have it twice, but in the first place it imports only wounding, seeing it lights only on the heele which is far from any vital part; in the later clause it implies crushing to pieces as lighting upon the head, which is the fountaine of life, by the crushing whereof must needs follow the total and final destroying of Satan, and all his might.

*And thou shalt bruise his heele* ] The heele we know is the lowest, and basest part of the body, the wounds whereof endanger not the life at all. By Christs heele then may be meant both the humane nature of Christ, which is the lower and baser part of his person, in which Satan bruised him, when after many outward troubles, in the dayes of his flesh, he brought him by his wicked instruments, at length, to the death of the crosse: And what we may take in all the faithful, which are members of Christ, who are divers wayes bruised by Satan, and Christ in them (who in their afflictions are said to fill up the sufferings of Christ, *Col. 1. 24.*) sometimes by persecutions, and outward afflictions, sometimes by inward temptations, whereby though Satan canst not prevaile against that life of grace, by which they live spiritually, (seeing that life is hid with Christ in God, *Col. 3. 3.* notwithstanding



standing he divers wayes wounds and afflicts their soules, by alluring and prevailing, to draw them by his wiles into divers sins, which causeth in them afterwards much unquietnesse and affliction of spirits.

That in this curse pronounced by God against Satan, is involved the gracious Promise of the restitution, not only of our first Parents, whom the devil had thus beguiled, but of their holy seed also, is evident, and is so farre acknowledged, that those words are taken to be the first Catechisme of the Patriarchs, containing the principal grounds of Religion, which were afterwards more fully opened by the Prophets. This Promise, in the first clause of it, seems to be directed to our first Parents especially, in which God assures them, and threatens Satan, that this seed of theirs should prove no thorough conquest. But though Satan seemed to have prevailed with them, to take part with him against God, yet God would so far open their eyes, and prevail upon their hearts, that they should cast off his yoke, hate him, and fight against him, and by the Power of Christ their Head subdue, and conquer him at the last. The Promise of the recovery of mankind out of Satans bondage, and from under Gods curse, contains in it these principal heads, all of them expressed or implied in those few words, being so many grounds of our faith.

1. That Gods Promise of grace is every way free, not solicited by Adam, and much lesse deserved, as being made unto him now, when he had offended God in the highest degree, and stood in enmity against him, and therefore must needs proceed from Gods free Will.

2. That it is certain and infallible, as depending, not upon mans will, but upon Gods; who speaks not doubtfully, or conditionally, but positively and peremptorily, so that he will do it himselfe.

3. That it shall be constant and unchangeable; the inward hatred and outward warres between Satan and the holy seed, shall not cease, till they end at last in Satans total and final ruine.

4. That it shall not extend to all the seed of the woman, according to the flesh, but to some that are chosen out of her seed. For some of them shall joyne with Satan against their owne brethren.

5. The effect of this gracious promise, shall be the sanctifying of their hearts, whom God will save, manifested in the hatred of Satan, and all his wayes; which though they had formerly embraced, yet now they should abhor.

6. This work of Sanctification shall not be wrought upon them, as a Statuary fashions a stone into an image; but God shall make use of their wills and affections, to stirre them up, and to set them against Satan, as this word (*Enmity*) necessarily implies.

7. Those affections shall not be smothered and concealed in the inward motions of the heart, but shall outwardly manifest themselves in

serious endeavours, for the opposing of Satan and his power, as the war here mentioned, and intimated by the wounds on both sides, necessarily supposeth.

8. The work of Sanctification, though it shall be infallible and unchangeable, yet shall be imperfect, as is implied in the bruises, which the godly shall receive by Satans hand, not only by outward afflictions, but by inward temptations, which shall wound their soules, by drawing them into divers sins, all implied in that phrase of bruising the heele.

9. Those wounds which they receive at Satans hands shall not be deadly, nor quench the life of grace, which the devil shall not be able to destroy, as is intimated in that part of the body which shall be wounded, which is the heele, farre enough from any vital part.

10. The Author of this work of sanctification shall not be themselves, but God by his Spirit. For it is he that shall put enmity into their hearts, against Satan and his seede, as the words import.

11. This work of sanctification by the Spirit, shall be established by their union with Christ their Head, with whom they shall be joyned into one body, as is implied, when Christ and his members are termed one seed.

12. By vertue of this union the holy seed shall have an interest in, and a title to all that Christ works. For so, in effect, Christs victory over Satan is called their victory, when it is said, the seed of the woman shall bruise the Serpents head, that is, Christ and his members shall do it.

13. For the making way to this union and communion between Christ and his members, he shall take on him the very nature of man, so that he shall truly and properly be called the seede of the woman.

14. Notwithstanding, he shall not be her seed by the ordinary way of natural generation, but he shall be made immediately only of a woman, not by the help of man, for which cause he is called here the seed of the woman, and not of the man.

15. In this flesh of his, Christ shall fight with Satan, who after divers combates, shall prevaile so far upon this sonne of the woman, as to bring him by his instruments to the death of the Crosse, which is the bruising of the heele here mentioned, as farre as concernes Christs own person.

16. This suffering of Christ in his flesh shall not wound him to death, for it shall be only a bruise in the heele, which is farre from any vital part.

17. This combate between the two Commanders, Christ and Satan, and their armies, in the issue and conclusion thereof, shall end in a total and final overthrowing of Satan, and breaking in pieces of all his power, termed in this place the crushing of his head.

This ample Promise, concerning the restoring of our first Parents, and



and withall of all their posterity after them, we see is pronounced against Satan, as a part of his curse, God telling him that this should be his judgement, that those persons, whom he had beguiled by faire pretences, and drawn into rebellion against God, should be delivered out of his snares. Whence

**OBSERVE** *Man's salvation is Satans grief and vexation.* 1 observe

**H**E is exceeding wroth, because the Church escapes out of his hand, *Rev. 12. 17.* as he must needs be, considering his inward malice and envie against God and man, which carries him on violently to use all meanes, to dishonour the one, and destroy the other, going about like a roaring lion seeking whom he may devour, *1 Pet. 5. 8.* so that the defeating of the effects of his malice against God, and of his dangerous attempts against his people, must be his greatest vexation, especially when he findes withal by experience, that his wrath turnes to Gods praise, as the Psalmist speaks, *Psal. 76. 10.* and to the good of his children, *Rom. 8. 28.*

Let all the godly labour the more seriously to make their election sure, *1 Pet. 1. 10.* watching carefully, and using all diligence for that purpose, *1 Pet. 5. 8.* assuring our selves, that as many devils as there are in hell, and as many wicked (which are Satans seed and instruments,) as we converse withal here on earth, so many open enemies, or dangerous seducers we have about us, lying in our way (like the Amalekites in the children of Israels way to Canaan,) discouraging our hearts, opposing our endeavours, ensnaring our soules, and labouring to cut off the meanes, or at least to make them useful to us, that might further us in our passage to heaven, whom therefore it behoves us to suspect to avoid, and to fight against with all our power, as being utter enemies, not only to our estates and lives, but especially to the salvation of our soules.

It cannot be denied, that the wrath of God was moved against Satan in the highest degree, considering how many wayes he had wronged him, in deceiving our first Parents. So that he comes at this very instant to lay an heavy curse upon him, and yet at the same moment he is moved with compassion towards the man and woman that were beguiled by him, so that with the same breath he pronounceth a curse upon the one, and a blessing upon the other, as the words here expressly mention. Whence

2. Observe.

**2. OBSERVE,** *Gods indignation is never so much kindled against the wicked, that he forgets his mercy towards his owne.*

**I**N the instant of his destruction of the old world by the flood, yet *Noah* found grace in his sight, and God thought upon, and took care for him both before the flood, *Gen. 6.8.* and after, *Gen. 8.1.* The like provision he made for *Lot*, in the destruction of *Sodom* and *Gomorra*, *Gen. 19.29.* *2 Pet. 2.6.* the same respect he shewed towards the godly people in *Judah*, *Jer. 24.5,6.* when he overthrew the state of that land, and utterly destroyed the rest, *Ezech. 9.4,6.* This shall be most clearly manifested at the last day, when at that very instant wherein the wicked shall be cast into hell, his own children shall be put into possession of their Kingdome, *Mat. 25.34,41.* For God is not like a man, subject to passions, which transport him oftentimes beyond himself. Nay, the same Holinesse of his Nature, that moves him unto wrath and indignation against the wicked, stirs him up to compassion towards the godly, as it is fit it should, that the Judge of all the world may still do right in all things.

What our Parents had deserved at Gods hand, we have seen already: and now we see, they do not so much as once open their lips, to sue unto God for mercy and reconciliation; before they speak, or in probability, think of their own good, much more before they deserve it, God, out of his own goodnesse, both deviseth and proposeth unto them meanes of their recovery, out of this sad condition into which they had brought themselves. Whence

3. Observe.

**3. OBSERVE,** *Gods mercy towards man, in the meanes of his salvation, proceeds meerly from himself, and is free every way.*

**I**T proceeds meerly out of Gods love and kindnesse to man, *Tit. 3.4,5.* out of which only it was, that he sent into the world his Son Christ, that embracing him by faith, men might have eternal life, *John 3.16.* *1 John 4.10.* and that when we were both sinners and enemies, *Rom. 5.8.* our Justification is likewise out of his free grace, *Rom. 3.24.* and our effectual calling, seeing he seeks after us, and not we after him, *Isa. 65.1.* and this love of his, he dispenseth meerly, according to his own Will, *Rom. 9.18.* Reason

1. It can be no otherwise: for seeing the being of the creature depends meerly upon Gods Will, the condition of its being must of necessity depend upon the same Will. But especially since mans fall, what could there be in man, to move God any wayes towards him unlesse it were to destroy him?

2. In



2. Indeed, as there is none that can give unto him first, *Rom. 11.35.* or if he could, can give him any thing that can profit him, *Job 35.7.* so its most equal that it should be so, that the glory of Gods goodnesse might be entire unto himself alone, when he bestowes it on those that cannot claime or deserve it, *1Tim. 1.16.* *Eph. 2.7.* that every mouth might be stopped, and all boasting taken away from men, *ver. 9.* when they have nothing of themselves, but what they have received, *1Cor. 4.7.* and have received nothing of desert, but what was bestowed on them out of free grace.

The first beginning of mans recovery, as God here promiseth, shall be the renewing and sanctifying of their hearts, for so much must necessarily be implied by this enmity, that God puts into mans heart against Satan. For as the corrupting of mans heart was by closing with Satan, hearkening to his suggestions, and embracing his counsels and directions, by which his heart was wholly taken off from God; so the purging and sanctifying of his heart must begin in abhorring Satan, and all his counsels and principles, which being once wrought in him; he was prepared to close with God again. Whence

4 OBSERVE,

4 Observe

*God sanctifies all those whom he saves.*

**F**Or by faith we are saved, *Eph. 2.8.* and faith purifies the heart, *Acts 15.9.* This indeed is Gods Will, even our sanctification, *1Thes. 4.3.* intended by Christ, when he gave himself for his Church, *Eph. 5.26,27.* that through sanctification he might bring it to glory, (as he there speaks,) and by God himself who hath chosen us to be holy, *Eph. 1.4.* and to salvation, thorough the sanctification of the Spirit, *2Thes. 2.13.* Reason

1. We can otherwise have no communion with God, who will be sanctified in all that come near him, *Lev. 10.3.*

2. Neither can we without it be partakers of Gods glory, which especially consists in holiness, *Exod. 15.11.*

3. Neither could it any way stand with Gods honour, to delight in any, but such as are holy as he is holy.

It is indeed a great comfort to all that are godly, who groan under the burthen of those pollutions and defilements, which yet cleave unto them, *Rom. 7.24.* that God will purge them more and more, till he have made them without spot or wrinkle, *Eph. 5.27.* and withal an effectual motive, to quicken our endeavours in fighting against our lusts; and labouring to mortifie our corruptions, wherein we know we shall get the Conquest at last by the Power of the Spirit of Christ.

This work of sanctification is pointed at, only in one branch or effect of it, the hatred of Satan and his seed, that is, all such as bear his image, under which must necessarily be included, the rejecting of all

his counsels and principles, by which the woman had been formerly beguiled, and drawn into rebellion against God. Whence

5 Observe.

5 OBSERVE,

*It is a mark and effect of true sanctification, to hate both Satan himselfe, and all that beare his image.*

**I**T is true, that even by nature all men have a kinde of hatred of him, so far that his very name is feared, scorned, and abhorred in the world. But this seemes rather to be the feare of his power, then the hatred of his person, as it is manifest, because

1. Most men abhor not to bear his image, being conformed unto him in infidelity, sensual delights, carnal and covetous desires, pride, self-love, lying, malice, and the like.

2. They delight in, and usually entertain familiarity with his children.

3. They embrace his principles, are guided by his counsels, and do his will and works, as our Saviour taxeth the Jewes, *John 8. 44.*

4. They contend and strive for the establishing of his Kingdome, in ignorance and licentiousnesse, hating and contending against the meanes and persons that oppose it. Wherefore it needs be a work above nature, to bring the heart of a man, by nature seasoned with his principles, to a true and right hatred both of Satan and his wayes, manifested in abhorring his image.

1. In our selves, Original sin with the lusts of it, which the Prophet *David* acknowledgeth with shame, *Psal. 51. 4.* *Paul* groanes under as a body of death, *Rom. 7. 24.* and they that are Christs have crucified, *Gal. 5. 24.* hating especially pride, *Prov. 8. 13.* infidelity, *Heb. 3. 12.* a rebellious spirit, *Psal. 101. 4.*

2. In all other persons in whom we discover the image of Satan, who walk after him as all men do, while they remain in their natural condition, *Eph. 2. 2.* even as many as walk in unrighteousnesse, *1 John 3. 10.* in the lust of concupiscence, *1 Thes. 4. 5.* in the works of the flesh, described, *Gal. 5. 19, 20, 21.* who are indeed haters of God, *Rom. 1. 30.* and therefore worthily hated of all that are godly, *Psal. 139. 21.*

3. In abhorring all his wayes, every false way, *Psal. 119. 128.* vain thoughts, *ver. 113.* lying, *ver. 163.*

4. We manifest our hatred of Satan, in fighting against him and his instruments, and the power of his Kingdome, after holy *David's* example, *Psal. 101.* labouring to bring other men out of his snare, *2 Tim. 2. 26.*

5. In waxing zealous for God and his honour, contending for his truth, *1 Jude 3.* for establishing of his ordinances, *Psal. 69. 9.* grieving for mens breaches of his Law, *Psal. 119. 133, 138.* and delighting in the society of the godly, *ver. 133.* These indeed are the fruits of the

Spirit,



Spirit, and are the undoubted marks of an heart, that is truly, although not perfectly and fully sanctified.

The Serpent was, at the most, but Satans instrument, in deceiving the woman, the whole plot and suggestions by which she was beguiled, were the acts of Satan. Yet some conceive, that this enmity reacheth to the Serpent too, as well as to Satan, whose opinion if we embrace we may thence

## 6 OBSERVE,

6 Observe

*Whoever truly abhors sinne, must needs withal hate the very instruments of evil.*

**T**He very garment spotted with the flesh. Jude 23. As  
1. Being in it selfe made abominable, being once defiled with sinne.

2. And dangerous to us, as a meanes to draw us into that evil which we abhor.

Satan having so far prevailed with the woman, as to draw her into rebellion against God, by embracing his counsel, against Gods expresse Command, one might probably have conceived, that this had been a likely meanes to continue and increase her familiarity with Satan, who had not only begun acquaintance with her, but having weakened her, by this meanes had the more power to prevail with her afterwards. But God decrees they should now be greater enemies, then they had ever been friends, and that questionlesse upon that very occasion, wherein they had by woful experience discovered the ill success of hearkening to his counsel. Whence

## 7 OBSERVE,

7 Observe.

*Godly men, the more they are acquainted with sinne and sinners, the more they should and do abhor them.*

**H**ence Saint Paul complains so much of that body of death, Rom. 7. 23. because he had experience of the powerful working of it, in perverting his heart, and exhorts the Romanes, to yield up their members instruments to righteousness, because they had trial of sin, and found no fruit in it but shame, Rom. 6. 21. and upon the same grounds dissuades men, every where from sinful courses, because they had experience of them, see Eph. 3. 7. 8. Col. 3. 7. 8. and that was it that wrought upon the heart of that poor afflicted soule, Job 33. 27. that the perverting of righteousness had not profited him. Whence St. Peter judgeth their case desperate, who having had experience of sin, were now escaped out of it, and yet return to it again, as a dog to his vomit, 2 Pet. 2. 20. 22. and no marvel, seeing sin, being in it selfe found by experience to be shameful and unfruitful. If that experi-

ence (which is the Mistresse, even of fooles themselves) do not manifest unto men their errour in embracing it, they are either wholly besotted, with that wretch, which was unseensible of his own smart, *Prov.* 23. 35. or love death, *Prov.* 8. 36. and their own destruction, which is against the principles of Nature it self.

Let every man then carefully observe, what impression the experience of sin leaves upon his heart. If it be zeal, indignation, revenge, grief, and the like, *2 Cor.* 7. 11. *2 Sam.* 24. 10. feare, watchfulnesse, and resolution against it for time to come, *Job* 40. 4. 5. so that with *Solomon*, we finde nothing in it but vanity and vexation of spirit, and thereupon hate all our labour therein, *Ecc.* 2. 18. then is there certainly a spirit within, that lusteth against the flesh. If after the sin we remain senselesse, fearlesse, carelesse, there is certainly some dangerous spiritual disease upon us, which taking away the sense of good and evil, discovers it self to have seized upon, and much weakened the fountain of life it self. But if we come once to this height, that acquaintance with sin breeds glorying in it, *Phil.* 3. 19. delight and joy in it, *Job* 20. 12. hunger and thirst after it, so that we resolve, that to morrow shall be as to day, and much more abundant, *Isa.* 56. 12. the case is desperate, without Gods infinite mercy.

Thus God promisseth to recover man out of Satans snare, and that by infusing into his heart an holy hatred and detestation of Satan and of all his instruments, and wayes, and counsels: and this he promisseth shall be his own work, for he speaks it, *I will put enmity, &c.* Whence

8 observe.

8 OBSERVE,

*Sanctification is the work of Gods Spirit.*

Hence therefore it is expressly called the sanctification of the Spirit, *2 Thes.* 2. 13. unto which both sanctification and justification are ascribed, *1 Cor.* 6. 11. and upon the same ground it is called the Spirit of holinesse or sanctification, *Rom.* 1. 4. which proceedeth from God, and therefore this work is ascribed also unto him, *1 Thes.* 5. 23. from whom it passeth thorough Christ, as the conduit, (whence he is also said to sanctifie his Church, *Eph.* 5. 26.) by the Spirit as the working cause, and by the Word as the instrument, *John* 17. 17. the power whereof is notwithstanding wholly from God, *2 Corin.* 10. 5. Reason;

1. It can proceed from no other cause, seeing mans heart in it self, being wholly corrupted, it is impossible to draw a cleanning out of that which is unclean, *Job* 14. 4. and therefore if it receive any holinesse, it must be infused by him that is the fountain of holinesse.

2. And it is fit it should be so, that all the honour of every mercy, as well our sanctification, as our justification, might be ascribed to God alone, *that he that glories might glory in the Lord*, *1 Corin.* 1. 31.

Now



Now Gods promise being absolute, that he will do it, it must needs be granted, that the work shall infallibly be accomplished, according to his word, for his thoughts must stand throughout all ages, *Psal.* 33. 11. and who hath resisted his will? *Rom.* 9. 19. Whence

## 9. OBSERVE,

9 observe

*The work of grace and Sanctification wrought in the heart of man is unresistible.*

**A**S depending upon the will of God, and not of man; so that it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy, *Rom.* 9. 16. *who worketh in us both to will, and to do according to his good pleasure*, *Phil.* 2. 13. and not according to ours. So much is implied in those phrases, of writing the Law in our hearts, *Jer.* 31. 33. of taking away the stony heart, and giving an heart of flesh, *Ezech.* 11. 19. of begetting anew, *1 Pet.* 1. 3. of creating, *Eph.* 2. 19. and the like: all which manifest a work wrought upon man, and not by him, and therefore having no dependance upon his will at all. Neither,

1. Is it fit it should be otherwise, lest Gods will should be over-ruled by the will of man, and Gods purpose of saving such as he hath chosen to himselfe, from all eternity, should be frustrate.

2. If the work of mans conversion be duely weighed, it cannot be otherwise, seeing in the first act thereof, nature being more corrupted, must needs stand in opposition against God, and so must continue to do till God change it; the Apostle testifying that the wisdom of the flesh (that is of a Natural man) is enmity against God, and neither is, nor can be (while he so continues) subject to his Law, *Romans* 8. 7.

Notwithstanding, in this promise, wherein God undertakes to carry on man in an irreconcilable enmity against Satan, he implies that he will not carry him on therein by violence and enforcement, but intends to make use both of his will and affections in this opposition. For enmity consists in a voluntary and strong motion of the minde of a man, against that which he hates, wherein both the will and affections are exercised. Whence

## 10. OBSERVE,

10 observe

*The work of mans sanctification is not forced upon him, although it cannot be resisted.*

**F**OR in this act God works in us to will, as well as to do, *Phil.* 2. 13. so that there is at once both Gods drawing; and our running, *Cant.* 1. 4. Wherefore the Prophet expresseth it by taking away the heart of stone, and giving an heart of flesh, *Ezech.* 11. 19. There is in a re-  
nued

newed man an heart still, by which he consents unto, and endeavours to perform that which is good, as the Apostle speaks of himself, *Rom. 7.* only God gives him that will, by performing two things.

First, by taking away that heart of stone, which is in man by nature, which is so hardened by that sinne that cleaves unto it, that it is utterly incapable of any counsel, or means that might be used to draw it to that which is good, by which it can no more be swayed, then a black-mores skin can be made white by washing, *Jerem. 13. 23.*

Secondly, when God hath freed the heart of that obstinacy in sin, and untractableness thereby to any good, and hath destroyed in it that enmity against God, which hinders it from submitting to his Law, yet the heart could not of it selfe close with, and embrace any thing that is good, if God did not give a new heart of flesh, that is, infuse into the heart an inclination, and tractableness to his will (which the Prophet prays for, *Psal. 119. 36.*) by which it is enabled to consent unto God, and to the motions of his Spirit, to follow after to know him, *Hos. 6. 3.* and to take up words and return to him, *Hos. 14. 2.* The truth is, God could otherwise have no honour by a sinners conversion, if the heart should stand out still against him, and not encline to approve, choose, and delight in his wayes above all things. To serve and obey by force, is slavery and not subjection, and proclaims God to be a tyrant, rather then a Lord; wherefore he loves a cheerful giver, *2 Cor. 9. 7.* and to be loved, and served with all the heart, and with all the soule, *Deut. 10. 12.* with joyfulness and gladness of heart, *Deut. 28. 47.*

The whole tenor of this promise of God made to man in this place, of the estate into which he should be restored by his free grace, discovers a double difference between it, and the estate in which he was first created.

1. In respect of the present imperfection.  
2. Of the immutability of this renewed state into which he was now restored. Of the former we shall speak anon; As for the later, it is intimated in this promise two wayes.

First, in the means by which he shall be continued in the state of grace which is here promised; which shall be the power of God. As if God had said, it shall not be with man hereafter as it hath been heretofore. Then man having power in his own hand to stand or fall, lost it quickly; hereafter the power shall be in my hand, and Satan shall not so far prevaile upon man, as to win him to consent unto him, and to fall away from God againe; but there shall be a perpetual enmity between man and Satan.

Secondly, this is farther manifested in the event, wherein Satan having used the uttermost of his power, should yet never be able to wound the head of the womans seed, either Christ or any of his members, to destroy either the one, or the other. Whence



## 11. OBSERVE,

## 11. Observe

*The state of man into which he is now restored, and established by grace; is unchangeable.*

SO it is promised it shall be, *Jer. 31. 32.* his life being now hid with Christ in God, *Col. 3. 3.* and not left any longer in his own keeping. That it might be so, it pleased God to give his children unto Christ; out of whose hand no man can take them, by any power, *Joh. 10. 29.* neither can, or will he lose any that is given him, *Joh. 6. 39.* having united them as members to his own body; and that by the firmest band, even his own Spirit, so that they are now kept by his power to salvation, *1 Pet. 1. 5.* This indeed is,

First a great honour to God, when according to his unchangeable nature, whom he loves, he loves unto the end, *Joh. 13. 1.* so that his gifts and calling are without repentance, *Rom. 11. 29.*

And secondly, a ground of strong consolation to the godly, who knowing whom they have believed, and being well assured, that both he is able to keep that which is committed to him to the last day, *2 Tim. 1. 12.* and withal, that he abideth faithful, and cannot deny himselfe, *2 Tim. 2. 13.* are thereby strongly encouraged unto all duties of obedience, knowing that their labour is not in vaine in the Lord, *1 Cor. 15. 58.* seeing they are assured they shall persist unto the end, and having done the will of God, shall receive the promise, *Heb. 10. 36.*

The purpose of God, as we have seen, was to keep the holy seed hereafter, from falling away from God: now to this end he takes order, that there shall be a perpetual enmity between man and Satan, and all Satans seed, and instruments; that Gods children may be no more allured, and intangled in their sins. So that we may here discover the malice of the wicked against the godly; when, and whence it ariseth; by whom it is appointed and directed; and to what end, all circumstances worthy our serious consideration. We see then that when sinne came into the world, then came in malice too. Whence

## 12. OBSERVE,

## 12. Observe

*Hatred and enmity is both it selfe a sin, and withal the fruit of sin.*

THE Devil being at the first an Angel of light, became Satan, that is an Hater, only by sin. Take away sin (which shall be when Christs Kingdom is fully seled) and all the creatures agree together, *Isa. 11. 6. 7.* and all with man, *ver. 8.* and one man with another, *ver. 13.* See *Joh. 5. 23.* It is sin that makes us enemies to God, *Rom. 8. 7.* and *1. 30.* and him an enemy to man, *Psal. 11. 5.* that makes the wicked hate the godly unjustly, and them justly hated of the

the godly, *Prov.* 29. 27. It cannot be otherwise, seeing God himselfe is love, and consequently could not but infuse love into all his creatures, which dwell in love, as long as they dwel in God, *1 John* 4. 16. So that hatred could be nothing else but sin, by which the creature departed from God, and the fruit of sin.

The greater shame is there to those, who having themselves begotten this bastard, lay it at the door of Religion, and the Professors thereof, as they have done in all ages. *Paul* and *Silas* are charged to be the troublers of the City, *Act.* 16. 20. and *Paul* a mover of sedition, *Act.* 24. 5. The same slander was taken up and fastened upon the Churches in the Primitive times, as all Histories record: the less cause have we to mervaile, that it should be charged upon us in our dayes, how unjustly it will appeare,

1. If we examine the principles of religion, and the rules which the Doctrine thereof prescribes, all of them tending to love, meeknesse, patience in wrongs, readinesse to forgive, nay to render good for evil.

2. By observing the carriage of all that imbrace religion, in sincerity, both towards one another, and towards all men. It is true indeed, that hatred, and division usually accompanies Religion, *Mat.* 24. 9, 10. But that we shall alwayes finde to be raised, not by those that embrace it, but by such as oppose it: as there is trouble in robbing an house, but it is caused by thieves that break in and steale, not by the true man, that maintaines the possession of his own goods. Not the Apostles and their followers, but their wicked enemies were they that caused all the stir, in all places where they come, *Act.* 13. 45, 50. and 14. 2, 4, 5, 19. and 17. 5. and 18. 12. and 19. 23, 24. There are indeed three things that evidently manifest that hatred and envy are the fruits of sinne, although they be the companions of Religion.

1. That we finde them reigning most, amongst such as never knew Religion.

2. That when the godly are parties in any contention, they are usually therein the patients, and not the agents.

3. That if there happen any differences amongst the godly (as it happens sometimes) they are occasioned, either by such as imbrace religion in outward profession, and not indeed, or by the remainder of those bitter roots of pride, and self-love, which are not wholly root-ed out of the hearts of Gods dearest servants.

When sin began, then enmity began, but from whom did it first spring? Satan out of meere malice and envy layes snares for the woman, to entrap her, who had never provoked him, nor had ought to do with him; so that he, being the hater and enemy both of God and man, was the first from whom all hatred and envy sprang. Whence



## 13 OBSERVE,

13 Observe.

*Satan is the first author of all envy and malice, especially against Gods children.*

**H**E is the murderer from the beginning. *John 8. 44.* and they that hate and persecute the godly, do his deeds, *ver. 41.* and fulfil his will, *ver. 44.* and are of him, *1 John 3. 12.* The very consideration whereof should be a sufficient motive, to make such persons vile and odious in all mens eyes, agents of Satan, employed by him for their destruction, which must be the effect of hatred and malice at the last; and should withal appeale the hearts of all those, in whom those sins reigne, who therein bear the image of Satan, are acted by his Spirit, and serve him in fulfilling his will, and therefore cannot expect any other, then to receive his reward, and to be made partakers of his plagues.

This enmity and malice of Satan against man was from himself, which occasions on the other side the enmity of men against him, whereof God professeth himself the Author. Partly by his decree, by which he appointeth that it shall be so, (and that also reacheth to Satans malice against man, which though God infuse not into him, yet he orders and moderates, not according to Satans will, but according to his own) and partly by the effectual working of his own spirit, in the hearts of the godly, which moves them with a just hatred against Satan, and all his instruments, as being both their own, and Gods enemies. Whence

## 14 OBSERVE,

14 Observe

*The malice and hatred between the godly and Satan, and his instruments, is by Gods appointment and decree.*

**W**herfore he is said to have an hand in many of the attempts of wicked men, against his own children. He hardens *Pharaohs* heart, to follow after his people, *Ex. 14. 8, 17.* Nay, he turned the hearts of the *Egyptians* to hate his people, *Psal. 105. 25.* He stirred up enemies against *Soleman*, *1 King. 11. 14, 23.* And this he doth, by ministering objects outwardly, by which that malice, which was before in their hearts, is quickened, and awaked, and besides by directing that malice of theirs in that way that best pleaseth him, for his own glory. Much more is it true that God determines all the effects of wicked mens malice against his children, not only when he employs them in a course of Justice, to chastise his people for their sins: As he sent *Nebuchadnezzar* to a dissembling Nation, to scourge it, as his rod, so that the staffe in their hand was his indignation, *Is. 10. 5.* But even then, when they are unjustly moved, out of malice, to hate and persecute

the godly, their wayes and actions, are directed by God, to execute what he appoints, as the *Jews* did in crucifying our blessed Saviour, *Act. 4. 28.* It must needs be so, seeing the counsel of God must stand in all ages, *Psal. 33. 11.* and therefore they cannot hate, where God wills they shall love; much lesse can they out of malice effect any thing otherwise then God hath appointed.

Let all that are godly beare the malicious practices of men against them.

1. As being determined by God;
2. And so moderated that the wrath of man shall praise him, *Psal. 76. 10.* and the remainder of it so restrained, that it shall work to the good of those that love him, *Rom. 8. 28.* being the meanes of continuing strangeness between them and wicked men, lest by familiarity with them, they might learn their wayes, *Prov. 22. 25.* and be entangled in their snares.

It is not to be passed by, that the Lord in establishing this enmity between the woman and Satan, especially hath this for his aime, that the woman might for time to come, be the better secured from that danger, which she had fallen into, by her familiarity with Satan, who by that meanes had ensnared and seduced her, which he should not have opportunity to do hereafter, when there should be such enmity between them. Whence

15 Observe.

15 OBSERVE,

God directs and turns the malice of Satan, and his instruments against the godly, to their good at the last.

First, by the hatred which they beare to the persons of wicked men, who have such mischievous intentions against them, they are moved the more to abhor and avoid their wayes.

2. That enmity cutting off all familiarity with wicked men, deprives them of the opportunity of corrupting the godly by their examples, and alluring inticements.

3. The more they are hated and persecuted by wicked men, the more is their reward increased hereafter, *Mat. 5. 12.*

4. And Gods providence is the more clearly manifested, in preserving, and protecting those poore sheep amongst so many ravening wolves.

5. And their sincerity the more appears, when they continue constant with God, serving him in an holy course of obedience, notwithstanding mens opposition against them, as *David* implies, *Psal. 119. 51, 85, 161.*

Lastly, it is an occasion of uniting the hearts of the godly, in a firmer bond of love, one towards another, and of cleaving more close unto God, when they finde themselves compassed about with so many enemies in the world.

This



This promise (howsoever intended to both) yet is directed (as we see) rather to the woman, than to the man, seeing the only is spoken to by name. The reason whereof we may conceive to be (as hath been intimated already) either to apply the comfort the more unto her, who had most cause to be dejected, as being deepest in the transgression; Or that the promise might be the more firm, being made to the woman, the weaker vessel of the two, against whom Satan could not prevaile, there was little hope of prevailing against the man, which was the stronger. And if God were pleased to shew so much favour to the woman, who had most offended, much more might the man hope to finde favour in his eyes, whose offence was lesse, at least in some degree. Whence

## 16. OBSERVE.

16 observe

*God usually supplies most comfort to those that most need it.*

**H**E above all others healeth the broken in heart, *Psal. 147. 3.* and sends Christ more especially unto such persons, *Esa. 61. 1.* that as the sufferings of Christ abound in his children, so the consolations might abound by Christ, *2 Cor. 1. 5.* Thus Christ Jesus himself, after his resurrection appeared first to his mother, to *Mary Magdalen*, and to Saint Peter the persons that were most dejected in Spirit, either by the grief of Christs death, or for their own sins. And this he doth, not only out of necessity, lest otherwise the brimled reed might be broken, but out of his delight, to take compassion upon such as are distressed, and lastly, because comfort must needs do most good, where men are best prepared to receive it.

Now considering, that God makes this promise to the woman, the weaker person of the two, that she should stand out in a stiffe and perpetual enmity against Satan, so that she should not be mastered by him,

## 17. OBSERVE.

17 observe

*God is able, and will strengthen the weakest of his servants, against Satan and all his Power.*

**H**is strength is perfected (that is, manifested to be perfect) in weakness (as himself speaks, *2 Cor. 12. 9.*) And it is his glory to give power to the faint, and them that have no might, *1. 2. 40. 29. 3.*

1. Easily he may, having all power in his own hand, and therefore is at liberty to bestow it where he pleaseth. So he can take away strength and power from those to whom he hath given it, and bestow it upon those that want it. And

2. It is fit he should do so, for the advancing of his own glory, that the weak may rejoyce in the Lord their strength, *Psal. 81. 1. & 144. 1.*

And the strong man may be confounded before him, when the Lord is above him, even in that wherein he glories, as *Peter* speaks, *Exod. 18. 11.*

Yea, but the woman had her hand deepe in the transgression, as who had, not only by her example, but by her persuasions draw her husband into this foule act of rebellion against God, and yet the Lord is pleased to extend this great favour unto her, and that in the first place. Whence

18 Observe.

18. OBSERVE,

*The greatnesse of a mans sin is no barre unto Gods mercy.*

**H**E could, and did pardon *Dauids* adultery, seconded with the foule murder of *Urijah*, *Peters* denial, and forswearing of his Master, *Pauls* persecuting and blaspheming, *1 Tim. 1. 13.* and promisseth pardon to every sin and blasphemy, unlesse it be against the holy Ghost, *Mat. 12. 31.* And this he doth,

1. Because both his mercy and Christs satisfaction infinitely exceed the proportion of any sin, *Rom. 5. 20.*

2. That the riches of Gods mercy, and free grace, might the more be magnified, when such multitudes of hainous sins are pardoned, which is that at which God chiefly aimes.

This is Gods large promise to the woman, but this is not all, the Lord is pleased to extend the same mercy to her issue too, and tells her, that her seed shall tread in her steps, and stand out in defiance, and continue this enmity against Satan and all his seed. Whence

19 OBSERVE,

19 Observe.

*Gods mercies are not only freely bestowed on the godly, but are extended to their posterity after them.*

**T**HIS God manifested in establishing his Covenant with *Abraham*, which included his posterity too, *Gen. 17. 7.* In renewing it with *Noah* *Genes. 9. 9.* In entailing the Kingdom upon *Dauids* posterity, *Psal. 89. 29.* thus he deals with all his people, *Deut. 30. 6.* whom he takes into Covenant with him, and their posterity after them; yea, we see the sanctions of the Law, both in mercy and judgement, taken in the posterity too, *Exod. 20. 5, 6.* And it stands with great reason, That seeing the good, or evil condition of the children, is a blessing, or curse to the parents, God should thus discover to the world both his Mercy and Justice, not only on the persons of those that please him, or walk contrary to him, but on their posterity after them, that his different dispensations might be both the more observable at present, and the better remembered to posterity, when the examples of both are made known by this meanes, to succeeding ages.

Let



Let all men seek the good and advancement of their children, by interesting themselves in the Covenant with God, and continuing faithful therein, that God may be also the God of their seed after them, as he engageth himself to be, under the condition expressed to David, *Psal. 89. 30.* if they also walk in obedience before God. Otherwise, God cuts off the revolting issue of the best Parents, as appears in the examples of *Cain, Cham, Ishmael, Esau*, and divers others, so that Parents, that desire their posterity may enjoy this large privilege, to be included in the Covenant, must performe that which God commands in *Abraham, Gen. 18. 19.* to command their children to walk in the way of the Lord; by the benefit of this Covenant they have a fountain of all happinesse, and that for eternity.

Let our mercies be like unto Gods, extended not only to the faithful, but to their posterity after them; as *David* was to *Jonathans* issue, *2 Sam. 9. 1.* and let us make accompt of our own, and other mens issue, according to their interest, lest them by their Parents in Gods Covenant, desiring to match and joine in friendship, with the good children of godly Parents, as heires of the blessing, avoiding all inward society with the wicked seed of ungodly Parents, as inheritors of their curse.

The womans seed we see, is not all of the same nature or condition; for we have here a division between seed and seed: part is called the womans seed, and another part the seed of the Serpent, though both the one and the other descended of the woman, according to the flesh, although distinguished both in disposition (for the one part hates the other) and in name; for the one part, as we see, is termed the seed of the woman, and the other the seed of the Serpent, and this promise of sanctification belongs only to that seed; which is called the womans seed, which only shall persist in the hatred of Satan, and of his ways. Whence

20. OBSERVE,

20 Observe

*The Promises of mercy and grace belong only to the holy seed.*

Not only to *Abrahams* seed alone, *Gen. 17. 7.* but besides to *Isaac*, his seed by *Sarah*, *ver. 19.* for *Ishmael* his sonne by the bond-woman, must not inherit with *Isaac*, *Gen. 21. 10.* nay, not to all *Isaacs* seed neither; profane *Esau* must be cut off, and only *Jacob* loved, and the other hated, *Rom. 9. 13.* only the seed of *Israel* must be Gods peculiar treasure, though the earth be his, *Exod. 19. 5.* and known (that is, acknowledged and owned) by him, of all the families of the earth, *Amos 3. 2.* yea, only the godly of that people, are accounted for the true seed, such as were *Jewes* inwardly; the rest, the name of a Jew, and the outward circumcision profits not at all, *Rom. 2. 25.* In one word, the Promise of grace and glory, belongs unto those that God hath given to his Sonne Christ, and to them only, *John 17. 2. 9.* so that

he is the Saviour only of his own body. *Eph. 5. 22.*

Now in that only those, which joyne with the woman in this holy enmity against Satan, are here termed the womans seed, and the rest that joyne with Satan are termed his seed.

21 Observe.

21. OBSERVE.

*Only godly children are worthy to be called and accounted children.*

**I**N Isaac alone shall Abrahams seed be called, *Gen. 21. 12.* and he only is truly a Jew, which is one inwardly, circumcised in the heart as well as in the flesh, *Rom. 2. 29.* and the children, not of the flesh, but of the Promise, are they that are to be accounted for seed, *Rom. 9. 8.* the rest are children of the forcerers, and of the adulterer, and the whore *14. 37. 3.* as, on the other side, they that are no children by natural descent, become children by walking in the steps of the faith of *Abraham*, *Rom. 4. 12.* good reason they should never be accounted for the seed of a godly Parent.

1. That have in them nothing of the Parents best part, the Image of Christ, after which he is renewed in holinesse.

2. Nor with whom Parents can have any inward communion, or any true comfort in them, or profitable service by them here, nor can at all enjoy them hereafter, when the one shall be a Citizen in Heaven, and the other a Firebrand in hell. So that a good man must not reckon his children by their number, but by their grace and holinesse. Those amongst them that are wicked, are none of his.

The rest of the womans seed according to the flesh (for the image of Satan, which they beare, and wherein they resemble him, as a child doth the Parents) are termed his seed, for the resemblance that they carry of his nature. For under the seed of the Serpent, that is, of Satan, in this place are comprehended not only all the divels, (who though they come not of *Lucifer*, the Prince of devils, by natural propagation, yet resemble him in their disposition, and may not improperly be termed his seed) but besides all such wicked men, as are drawn in by him, to take part with him against God, in hating and persecuting his servants, and in submitting themselves to serve him, and so be guided in all things by him to do and fulfil his Will. Whence

22 Observe.

22. OBSERVE.

*Wicked men be the devils children in true account.*

**S**O our Saviour calls the Jewes, *John 8. 44.* and the Apostle, *1 John 3. 10.* termes all wicked men. And St. Paul gives that name to *Elymas*, in particular, *Acts 13. 10.* so indeed they may be judged to be.

I. Be.



1. Because Satans seed abides in them; that is, those false principles which Satan hath infused into them; and wherewith he strongly possesseth their hearts, which the Apostle calls strong holds and high imaginations, *2 Cor. 10. 4.* according to which they resemble his nature, as children do the disposition of their Parents.

2. Because they willingly serve him, as a son either doth, or ought to do his father, *Mal. 3. 17.* walking according to him, *Eph. 2. 2.* doing his works, and fulfilling his will and lusts, by which mark our Saviour proves the Jewes that persecuted him to be Satans children, *John 8. 44.* so that the condition of such persons, must needs be extremely both base and miserable, which as it may justly move all wise men, both to hate and avoid them, as so many young devils; so it ought to turne our envying at them (to which we are too prone) into mourning and lamenting for them, as so many miserable wretches, who instead of the Image of God, have upon them the image of Satan, which abaseth them below the basest of all creatures.

Between this bastard seed, and the true seed of the woman, God hath decreed perpetual enmity, which neither can nor shall be ended, but in the final destruction of Satan and his cursed seed, who shall not leave to hate, fight against the godly, till they leave to be. Whence

## 23. OBSERVE.

23 Observe

*There is and shall be irreconcilable hatred and enmity, between the godly and the wicked men of the world.*

They have alwayes been, and shall be an abomination to the wicked, as the wicked are unto the godly, *Prov. 27. 27.* See *ver. 1. obs. 1.* in the Use.

## 24. OBSERVE.

24 Observe

*Enmity and malice against godly men, is an evident mark of a child of the devil.*

Hereby our Saviour convinceth the Jewes to be of their father the devil, because they hated him that came from God, *John 8. 40.* and Saint John, *1 John 3. 10.* tells us, that this manifests men to be the children of Satan, because they love not their brethren, as Cain loved not Abel, but hated and slew him upon no other quarrel, but for goodnesse, *ver. 12.* as Davids enemies hated him for the same cause, *Psal. 38. 20.* Indeed when they make the goodnesse of those whom they hate, the ground of their hatred, they expresse the image of Satan in them to the life. I grant, they pretend to hate no man for good or goodnesse, but for some evil, which they pretend they finde to be in them (so the Jewes excuse themselves to our Saviour Christ, *John*

10. 33.

10. 33.) But when they neither hate, nor avoid, nor abhorre in themselves or other men, that hypocrisie, pride, covetousnesse, censorious spirits, for which they pretend to hate the godly, besides other fouler and grosser sins, even against the light of Nature, which either themselves live in, or else they tolerate in their friends, they do clearly convince themselves, that the pretended causes of their hatred, are but cloakes of their malice, which is truly raised in them, by the contrariety of their nature to that which is good, which because they abhor, they hate all those in whom they finde it.

We have hitherto taken notice of the enmity that God put between Satan and the woman, and between his seed, and the seed of the woman. This inward enmity breaks out at last into open warres, wherein Christ (who is specially pointed at in the seed of the woman) shewes himself on the behalf of his children, and undertakes the quarell, and for them subdues Satan, and breaks and crusheth in pieces all his power, yet not without some wounds received by the hand of Satan, both in his own person, and in the faithful, who are his seed, and members of his body. This indeed happened to our Saviour in his own person, in the dayes of his flesh, when he took on him our nature, and became the seed of the woman, as he was indeed, and is so termed by God himself in this place. Whence

25 Observe.

25. OBSERVE,

*Christ is truly the womans seed.*

**M**ade flesh, *John 1. 14.* Mediatly, through many descents, of the seed of *David*, *Rom. 1. 3.* but immediately, made only of a woman, *Gal. 4. 4.* not the natural way of generation, after the manner of other men, but by the Power of the Holy Ghost over-shadowing the blessed Virgin, but in all other things, sinne only excepted, made like unto his brethren, (as the Apostle speaks, *Heb. 2. 17.*) and thus far it pleased him to abase himself.

1. That thereby being made under the Law, (which was given to the whole nature of man) he might in our nature fulfil it for us *Gal. 4. 5.*

2. That he might in the same nature suffer, and make satisfaction for our sins, which as God he could not do, becoming a curse for us, *Gal.*

3. 13.

3. That he might take (that is, that we might be assured that he doth take) compassion of our infirmities, whereof he had experience in his own person, *Heb. 2. 17, 18.*

4. That he might joyn us unto God, by taking on him a middle Person, and becoming both God and man.

5. That in our nature he might conquer Satan, death and hell, and take possession of Heaven for us, as himselfe affirms he would do, *John 14. 2, 3.*

Christ



Christ now, becoming the seed of the woman, by taking the substance of his flesh from her body, and therewithal, uniting all the faithful with him, into one body, whereof he is the Head, undertakes the war against Satan, wherein, as in all wars it happens, there are wounds on both sides, those of Christ and his members without danger, as lighting only on the heele, but Satans, mortal. Let us then consider them, first as they light upon Christ in his own Person, and then as they light upon his members. And

26 OBSERVE,

26 Observe.

*Christ, in the dayes of his flesh was, in his own Person, wounded and bruised by Satan, and his instruments.*

THAT he was wounded and bruised, all the persecutions which he endured, in the whole course of his life, but above all, his death on the crosse, do sufficiently testifie: and that he suffered those things by the hand of Satan and his Agents, appears, not only by the consideration of the persons, by whom he was persecuted, who, as our Saviour testifies, being of their father the devil, fulfilled therein the will, and and did the deeds of their father, *John 8.41,44.* but is more especially manifested, by Satans actual possessing of *Judas*, who, as we know, contrived the plot, and had the greatest hand in the acting of the meanes, by which our Saviour was brought at last to his death, *John 13.27. Luke 22.3.*

Let none of Gods children, either hope to escape persecutions, seeing the servant is not greater then his Master, *Mat. 10.25.* or be much troubled at them.

1. Having Christ himself, and so many holy persons, of whom the world is not worthy, our companions in them.

2. Seeing they are sanctified in Christs person.

3. And our selves are by them made conformable to him, which is the head, *Phil. 3. 10.* according to Gods owne decree, *Romanes 8. 29.*

4. Who can easily, and will certainly cause all such persecutions to work together to our good, *Rom. 8.28.* making use of them to purge out our sins at present, *Isa. 29.9.* to make us more pliable to Gods Will, and careful of performing our duty, *Psal. 119.67,71.* more frequent and fervent in prayer, and the like.

5. And in them gives us more experience of his love, *2Cor. 1.5.* and comfort in the midst of them, *Rom. 5.3.* besides the encreasing of our reward hereafter.

This bruising of Christs heele, we see, is also a part of Gods decree, for when God saith it shall be so, we cannot deny but he decreed it. Whence

Bbb

27 OB-

27 Observe

27 OBSERVE.

*Christ suffered nothing in his person, but what God himself had before determined and decreed.*

**S**O Saint Peter tells us in expresse termes, that all that he suffered from Judas his betraying of him, till he was crucified, was determined by the counsel and foreknowledge of God, *Acts* 2.23. and 4.27,28. much more were the agonies of his soule, wherein he wrestled with the wrath of God, determined by God, seeing he laid them on him by his own hand. For it pleased the Lord to bruise him, and to put him to grief, (saith the Prophet) *Isa* 53. 10.

1. Neither indeed was it possible, for any evil to befall him, but that which God had not determined to bring upon him, seeing there is no evil in the city which he hath not done, *Amos* 5.6.

2. Neither have we any other ground of strong consolation to our selves, in Christs sufferings, but from hence, that as he willingly poured out his soule to make it an offering for sin, *Isa* 53.10. so he did it by the will and counsel of his Father, who therefore cannot but accept that ransom which himself had appointed.

But this wound of Christs was only in his heele, which therefore touched not his life, seeing it came not near to any vital part, so that Christ, though he was bruised in that conflict, yet was not overcome or destroyed by Satan, but survived, and his life remained whole in him still. Whence

28 Observe

28 OBSERVE,

*Though Satan by Gods permission wounded our Saviour Christ, yet he could not conquer or destroy him.*

**I**T was no part of Gods intention in Christs sufferings, that he should be kept under by them, therefore he would not leave his soule in the grave, *Psal* 16.10. (for then we had been yet in our sins, *1 Cor.* 15.17. and so the counsel and purpose of God concerning mans redemption, which was the only thing intended in the sufferings of Christ, had been wholly frustrated.) Nor was it possible that Christ should be held under by death, *Acts* 2.24. seeing he was able by the Power of his Godhead, to take up his life again as easily, as he willingly laid it down, as himself affirms, *John* 10.18.

But this bruising of Christs Head, implies not only the sufferings of Christ, in his humane Nature, in his own Person, but withal the afflictions of his members, which are also called the afflictions of Christ, *Col* 1.24. so that we see throughout this whole Promise, Christ and his members are spoken of as one. It is One seed, betwixt which and Satan God will put this enmity, that is, Christ, and all that are Christs,



Christs, and the bruising of Christs heel, is the afflicting of him, and of his children. Whence

29 OBSERVE,

29 observe.

*Christ, and all that are members of his body are one.*

**O**Ne house, *Eph. 2. 20, 21*: one vine, *John 15. 5*: one body, *1 Cor. 12. 27*. in so much, that the Church is called Christ, *1 Cor. 12. 12*. The reasons may be,

1. God, who is One, delights in unity, which he therefore aims at in his Church, *Job 17. 22, 23*.) as being nearest to perfection.

2. By this meanes he can most easily communicate unto them all things, both his graces, *Eph 4. 15, 16*. and merits; both of his sufferings and righteousness.

3. And can likewise most easily rule and govern it, as the whole body, we see, is easily guided by the Head.

First, let it comfort all Christs members,

1. In their advancement to be made members of Christ; and thereby sons of God.

2. In respect of their security, *Eph 5. 23*. *Zach. 2. 8*.

3. In their assurance of supply, in all manner of blessings, both spiritual and temporal, and that for eternity.

Secondly, let it fill the hearts of all those that persecute Christ in his members, with feare and trembling; wherewith Christ terrifies Paul from heaven, *Acts 9. 4, 5*: wherein they discover

1. Their impiety, that take up armes against Christ himself.

2. Their folly, as being assured to be foiled, and utterly ruined at the last.

Thirdly, let it move us to be zealous for Christ our Husband, nay, our Head; as *Elijah* was for God, *1 Kings 19. 10*. and *David*, *Psal. 119. 139*.

1. For his honour, *Psal. 69. 9*.

2. For his children, *1 Cor. 11. 29*.

3. For his truth, *Jude 3*. sensible of any evil done unto any of these, see *Psal. 119. 158*. and rejoycing in their advancement.

Fourthly, let us that draw so near unto Christ, walk worthy of him in all holy conversation,

1. Because he will be sanctified in all that come near him, *Levit. 10. 3*.

2. Because the scandals of our sins reflect upon him, *Rom. 2. 24*.

It hath been noted, that the bruising of Christs heele, implies the sufferings of Christ in his members, as well as in his owne Person, and both of them by Gods decree. Whence

## 30. OBSERVE

30 Observe. The members of Christ, may and shall suffer by the malice of Satan and of his instruments.

OF this truth our Saviour himself assures, *Mat.* 24. 9. and *Rev.* 2. 10. and all experience makes it good, *Hebrews* 11. 36, 37. Reasons.

1. Satans power, *Eph.* 6. 12. when God lets loose the reines to him, as is manifest in *Jobs* sufferings, *Job* 1. and 2. joyned with malice and sedulity, *1 Pet.* 5. 8.

2. Gods Will and Decree, and that First, for his own honour divers wayes.

1. To manifest his childrens sincerity and faithfulness in cleaving to him, trusting in him, *Job* 13. 15. and serving him chearfully, *Acts* 20. 24. notwithstanding all the afflictions that besal them.

2. To declare his own Power, in supporting and preserving his servants in the midst of their vials, like the three children in the fiery furnace.

Secondly, he causeth those afflictions to turne to the good of his children.

1. To keep their hearts low, *2 Cor.* 12. 7.

2. To make us thereby more watchful over our wayes.

3. To encrease our reward hereafter.

Let not us then be discouraged by our sufferings, as *David* was to his great hazard, *Psal.* 73. 13. much lesse be so offended by them, as to forsake our way, with those resembled by the stony ground, *Mat.* 13. 21. seeing we have therein

1. Christ for our companion.

2. The afflictions themselves sanctified in his Person.

3. Ordered by the counsel of God for our good, *Rom.* 8. 28.

4. And recompenced at length with a farre more excellent weight of glory, *2 Cor.* 4. 17.

Secondly, expect and prepare for trials, seeing we know they are,

1. Certain, *2 Tim.* 3. 12. as being decreed by God himself.

2. In themselves unpleasant to flesh and blood, *Heb.* 12. 11.

3. And dangerous, if we are discouraged by them. The best preparation against it is

1. To make sure of Christ, and in him of eternal life.

2. In all things keep a good conscience, *1 Pet.* 3. 16. that we may have no other burden upon us, but the affliction it self.

3. Stand loose from the world, see *1 Tim.* 2. 3, 4.

4. Joyn in society & fellowship with the godly, *Ps.* 119. 63. who may both advise and encourage us.

But that which may be unto us instead of all comforts, in these combates of ours with Satan and his instruments, is this, that Jesus Christ him



himself is engaged in the cause, and undertakes the quarrel in our behalf. The seed of the woman, that is, Christ, not only enters into the combat against Satan, but prevails in it, and in the issue breaks the Serpents head, that is, wounds him, and that mortally and irrecoverably. Whence

## 31. OBSERVE,

31 Observe

*Christ himself in his own Person, is he that takes up the quarrel of his Church, against Satan and all his Agents.*

**S**EE *Rev. 12. 7.* He is that strong man that enters into his house, and spoils him, *Mat. 12. 29.* it is he that undertakes all his instruments, the mighty men of the world, and treads them down, *Psal. 110. 6.* Reason

1. There is none else that can undertake so great an adversary to prevail against him, see, *Isa. 59. 16, 17, 18.*

2. Neither is it fit that any, but he that is the head of the Church, should be the Saviour of his body, that when he alone is all things unto us, the honour of all might returne unto him alone, *1 Cor. 1. 30, 31.* Besides, it wonderfully establisheth our hearts, when we know we are under the wings of a Protector, not only mighty to save, *Isa. 63. 1.* but ready to save and serve the members of his own body, upon which grounds our Saviour wills us to be without feare, *John 16. 33.* And lastly, it cannot but encourage us to adhere firmly to him alone, as the children of *Israel* resolve to do unto God upon the same ground, *Josh. 24. 17, 18.*

Let it raise up, and support all the hearts of the godly, in a full assurance of a certain and glorious conquest, over Satan and all his malignant instruments at the last, in all their conflicts, *Rom. 8. 37.* seeing they have a Protector, that in himself is mighty to save, *Isa. 69. 1.* and that hath received from his father all fulnesse of Power in heaven and earth, *Mat. 28. 18.* and that for that purpose, that he might save his body the Church.

3. Let us undertake Christs quarrel, as he undertakes ours, and engage our selves for him, as he doth for us, after the example of the Prophet *David*, *Psal. 139. 21, 22.* especially Magistrates, See *Psal. 94. 16.* and *101. 8.* and every man in his place contending for the common faith, *Jude 3.* standing up and shewing our selves on the behalf of his children, against all those that wrong and persecute them.

In the next place, it will be fit to take notice of the kinde of the wounds, which they that are the womans seed receive at Satans hand, and they are like the wounds that light upon our Saviour in his owne person, wounds in the heel, painful, but not mortal, as coming near no vital part. Whence

32 Observe.

32 OBSERVE,

*The wounds which the members of Christ receive by the hand of Satan and his instruments, may be painful, but shall not be mortal.*

**T**hey may fall seven times a day, but shall still rise again, *Prov.* 24. 16. their enemies may afflict them, but shall never prevaile against them, no, though they take away their life, *Luke* 21. 16, 18. because they cannot be hurt of the second death, *Revel.* 2. 11. Reason,

1. God who hath set bounds unto the sea which it cannot passe, *Job* 38. 11. can, and doth restraints the remainder of the wrath and rage of wicked men, *Psal.* 76. 10. yea, of Satan himself, as we see in *Jobs* example, *Job* 1. 12. & 2. 6.

2. And hath given Christ a special charge to keep all those safe that God hath given him, *John* 6. 39. & 10. 28. and hath also furnished him with sufficient power for that purpose.

3. God should otherwise faile of his maine end, the honour that he hath by his Saints, whom he hath chosen for himself, and taken neer unto him, that they might behold his glory, *John* 17. 24. and continually sing his praise.

4. And besides, he must needs suffer in his honour another way, when he should be conceived to be either unfaithful in not protecting his own servants; or weak, as unable to secure those that depend upon him.

5. And upon those grounds men must needs be discouraged in giving up themselves to his service, or to go on therein with cheerfulness and confidence, which God requires, when they could have no assurance of safety in his wayes.

Let all those that are Christs, labour to establish their hearts with such a firme confidence in Gods protection for the securing of their estates, that they may despise all the rage, power, and policies, yea all the effects of the malice of Satan, or any of his instruments in those troubles and afflictions wherewith they exercise the godly, as the three children despised the menaces of the King of *Babylon*, *Dan.* 3. 16, 17. and Saint *Paul* the prisons and bonds that he knew he was to undergo, which moved him not at all, *Act.* 20. 24. as there is no cause why they should, seeing we know

1. That such things cannot hurt us.

2. But shall turn to our good, *Rom.* 8. 28. as *David* found by experience, *Psal.* 119. 71. and shall encrease our reward hereafter, *2 Cor.* 4. 17.

3. And are but the effects, not so much of mens wrath or malice, as of Gods truth and faithfulness, *Psal.* 119. 75. And let this comfort support our hearts, not only in our outward afflictions, but in inward temptations, and buffetings of Satan which are more dangerous, whereby



where by though he folle us sometimes, yet we know Christ hath prayed for us that our faith shall not faile, *Luk. 22.32.* but we shall be kept by the power of God to salvation, *1 Pet. 1.5.*

But that which above all the rest we should fix our eye upon in this combate between the woman and her seed, and the Serpent and his seed, is the issue and event of it, both the one and the other shall be bruised and wounded, but differently. For the womans seed shall be wounded only in the heele, far from the fountain of life, and therefore without danger, but the wounds of Satan and his seed shall light upon their head, which is the fountain of life and power: from whence

## 33 OBSERVE,

## 33 observe

*The combate between Christ, and Satan and his Instruments, shall end at last in the Total and Final subduing of them, and breaking in pieces all their power.*

Satan must be troden under the feet of the Saints, *Rom. 16.20.* and Christ himself shall wound the heads over many Countreys, *Psal. 110.5, 6.* This truth indeed will be most fully and clearly manifested to all men, in that great day, when Satan himself, with his chief instruments, shall be cast into the lake of fire and brimstone, *Rev. 20. 10.* but in the mean time is evident enough to all that have eyes to see, in those conquests which the godly obtaine at present, as especially in spiritual combates, when they hold fast their faith in the midst of the strongest assaults, as *Job doth, Chap. 19.25.* and even in outward afflictions, under which they are exercised, in which they are more then conquerors, *Rom. 8.35.* Reason,

1. He hath no power in himself, more then any other creature, which consequently may be taken away at Gods pleasure, and is limited by him in the mean time, so that God may prevaile over him when he will.

2. Satan is Gods enemy, *Mat. 13.28, 39.* and so are all his followers: now it is Gods honour, that all his enemies should fall before him, *Jer. 51.47, 48. Rev. 19.22.*

3. Neither is there any other meanes of establishing a full and perfect peace in the Church of God, then by subduing those that trouble it.

Let the godly then raise up their spirits by fixing their eyes, not too much upon the sharp conflicts which they endure at present, but upon the glorious conquest which they shall obtaine at last, when Satan shall be troden down under their feet, which is assured,

1. By Gods promise, *Rev. 14.8.* which is Yea, and Amen.

2. By the respect which he must needs have to his own honour, (infinitely advanced by triumphing gloriously over all the powers of darknesse, and dashing his enemies in pieces, *Exod. 15.6.*) of which he is tender above all things, *Ezek. 36.22, 23.*

3. And

3. And by his holiness, by which he hates all that work iniquity.  
 4. By his power which enables him to tread down all strength under his feet.

5. And by all experience, See *Psal.* 106. 45, 46.

The last thing to be taken notice of in Gods promise, is his expression, in speaking of the womans seed, which he still mentions as One; it shall be at enmity with Satan, it shall be bruised, and it shall break Satans head; that is, the whole body which is comprised under that name of seeds, Christ himself, with all his members, who have all of them as well an interest in this victory, as they have had their share in the combate. Whence

#### 34 OBSERVE,

34 *Observe.* *Christs victory over Satan, though it be by, yet is not for himself alone, but for all his members, who also subdue Satan in, and throw him.*

As they are affirmed to do, *Rev.* 12. 11. even to have overcome the wicked one, 1 *John* 2. 13, 14. whom therefore Christ will shortly tread under their feet, *Rom.* 16. 20. It is true in general, that Christ as Mediator, hath done nothing apart for himself, wherein all his members have not an interest with him. Reason,

1. Christ needed no such combate with Satan, and victory over him, for any thing that concerned himself, seeing he had in the beginning, cast him down into hell, where he holds him still in chains of darkness, *Luk.* 8. 28. 2 *Pet.* 2. 4.

2. The neere relation which he hath unto the Church, bindes him to be the Saviour of his body, *Eph.* 5. 23.

3. Unlesse his children had been delivered out of the hands of their enemies, they could never either serve him in holiness, which is the end of their redemption, *Luk.* 1. 74, 75. nor praise him and rejoyce in him cordially, as they ought to do, see *Rev.* 2. 10.

A great encouragement to the godly, even to all the holy seed, to fight resolutely against Satan and all his instruments, against our own corrupt lusts within this body of death, (as the Apostle terms it,) *Rom.* 7. 24, 25. by the power of [the Spirit *Gal.* 5. 24. and temptations and tryals from without, (cleaving still fast unto Christ, *Rom.* 8. 35.) over all which we are sure to obtaine a glorious conquest at the last, and having fought manfully under Christs banner, to receive the Crown of life, as is often promised, *Rev.* 2. 11, 17. and 3. 5, 12.

#### VERSE 16.

**U**nto the woman he said ] She being the first in the transgression, is first in the censure, as she had justly deserved.

I will greatly multiply thy sorrow and conception ] That is, thy sorrow in conceiving and breeding of children. Sorrow is pain, and weakness of body, which makes the heart sad and heavy, and that such kinde



kinde of paines and weaknesse, and indisposition of body in women, doth usually accompany the conceiving and breeding of children, all experience shews: now though that arise from a cause in nature, yet it is ordered and appointed by God himselfe, in a course of Justice.

*In sorrow shalt thou bring forth children* ] That is, with bitter and sharp paines, which most women generally suffer in their travail, many times to the endangering, yea, as we see sometimes, to the losse of their lives: this is a farther encrease of the judgement; to sicknesse in conceiving, are added strong paines in travaile.

*And thy desire shall be to thy husband* ] The same phrase the Lord useth to expresse *Abels* subjection to his brother *Cain*, *Gen. 4. 7.* which implies not only subjection to him, in obeying his commands, but reacheth farther, to the bringing under unto him, the very desires of her heart, to be regulated by him, so farre that it should not be lawfull for her to will, or desire what she her selfe liked, but only what her husband should approve and allow. A just law unto her, who having given way to her own inordinate phantasie, and appetite, stirred up in her by the suggestions of *Satan*, had undone at once both her self and husband. And yet a rule given her for her own good and safety, who having by experience found how ill she was able to moderate her own desires, must needs be the more secured, by having a Moderator set over her, by whose wisdom, such inordinate motions of her minde, might at least be so farre kept in order, that they should not break out into outward Acts. Now it must needs be, that the man being of the two, of the more noble sex, and the woman being created both for him, and out of him, he must from the beginning have preeminence above the woman, but that may seem to be at the first, rather a priority in order, then a superiority in authority. And both of them being endued with perfect understanding, and with wills and affections rightly ordered every way, their government (if they had continued in that condition) might, in all probability, have been carried on rather by consent, then by prescription, when they should both of them desire and approve the same things, in which case injunctions had been needlesse.

In examining this sentence, which God passeth upon the woman first, and upon the man afterwards, it is worthy our observation, that in them both we finde a mixture of mercy, tempered with judgement. The woman shall endure paines, and sorrow in conceiving, and in bringing forth children, but that necessarily supposeth, that she shall have children, and a posterity, and leave an issue behinde her, whereas in the extremity of Justice, she might, at that very present, have been cut off from the earth, according to the curse threatened, *In the day when thou eatest thereof, thou shalt die the death.* And as for the man, his labour (which at first was unto him a recreation and delight) shall now be hard and painful, but withal there's a promise interlaced, that the sweat of his face shall yield him bread, that is, meanes for the

sustaining of his life. And that we may more clearly discover the way of God herein, we must in a special manner observe, that this sentence is pronounced against them both, after the promise of Christ made unto them in the verse precedent; in whom God offered to our first Parents peace and reconciliation, although he lay upon them these quick remembrances, both of their own sin, and of Gods just displeasure against them for it. Whence

1 Observe

I OBSERVE,

*All the afflictions of Christs members are dispensed unto them under the Covenant of Grace.*

**G**od establisheth a firme Covenant with David, *Psal. 89. 28.* and after that chastens him in his posterity, when they provoke him, and yet makes good his Covenant still, *ver. 31, 32, 34.* His children must have afflictions in the world, *Joh. 16. 33.* He receives us for sons, and yet chastens us, *Heb. 12. 6.* pardons Davids sinne, and yet layes his hand upon his childe, *2 Sam. 12.* Whence the Prophet David acknowledgeth, that he had afflicted him in faithfulness, *Psal. 119. 75.* that is, both in sincere love, and according to his Promise and Covenant which he had made with him. Reasons may be,

1. All his dispensations towards the members of Christ, are by vertue of that Covenant, by which he administers all things to them, having committed all judgement to the son, *Joh. 5. 22.*

2. Neither is the chastisement of his children any hinderance to that Covenant, by which God hath engaged himself to withhold no good thing from us, *Psal. 84. 11.* seeing they also work together to their good, *Rom. 8. 28.* as David found by experience, *Psal. 119. 71.*

3. Otherwise God should lose his end, in chastening his own for their good, seeing the good of all proceeds from the sanctifying of all in Christ, who is like the tree that sweetened the bitter waters, *Exod. 15. 25.*

4. God is no changeling, His mercy is from everlasting to everlasting upon those that feare him, *Psal. 103. 17.* neither doth he as men, sometimes love, and sometimes hate, but loves unto the end, those whom he loves, *Joh. 13. 1.* Always taking pleasure in those that feare him, *Psal. 147. 11.* even when he is displeased with their sins, *Esay 57. 17, 18.*

1. A singular consolation to the godly, when not only those afflictions, which fall upon them by the will of God, are sanctified unto them in Christ, but besides the Covenant of peace remains firme unto them. So that no evil shall offend them, or interrupt their peace, *Psalme 119. 165.* nor separate them from the love of Christ, *Rom. 8. 31.*

2. Let no man judge of his estate by the afflictions that befall him in this life, by which no man can guesse, whether he be worthy of love



love or hatred, *Ecc. 9. 1*. It was *David's* error, that he judged of his own condition, by his chastisements, that lighted on him every morning, *Psal. 73. 14*. which besides the present unquietnesse of his spirit, which much afflicted him, *ver. 21*. had wel-nigh disheartned him in his course, *verf. 13*. Indeed the judging of our estates upon such false grounds,

1. Cannot but at present deprive us of our comfort, in the assurance of Gods love, and hinder our rejoycing in him.

2. Discourage us in our duties of his service.

3. Shake our faith.

4. And take away the fruits of our afflictions, reformation for time to come, see *Psal. 119. 67*. and experience of his love and faithfulness at present, *Rom. 5. 3*.

1. Let us then in the midst of our afflictions hold fast the grounds of our hope, as *Job* doth, in the midst of those sharp tryals, wherewith God exercised him, *Job. 19. 25*. and the Church of God, *Lam. 3. 21, 24*.

2. Let us withal search our wayes, *Lam. 3. 40*. remembring that afflictions, although they be not laid upon any of Gods children as a judgement for sin, yet they are chastisements for sin, and are intended to us for reformation, *Isa. 27. 9*. Seeing Gods displeasure is not against our persons, which he chastiseth in love, *Psal. 119. 75*. but against our sins only, for which when we are humbled, and break them off by repentance, we shall finde the experience of Gods relenting towards us, and readinesse to abound in mercies, as in times past, *Jer. 31. 18, 19, 20*.

The sentence that was decreed by God against our Parents, was as the words import, present death, Death in that day wherein they should eat of the fruit forbidden. The extremity of this sentence (God now looking upon them in Christ) is pleased to remit. Notwithstanding, he thinks fit to leave with them such remembrances, both of their sin, and of his dislike of it, as might put them in minde of it all the dayes of their lives. Whence

2 OBSERVE,

2 observe.

Though God have, thorough Christ remitted to his children the sentence of Death, yet he hath not freed them from the afflictions of this life.

**A** Rising, 1. From within our selves, either in the outward man, as infirmities, or sicknesses of body, such as the Prophet *David* complains of, *Psal. 38. 5, 7*. or in the soul and spirit, in much grief and unquietnesse of mind, with which the godly are sometimes afflicted, *Psal. 77. 3, 3*. and that so far, that both their flesh and their heart may fail them, *Psal. 73. 26*.

2. From without by Satan, and his instruments, which are great vexations,

ccc 2

vexations, *Psal.* 143. 4, 5. As our Saviour himself tells us, that we shall have tribulations in the world, *Joh.* 16. 33. Reasons;

1. God hath so much respect to his own honour, advanced, First, by discovering the sincerity of his servants hearts, who might be conceived to serve God, rather for hire than for love, as Satan calls it in Gods teeth, *Joh.* 1. 9, 10. but when they trust in him, and serve him cheerfully, even when he slays them, *Joh.* 13. 13. declare to the world, that they cleave unto him for himself, and not for his rewards.

2. In his Justice, who spares not his own children, when they sin against him (as himself declares, *Psal.* 89. 30.) as oftentimes they do, *1 Kings* 8. 46.

Thirdly, in his truth and faithfulness, when he preserves his own in the midst of their tryals (holds them still by their right hand, *Psal.* 73. 23.) as he did the three children in the flames of fire, *Dan.* 3. 28.

2. It is for his childrens good many ways,

1. To humble them, *Jer.* 31. 18, 19.  
2. To reform them, as it did David, *Psal.* 119. 67. and ought to do us, *Lam.* 3. 40.

3. To keep us close to God, as it did the same Prophet David, *Psal.* 73. 28.

4. By making us weary of the world, in which we can enjoy no quietnesse, to make us long for heaven, where all teares shall be wiped away from our eyes, and there shall be no more sorrow nor pain, *Rev.* 21. 4. but fulnesse of joy, and rivers of pleasures for evermore, *Psal.* 16. 12.

1. It justly taxeth all those that murmur, and are ready to blaspheme God, for their plagues, *Rev.* 16. 19. as all wicked men do. Or are offended at the condition of a Christian, when tribulations & persecutions arise, as they are, that have no foot in themselves, *Mat.* 13. 21. or are discouraged in the course of their profession, as the Prophet David was, *Psal.* 73. 13, 14. Or lastly, such as judge men forsaken, or neglected by God, when they finde them, even the godly themselves, involved in the same calamities, with the rest of the world, as they judged of Davids case, *Psal.* 71. 11. and as the Barbarians judged of Paul, *Act.* 28. 4.

2. And ought to quiet the spirits of all that are godly, if they will consider,

1. Not so much what they suffer in their present afflictions, as from what they are delivered, and have justly deserved.

2. And that the burthen of afflictions, which seemes so heavy, is in true estimation both light and momentary, as the Apostle tells us, *2 Cor.* 4. 17.

3. And whatsoever they are, they are no effects of Gods hatred, but of his love, and not exacted upon us as a debt for sin, which Christ hath satisfied to the full, but laid on us as chastisements for our good.

Now if we look on the manner of Gods dispensing these afflictions, which



which he layes upon the offenders, in this sentence which he pronounceth upon them, we shall discover in them (as hath already been observed) a mixture of mercy with their judgement, a composition of bitter and sweet; The woman shall have joy and comfort in her issue, but sharp paines and sorrow both in conceiving, and bringing forth her children. And the man shall have the fruit of his labours, for the sustaining of his life, but wihal he shall buy it dearly, with the sweat of his face, by much labour and wearinesse. Whence

## 3. OBSERVE.

3 observe

*All the afflictions that God layes upon his children in this life, have mixed with their bitternesse some sweetnesse of mercy.*

First there is mercy in the fountain whence these dispensations of afflictions flow, which is not wrath and displeasure, but love and faithfulness, as the Prophet acknowledgeth, *Psal. 119. 75.*

Secondly, in the measure, *Isa. 27. 8.* that he doth not stir up all his wrath against us, *Psal. 78. 38.*

Thirdly, in the issue, that even the afflictions themselves work to their good, as *David* found by experience, and God hath promised they shall do, *Rom. 8. 28.* Reason,

1. The satisfaction of Christ, who hath taken upon him all the debt of our sins, (which is pure wrath) and hath paid that to the uttermost, so that the dispensation of the chastisements, wherewith God is pleased to exercise his children, must needs be out of Gods mercy, and not out of his Justice.

2. Otherwise Christ had redeemed his children in vaine, if God should now after he is reconciled fully unto us, and hath pardoned all our sins, and accepted a ransome, poure out his wrath upon us again, and thereby destroy us, depriving us of the benefit of our Covenant, and himself of his own glory.

1. Let it support all our spirits, in the midst of our sharpest trials, as it doth the Churches, *Lam. 3. 28, 29, 31, 32.* and raise them to a patient waiting upon God, that seemes for the present to hide his face from us, as the Prophet resolves, *Isa. 8. 17.* and the *Psalmist* doth, *Psal. 130. 3, 4, 5.* in the way of his judgements, *Isa. 26. 8.* whose very wrath, having in it a mixture of mercy and compassion, *Jerem. 31. 20.* gives ground of assurance, that he will not chide continually, *Psal. 103. 9. 10.* seeing he hath not dealt with us after our sins, and doth but wait, that he may be gracious unto us, *Isa. 30. 18.*

2. Let us in all our afflictions, take notice of, and labour to search out, that mercy that he mixeth with his judgements.

First, that the measure of them is neither proportioned to our sins, as *Ezra* acknowledged *Ezra 9. 13.* nor to the examples of the judgements poured out upon the wicked, *Isa. 27. 7.*

Secondly, neither do they work in us murmuring, and repining a-

gainst God, but humbleness of minde, shame of our selves, complaints of our sins, *Mic* 7.9. and not of Gods justice, with pain, *Gen* 4.12. softnesse of spirit, and tractableness to him, love of him, and desire to be at peace with him, *Isa* 27.5.

Now, as in this sentence of God there is a mixture of mercy, to allay the bitterness of the afflictions, so there is withal bitterness in the affliction it selfe, sufficient to make the man and woman sensible of the smart of Gods hand, as sharp paines and sorrows in conceiving and bringing forth children, and hard labour to the man, in getting his bread, with the sweat of his browes. Whence

## 4 Observe.

## 4. OBSERVE,

*As there is some mixture of mercy, with the bitterness of the afflictions of this life, so is there a mixture of bitterness with the blessings of this life.*

**S**olomon found nothing of all that he had laboured in, but vanity, and vexation of spirit, *Ecc* 2.11. and saw in enjoying wealth, sorrow, and wrath with sickness, *Ecc* 5.17. labour in getting, for when the wise man tells us, that in all labour there is profit, *Prov* 14.23. he must necessarily imply that in all profit there is labour. And care and feare in keeping, by reason of the mutability of all outward things, (which Solomon elegantly expresth, by comparing them to birds that have wings, *Prov* 23.5.) besides the shortnesse of their continuance, *Prov* 27.24. *Luke* 12.20. sorrow in conceiving and bringing forth children, trouble in breeding and bringing them up, feare of them what way they will take after they are bred: yea, even in spiritual things we have alwayes a mixture of joy and sorrow, confidence and feare.

Reason

1. Because in us, with that good, which by grace is wrought in us, there is a mixture of evil, which corrupts the sweetness of that good, which we might enjoy in any blessing, as it happens in a body, wherein the taste is corrupted, by ill humours, it mixeth some bitterness with the food which we take in, though of it selfe it have a pleasant relish.

2. In this condition it is best for us that it should be so.

1. To make us sensible of sin, which hath brought vanity upon us, and upon all the creatures, *Rom* 8.20.

2. To weane us from this present world, and to provoke us to long after the restitution, both of our selves, and the rest of the creatures, into a state of perfection, see *Rom* 8.21.23.

3. It is sufficient, that after the enjoying of this state of imperfection, for a short space, we shall be settled in a state of full perfection for all eternity.

Let us use even the blessings of this life with feare, getting them sanctified unto us, by the Word and Prayer, *1 Tim* 4.5. and let us take



take off our hearts from delighting in them, but labour to draw near unto God, who is the strength of our heart, when all outward means shall faile us, and our portion for ever, *Psal. 73.28.*

The last clause in the womans censure is, that she shall be subject to her husband. Whence

## 5. OBSERVE

5. Observe

*It is the wifes duty to be subject to the will and direction of her husband.*

**T**He Apostle will have this subjection extended to every thing, *Eph. 5.24.* that is, every thing that is not limited by the rule of the Law of God, but left to be ordered by Christian Prudence, which are things in their owne nature indifferent, so *Sarah* followed *Abraham* out of her own countrey to *Canaan*, *Gen. 12.5.* obeyed his command, in making provision for the Angels, *Gen. 18.6.* as for that particular direction of God to him, to hearken to her, *Gen. 21.12.* it extends no farther then such cases, wherein the wife adviseth what God himselfe directs. Otherwise, when she counselshim to take his maid into his bed, though God were pleased to wink at it, yet it bred her some trouble, *Gen. 16.2,5.* no marvel, if *Jezebel*s over-ruling of her husband *Ahab*, in the matter of *Naboths* vineyard, sped much worse, and proved the ruine both of her and her husband, and the whole family, *1 Kings 21.7,22,23,25.* Reason

1. There must be order in every society, without which there follows division, and thereupon confusion, *1 Cor. 14.33.* Now the fittest to governe in the family is the husband, as being of the two the more worthy person, every way, seeing the man was first created, and that after the image of God, the woman after the image of the man, *1 Cor. 11.7.*

2. And the woman created for the man, not the man for the woman, *ver. 9.* and of his substance, being framed of a rib taken out of his body, *ver. 8.*

3. The woman was first in the transgression, and seduced her husband, *1 Tim. 2.14.*

4. And the man usually is, and alwayes ought to be endued with the best abilities for Government.

Let all wives learn to know and content themselves with the places wherein God hath set them.

1. As being prescribed by God himself, who hath power to dispose of his own creatures, and who is obeyed in the person of the husband. See *Eph. 5.22.* as he is by a servant in the person of the Master, *Eph. 6.7.*

2. As easiest for the woman, seeing it is easier to obey, then to prescribe and direct.

3. And is found in the event to be more safe, as *Zipporah*, by obeying her husband in circumcising her childe, saved his life, *Exodus 4.24, 26.*

4. And

4. And is but in matters of lesse moment, seeing in the grace of life, they are both equal, 1 Pet. 3. 7. and alike subject to God in his commands, so that in matters of duty she obeys only the command of God, and not of man.

5. And this subjection is but for a short time, which makes any thing easie to be borne.

6. And if it be conscionably performed, is recompensed with a reward hereafter, as is servants obedience to their Masters, *Ephesians*

6. 8.

The expression, in which God layes down the rule of this subjection, is not to be passed by. Thy desire, saith he, shall be to thy husbands: which requires not only an outward conformity to the husbands commands, but besides, an inward subjection of the heart to his Will. Whence

6 Observe.

#### 6 OBSERVE.

The subjection of the wife to the husband must be, not only in outward obedience to his commands, but besides, in the inward affection of the heart.

She is therefore commanded to reverence her husband, *Eph. 5. 33.* and to yield subjection to him as to the Lord, *Eph. 5. 22, 24.* which consists in laying aside her own wisdom, to receive directions from his mouth, as God requires his people to obey him, in doing, not that which is right in their own eyes, but what he shall command, *Deut. 12. 8.* and in renouncing her own will, as Peter did when he let down his net, upon Christs command, which otherwise he had no mind to do, *Luke 5. 5.* Reasons:

1. It is a duty to be performed to God, who will be served, not only with the outward man, but with the heart, *Col. 3. 22, 23.*

2. Else the subjection must needs be burthensome, and the services done therein, like that of *Zipporah*, in circumcising her childe, *Exod. 4. 25.*

Let wives labour to submit to their husbands, not only out of necessity, but with all cheerfulness conscionably, as they are exhorted, 1 Pet. 3. 1. to which end,

1. Let them abound in love towards their husbands, which makes all services easie, *Gen. 29. 20.* and cordial, *Psal. 119. 167.*

2. Let them learne self-denial, which makes one fit to serve another, with the Apostle, *1 Cor. 10. 33.*

3. Let them fixe their eyes upon God, who hath set them over them, in his stead, as the Apostle exhorts servants to do, *Eph. 6. 5, 6.*

4. Look not at things present, but at the estate to come, when they shall, both husband and wife, without any subordination, be both heirs together of the grace of life.

VERSE



VERSE 17.

**A**nd unto Adam he said. The last censure is upon the man, the last in the transgression, and the least guilty of all the offenders, as being seduced by his wife; but seeing his hand was in the sinne, good reason he should also have his share in the punishment. *Because thou hast hearkened to the voice of thy wife.* And it respected my Commandment, who had expressly forbidden thee the eating of that fruit, and therein preferred her counsel before my direction. Now what perswasions his wife used when she gave that fruit, is not expressed: probably they were such as Satan had suggested unto her.

*Cursed is the ground for thy sake.* The earth in general, in which Adam was now to live, being to be cast out of Paradise; this curse upon the earth, was the weakening of the fructifying power thereof (as it is afterwards expressed) and that for his sake, that is, both for his sin, which made him unworthy of any blessing by any creature, and for his punishment, who was to be sustained by the fruits which the earth was to bring forth.

*In sorrow shalt thou eat of it.* That is, an hard labour, causing weariness and grief thereby. We see still a mixture of mercy with the judgement, a curse with a promise annexed to it. His labour should be hard, but yet it should produce him means for the sustaining of his life, he should eat by his labour.

*All the dayes of thy life.* To put thee in minde continually of thy sin, and my justice: yet even in this curse there is some comfort; that those labours and sorrowes thereby shall determine with this short life.

The first circumstance to be taken notice of in this censure, is the Author of this curse, upon the earth: it proceeds, as we see, from the Decree of God himself. Whence

I OBSERVE,

I observe.

*The curse, as well as the blessing upon all creatures, proceeds from the Will and Decree of God alone.*

**T**herefore he denounceth the one, and promiseth the other. *Deut. 28. Lev. 26.* he makes barren lands fruitful, and fruitful lands barren. *Isa. 10. 7. 33. 34.* *Jer. 49. 13.* Nay, according to his will, both the bodies and soules of men, are either barren or fruitful. *Num. 5. 27. Isa. 49. 14.* Reason. *It can be no otherwise, seeing in him all things consist. Col. 1. 17. and have their being. 1. 17. 28.*

Dud

2. And

2. And it is fit it should be so, that all men might feare before him, *Jerem. 5. 24.* depend on him, *Jer. 14. 22.* and praise him alone, *Psal. 107. 32, 33, 34.*

3. And it is every way best for us, who know that God judgeth righteously, *Psal. 67. 4.* and that those that feare him shall want no good thing, *Psal. 84. 11.*

First, let us learne, when we want any needful blessing, or feare any curse upon the earth or other creatures, upon our own persons, our bodies, or souls, to look up unto him, who worketh all things according to the counsel of his own will. And

1. Walk uprightly before him, which interests us in all his blessings, *Psal. 84. 11.*

2. Pray to him upon all occasions, *Phil. 4. 6.*

Secondly, if we enjoy any good by any creature, if our grounds be fruitful, our flocks, our wives, if we our selves be fruitful in holinesse, let us acknowledge all to him with thankfulness, that bestowes all out of his own bounty.

This curse of God upon the earth, is for *Adams* sake, that is, both for his sinne, and for his punishment; so that we see, not only from whom, but for what the curse comes upon the creatures. Whence

## 2 Observe

now we observe, that *our sinne* brings the curse of God upon all that we enjoy.

For sin a fruitful land is turned into barrennesse, *Psal. 107. 34. Lev. 26. 20.* and by sin only we keep off good things from us, *Jer. 5. 25.* Reason

1. Gods mercies are over all his works, *Psal. 145. 9.* and his hand in it self is not shortened, *Isa. 59. 1.* neither is there any thing that he hates but sin, or for sin. *Psal. 5. 4, 5.*

2. And it is fit that God should so show his detestation of sin, by manifesting his wrath every way, against such as provoke him thereby, as he did in the destruction of *Sodom* and *Gomorrab*, and upon his own land: see *Deut. 29. 23, 25.*

3. Those things which wicked men enjoy, are usually defiled by them, being made instruments to the fulfilling of their lusts, and consequently are fit to be partakers of the plague, as they are defiled with the sinne.

Let it work our hearts to the detestation and abhorring of sinne, with which we see God to be so highly displeased, even God the faithful Creator, *1 Pet. 4. 14.* that hateth nothing that he hath made, but as out of his overflowing bounty he created all things, and delighted in them, when he had made them, *Gen. 1. 31.* so he cherisheth them still, who consequently must needs be provoked to a very high degree, when he turnes to hate his own works, and to curse what he hath blessed, as he dealt with the whole old world, *Gen. 6. 6, 7.* and with his owne people,



people, *Gen. 11. 17.* and out of that detestation of sin, let it be our care and endeavour, to break off all sinful courses, to avoid any familiarity with those that are defiled in them; yea, to hate the very garment spotted with the flesh: and if we have any delight in the fruitfulness of our grounds, increase of our flocks, towardliness of our children, and desire the prospering of any thing that we have, let us be careful to remove sin far from our dwellings, lest it bring in such a curse upon all that we have, as is described *Zech. 5. 4.*

The curse that God layes upon the whole earth, that vast body, that man can hardly measure, much lesse can command, upon this whole earth God exerciseth his Authority: Whence

3. OBSERVE.

3 Observe.

*The greatest of all creatures are under Gods command.*

THE Earth and Heavens are his servants, *Psal. 119. 91.* the sea, *Prov. 8. 29.* *Job 38. 10, 11.* how much more the greatest amongst the sons of men, even Kings themselves whom he commands, *Psal. 105. 15.* yea, rules their very hearts, *Prov. 21. 1.* Reason

1. They are all creatures, *Jer. 14. 22.* even the work of his hand, *Job 34. 19.*

2. He could not otherwise be an absolute Lord over all, *Psal. 103. 19.* if any creature were out of his command.

Let no man feare any creature, *Psal. 46. 2, 3.* *Isa. 51. 12, 13.* but God alone, *Jer. 5. 22.* and trust in him alone, *Psal. 146. 3, 6.* and obey his voice, whom the windes and sea obey.

This curse which God here layes upon the earth, as it was occasioned by Adams sinne, so it was not the least part of his punishment, for whose relief and comfort that fruitfulness was bestowed on the earth, at the first, by Gods blessing upon it. Whence

4. OBSERVE.

4 Observe.

*The curse of God upon the creatures is a part of mans punishment.*

THUS God threatens it shal be, *Lev. 26. 18, 19, 20.* all Pharaohs house is smitten for Pharaohs sake, *Gen. 12. 17.* The plagues upon the waters of Egypt, destroying of the corn, vines and other fruits, murrain amongst their cattel, and death of all their first-born, we know, were the plagues that God brought on Pharaoh and his people, for hardning their hearts against him. The reasons

1. We have interest in them, so that their destruction is our losse.  
2. Our subsistence is by them; so that to lose them, is to lose the meanes, by which our lives should be supported.

Let such chastisements as light upon us in the fruits of the earth, the murrain amongst our cattel, the destroying of our houses by fire, or any other way, be a meanes to awaken our hearts, and to humble us under

der Gods hand, lest he come nearer to us, and seize upon our persons.

The expression whereof the Lord makes use, in laying this curse upon *Adam*, is not to be passed by without observation; *In sorrow* (saith he) *shalt thou eat of it*, that is, in hard labour, which causeth wearisome, painfulnesse, and griefe thereby, which make the life bitter. Whence

3. Observe

OBSERVE

*Mans life in this world, is a life of pain and sorrow.*

SO *Solomon* found it by his own experience, *Eccles.* 2. 17. and observed it in others, *ver.* 23. not only by our immoderate cares about the things of this life, which cause some to taste in darknesse all their dayes with much sorrow, *Eccles.* 5. 17. called therefore the bread of sorrowes, *Psal.* 127. 2. but besides, by our painful labours about them, as *Jacob* professeth of the dayes of his life, that they had been few and evil, *Gen.* 47. 9. unto which we may adde many troubles from without, with which men are diversly encumbered; *Psal.* 71. 20. and that not only some, but men in general, *Psal.* 90. 10. Reason

1. To make us the more sensible of sinne by our daily tasting the bitter fruits of it.

2. To move to an holy delight, and earnest seeking after things that are spiritual, the wayes whereof are pleasant, and the pathes peace, *Prov.* 3. 17. *Psal.* 119. 165.

Let no man be in love with this present condition, so far as to be unwilling to change it, when God shall call him thereunto, but nourish in his heart, a longing desire after heaven, with the Apostle and all the godly, *Rom.* 8. 23. *2 Cor.* 5. 2.

1. Waiting alwayes with patience, till his change come, *Job.* 14. 14. with holy *Job*, unlesse he be a person implied in some special service for the Church: in which case, though *Saint Paul* desired to be dissolved, that he might be with Christ; yet he moderated his longing, *Phil.* 1. 23.

2. Only in the mean time, while God is pleased to continue us here, let it be our care to improve our time to the best advantage, both to the Church of God for the service thereof, and for the furthering of our own account against the last day; that when we depart hence, we may have our hearts reviving, with *Saint Pauls* comfortable expectation, *1 Tim.* 4. 7, 8. and our Saviour Christ, *John.* 17. 4, 5.

3. In the mean time, we may in a great measure temper the bitterness of our present condition, with the sweetness of our communion with God, as *David* doth, *Psal.* 73. 23, 28.

In the next place, take notice of the terme of the continuance of this curse, that God here layes upon *Adam*: we see it endures and lies upon him for terme of his life. Whence



6 OBSERVE.

*The short pleasure of sinne, draws after it a long and lasting punishment.*

**H**ereafter an everlasting punishment, by the just desert of it, *Isa. 66. 24. Mat. 25. 41, 46.* and plagues of long continuance in this life, *Fer. 23. 40.* reaching oftentimes to posterity, for many generations, as did that curse which God pronounceth against *Analek*, *Exod. 17. 16.* Such lasting chastisements light sometimes upon the godly themselves, as upon *David*, *2 Sam. 12. 10.* Reason,

1. That God, who lives for ever, to plague those that hate him, as well as to reward those that love him, is able to lay such punishments, it is evident.

2. And that he may do it, in a course of justice, is as clear, seeing sin against an infinite Majesty, deserves no lesse then an infinite, that is, an everlasting punishment.

3. And 'tis fit the punishment it self should be lasting, lest it should be forgotten, *Psal. 59. 11.* and consequently become fruitless both unto our selves and others.

Let us seriously consider this, when we are tempted to any act of sinne.

1. That the pleasure in those actions is indeed no true, but only a seeming pleasure, delightful indeed unto the sensual part for the present, but in the end it bites like a Serpent, as *Solomon* speaks of wine, *Prov. 23. 32.* and women, *Prov. 6. 33.*

2. And brings after it an everlasting reproach, *Fer. 23. 40.*

3. And leaves no fruit behinde it, *Rom. 6. 21.* Let men therefore be wise in the beginning, lest they mourn at the later end, when there is no remedy.

That for which *Adam* must sweat and take so much pains, when all is done, is but to get himself bread, and provisions for his life, out of the earth. Whence we may remember what hath been formerly observed, that

7 OBSERVE,

7 Observe

*Mans food is out of the earth.*

**P***Sal. 104. 14, 15.* and as is our food, so is our cloathing and houses, *Job 4. 19.* Reason,

1. Such provisions are fittest to support our earthly Tabernacles.

2. God hath ordered it so, to humble us, that we might be every way put in minde how vile we are, which we are loath to acknowledge.

Let us then learne to abase our selves, having so many lively representations of our own vilenesse, and not wax proud of our dainty fare,

fare, rich cloathing, sumptuous dwelling, which is but to glory in our shame, as we are too apt to do, *Phil. 3. 19.* which is both folly and impiety.

## VERSE 18

**T**hornes also and thistles shall it bring forth unto thee. And other unprofitable and hurtful weeds, instead of useful and profitable food, which *Job* accounts an heavy curse, *Job 31. 40.* He means, that of it self the earth should bring forth only such fruits, as experience shews us those grounds do that are unmanured, *Prov. 24. 30.* which the Lord threatens should be the condition of his own land, when it should be emptied of inhabitants, *Esa. 7. 23, 25.* So that if the earth yield any good and profitable food, man must get it by hard labour. A punishment answerable to his sin, that as he had brought forth unto God rebellion, instead of the fruits of obedience, and holiness, so the earth should yield him thornes and thistles instead of food.

And thou shalt eat the herb of the field. Not of Paradise from whence he was to be cast out. The same grant which God had given man before, *Gen. 1. 29.* being forfeited by *Adams* rebellion, is here renewed by promise, as it is likewise to *Noah*, after the flood, with some farther enlargement, *Gen. 9. 3.*

## I Observe.

**OBSERVE,** Thornes and thistles, and all unprofitable weeds, are the effect of Gods curse upon man for sinne.

**S**o *Job* wishes it might come on him as a curse, if he had walked wickedly, *Job 31. 40.* It is the judgement which God threatens to bring upon his vineyard, by which he shadows out the state of his people, *Isa. 5. 6.* and in expresse termes, upon the very land on which his rebellious people dwelt, *Isa. 7. 23.* Reason

1. Seeing all creatures are his servants, as *David* calls them, *Psal. 119. 91.* he can bring them up, and plant them where he pleaseth, who doth whatsoever he will in heaven and earth, *Psal. 135. 6.*

2. Neither can God in respect to his own honour, do lesse injustice, then to withhold his blessing from the creatures, that should be for our service, as we withhold from him, our service of obedience, which we owe him by our Covenant.

Now if we compare this curse, which God layes upon the earth for *Adams* sake, with the sin for which he inflicts it, we have a fair ground from thence to



## 2. OBSERVE

2 Observe

*As we are more or lesse serviceable unto God, so we may expect that the creature shall be more or lesse serviceable unto us.*

**O**F this we have ground to assure our selves upon Gods own Decree, Deut. 28. Lev. 26. if we lay the blessings, and curses there promised and denounced, to the duties and sins there commanded, and forbidden; See Psal. 81. 13, 16. Reason

1. Gods blessing upon the creatures, is that only, by which they are made useful unto us, now God in justice can do no less, then recompence all men according to their deeds, Isa. 59. 17, 18. Psal. 62. 12. and that not only in that great day of judgement; but even at present, and in outward things: that men may see and acknowledge it, as Psalm, 58. 11.

2. Neither is there a meanes more effectual, to prevaile with men in general, to walk in a course of obedience, then when they finde all the creatures against them in a course of rebellion.

Let it be one, though not the chief, of our motives to look carefully to our wayes, if we hope to have any comfort in any thing that we enjoy, or successe in any thing we take in hand. It is a motive by which *Eliphaz* persuades *Job* to make his peace with God, that the creatures should be at peace with him, Job 5. 23, 24. It is true, that the love of Christ should constrain a godly man and his authority over his own creatures, especially his redeemed; yea, and his own Covenant should compel him to walk in obedience, notwithstanding even the best need encouragements, by experience, and that even in outward things, to hold on in that course, which they finde so profitable to them every way.

It is observable, that although *Adam* by his rebellion had forfeited that grant of God, in which he bestowed on him the herb of the field for his food; yet he is pleased here to renew it unto him, although with some abatement. Whence

## 3. OBSERVE

3 Observe

*God makes good his promises, by which he hath engaged himself unto us, though we faile in our Covenant by which we are engaged unto him.*

See Psal. 8. 37, 38. and 89. 32, 33, 34. 2 Tim. 2. 13. Reason

1. Gods promises are founded upon his own goodnesse, and truth which cannot faile. Psal. 119. 89, 90, 160.

2. God knew before-hand what we are, even before he engaged himself unto us; See Psal. 103. 13, 14.

3. And if he should take advantage of every forswearer, he must necessarily undo his children, who trespass daily against him.

4. And

4. And hath therefore given his son Christ to take away our sins, if we hold fast the Covenant, and do not wickedly depart from it though we faile many wayes, 1 *Joh*. 2. 1, 2.

1. Let this kinde dealing of God with us, be an encouragement unto us, to go on cheerfully in his service, being so good a master, nay more kinde then a tender father, *Psal*. 103. 13. *Isa* 49. 15. (howsoever wicked men blasphemously traduce and slander him, *Mat*. 25. 24.) and whose service we finde so easie, 1 *Joh*n 5. 3. Honourable and fruitful every way, See *Rom*. 6. 21, 22. both at present, and hereafter; howsoever wicked men, who are haters of God, would perswade the world, that there is nothing to be gained by it, *Job* 21. 15.

2. And let us deale with our brethren as God deales with us, 1. Look upon their errors and failings with compassion, as the Lord looks upon ours, as Christ represents it in that parable, *Mat*. 18. 23. and thereupon continue our love towards them, and care of their good, if they fail in their duties towards us.

Notwithstanding if we compare this renewed grant, with that first grant, which God makes unto *Adam*, *Gen*. 1. 29. we shall finde that although the same be granted in substance, yet it is with a great abatement, in the extent of it. There he grants him all herbs and fruits upon the face of the earth, within which Paradise must be necessarily included; here he grants only the herb of the field; he meanes without Paradise; out of which Paradise is excluded, from whence he was now to be cast out; Now although Paradise was but a small spot of ground, in comparison of the world, yet weighing the variety and choicenesse of the fruits thereof, the losse was very great, in comparison of that which was now left unto him. Whence

4 Observe.

4 OBSERVE,

*Though God when he pardons our sinne, restores us his blessings which we forfeited thereby; yet we enjoy them with some diminution and abatement.*

IN outward blessings God indeed hath restored us our lives, but not that perfect constitution of body that *Adam* enjoyed before his fall: which freed him from sicknesses and infirmities. We are restored to the dominion of the creatures, but those subject to vanity, *Rom*. 8. 20. neither so fully submitting, nor so useful and serviceable unto us, as they were in their first Creation. In the inward man it appeares much more evidently; we are indeed renewed in knowledge, after the image of him that created us, *Col*. 3. 10. but that is in part only, 1 *Cor*. 13. 12. whence *Agur* complains of himself, that he was even brutish, *Prov*. 30. 2. And our new man is created after God in righteousness and holiness, but so imperfect, and with such a mixture of corruption, that *Saint Paul* complains, that he carried about him a body of death, *Rom*. 7. 24. so that we have all of us just cause to acknowledge



knowledge that we are all as in one lean thing. *Is. 64. 6.* Reason;

1. It was needful to have every way some continual remembrance of sin, that we might be the more abased in our selves, and more sensible of Gods mercy, both in supporting us in our weakness, and pardoning us in our failings.

2. It is besides for Gods honour, that there should remaine some monument both of his justice and mercy.

Let it then move every one of us, to make use of the sicknesses, and distempers of the body, of the unserviceableness of the creatures, much more of the stirring of lusts within us, rebelling against the law of our mindes, and leading us captive unto sin, yea, of the blindness and ignorance of our hearts, to bring our selves to greater detestation of sin, a more careful watch over our own hearts, that we may avoid or suppress all motions thereunto, a greater abatement and humbling of our selves in the sight of God, that we may work out our salvation with feare and trembling, and lastly may be stirred up to a more earnest longing after heaven, where sin being removed from us, we shall enjoy all things in their full perfection.

**V E R S E 19.** *In the sweat of thy face.*

**I**N the sweat of thy face. With hard labour which causeth both sweat and weariness, whereas his work in Paradise was easie and pleasant. This painfulness in labour must needs be a consequent of Gods curse upon the earth; which thereby becoming more barren in it self, required the more labour to make it fruitful. So that the earth which of it self should be apt to bring forth nothing but briars and thornes, with hard labour should yield him bread; this clause hath in it both a precept and a promise.

*Till thou return to the ground.* A phrase that both expresseth the continuance of his labour which should not end but with his life, and withal pronounceth the sentence of death upon him, and the corruption of his body after death. This sentence although pronounced against the man alone, yet comprehends the woman too, who was to be mortal as well as he; as the former injunction of painful labour is indifferently extended unto both, the one and the other, and all their posterity, as all experience makes evident.

*Forasmuch as thou wast taken.* Thus God manifests his justice in the censure, which reduceth man to no worse condition then he was in at first. So righteous is God in all his judgements, and so careful to shew us the equity of them. Now the woman was not framed out of the dust of the earth immediately, yet seeing the man was made of dust, it must needs follow, that the woman who was taken out of him, could be made of no better substance, and therefore may be truly said to be taken out of the dust as well as the man.

*And such are all*

the sonnes of *Adam*, though cloathed with skin and flesh, and fenced with bones and sinews. This indeed is the matter of all mens bodies, whatsoever fornie God is pleased to grace them withal.

*And unto dust shalt thou returne.* ] Flesh and bones, and all as experience shews, and so to continue till God raise us at the last day, to cloath us with glory and immortality.

To begin with the first Clause, mans labour in the sweat of his face. We may

1 Observe.

1 OBSERVE.

*Mans employment in this life, is in wearisome and painful labours.*

**A**Ll things indeed are full of labour, *Ecc. 1. 8.* But mans task especially is to labour with his hand, *Eph. 4. 28.* 1 *Thes. 4. 11.* which if he do not, by the Apostles censure, 2 *Thes. 3. 10, 12.* he must not eat. (It is true, that some callings, as Ministers and Magistrates employ the minde most, and not so much the body; but those employments (as all experience teacheth) are of all the rest most wearisome and painful.) Reason,

1. The curse that is laid upon the earth for sinne, by which without hard labour it yields no fruits for the sustaining of mans life.

2. The Lord hath so appointed it for mans good.

1. To humble him by leaving him that remembrance of sin.

2. To make him long for heaven, *Rom. 8. 22, 23.*

3. To preserve the body in health, See *Ecc. 5. 12.* and to keep the minde in frame, 2 *Thes. 2. 11.* which unlesse it be exercised in useful and profitable things, is filled with vain and evil thoughts.

First, this reproveth all idle sloathful persons, living without callings, or idle in their callings, or in unprofitable callings. Who are all moaths,

1. In the State, *Prov. 18. 9.*

2. To themselves in their own estates, *Prov. 20. 4.*

3. Enemies to their bodies and their minds; both which idlenesse corrupts and weakens.

Secondly, and should stirre us up to diligence in such employments as we are called unto,

1. In obedience to Gods command.

2. And as therein serving God, and not men, *Eph. 6. 7.*

3. And being profitable, *Prov. 14. 23.* to our selves, *Prov. 10. 4.* and others, *Prov. 21. 5.*

4. And thereby procuring us a just title to what we possesse, 2 *Thes. 3. 12.* Only,

1. Labour that which is good, *Eph. 4. 28.*

2. And with a desire to be profitable to our country, *Psal. 127. 5, 6.* *1 Tim. 5. 18.*

3. In a way of justice, 1 *Thes. 4. 6.*

4. Depending on God for his blessing on our labours, which only makes them prosperous, *Psal. 127. 2.*

Thirdly,



Thirdly, long for heaven, where we shall cease from all our labours,  
*Rev. 14.13.*

Now if we observe this commandment, we may take notice of a promise annexed or implied at least; *Adam* must sweat, but thereby he shall have bread to eat. So that we may thence in general

## OBSERVE;

2 observe

There is profit in all the duties which God enjoins us.

**N**ot only honour to God, *Mat. 5. 16.* (though to speak properly, God is not profited by our services, *Job 35. 7.*) and good to men, *Job 35. 8.* But specially to our selves, *Deut. 6. 24.* and *10. 13.* who have by our labours sufficiency, and in exercising our selves in other duties, our fruit in holiness, and the end everlasting life, *Rom. 6. 22.* yea, even in giving and exercising duties of mercy, there is profit as well to our selves as to others, *Isaiah 32. 8.* *Proverbs 11. 24, 25.* Reasons,

1. God who is in himself al-sufficient, and perfectly blessed, neither needs, nor can be profited by any creature.

2. Neither is it for his honour, that his service should be unprofitable, as wicked men unjustly slander him, *Job 21. 15.*

3. Neither could his servants have otherwise any encouragement to go on in his service with cheerfulness, which God requires, *Deut. 28. 47.* and delights in, *2 Cor. 9. 7.*

First, it manifests the folly of wicked men joyned with fearful impiety, who complain of Gods government, *Mat. 23. 24. 25* hard and rigorous; esteem his laws, bands and cords, *Psal. 2. 3.* and reject them with the Capernaits, *Job. 6. 60.* And in the meane time subject themselves to the yoke of Satan, who seeks their destruction, whose wayes yield them no fruit but shame, *Rom. 6. 21.* and profit them not at all, *Job 33. 27.* as themselves will be forced to acknowledge, when it will be too late to help it.

Secondly, make choice of Gods Commandments with *David*, *Psal. 119. 30.* and that,

1. Upon good grounds, *Psal. 119. 96.* and *128.*

2. And with a firm resolution to keep them, *Psal. 119. 106.*

1. As more easie, *Mat. 11. 30.* to a renewed heart.

2. More honourable, *Prov. 12. 26.* both in respect of the Commander, and of the Commandment.

3. And more profitable both at present and hereafter, *Romans 6. 22.*

4. And more full of peace and comfort, *Psal. 119. 165.* The meanes to bring our hearts (which by nature cannot submit unto Gods yoke, *Rom. 3. 7.*) to make choice of, and cleave to his Commandments,

1. To beg at Gods hands both wisdom to understand his Law, *Psal.*

119. 28. and a renewed heart to, incline to it, *ver.* 36.

2. To compare the wayes of sin with the wayes of righteousness, both in the present practice, and in the issue of both at last.

Thirdly, let all that are godly serve the Lord in all duties commanded by him with cheerfulnesse. It should be joy to the just to do judgement, *Prov.* 21. 15. Gods Commandments should be sweeter to our taste then honey, *Psal.* 119. 103. our delights, *ver.* 143. our joy, *ver.* 162. This cheerfulnesse our hearts may be wrought unto,

1. By the love of God which makes all services easie, *Gen.* 29. 20.

2. And of the Law it selfe for the purity of it, *Psal.* 119. 140. the righteousness and faithfulness of it, *ver.* 138. the wonderful perfection and admirable effects of it, *Psal.* 119. 7. 8.

3. For the reward set before us hereafter, and peace which our obedience to the Law brings at present. See *Psal.* 73. 24. and *1 Cor.* 15. 51. This cheerfulnesse of spirit is necessary,

1. To sweeten, and make us despise those inconvaniences which we meet in our wayes.

2. To encourage others.

3. To bring honour to God.

But it is observable, that in this Commandment though the labour enjoyned be hard and painful, yet it shall not want effect: though it be purchased with the sweat of his browes, yet his labour shall produce him bread to sustaine his life. Whence

3 Observe

### 3. OBSERVE.

Whatsoever we undertake in obedience to Gods Commandment, shall not want effect.

*Prov.* 14. 23. He that sowerth plentifully shall reap plentifully, *1 Cor.* 9. 6.

which is not only true in respect of the future reward promised, *1 Cor.* 15. 51. but besides in respect of mens present labours, that they shall not want successe, unlesse God be pleased to deny his blessing, to humble men for their sins, as *Hag.* 1. 6. otherwise the promise holds, and is made good to all that in their labours serve God in sincerity, *Psal.* 128. 2. *Isa.* 65. 23. Unlesse God see it fit sometimes to withhold his blessing on them for some greater good to us, or honour to himself. Reasons,

1. That God is able to give successe, and by his blessing to prosper mens endeavours, no man can deny.

2. That it concerns him in point of honour to prosper that which he commands, as cleere as the former.

3. It is needful to be so, lest otherwise men should be discouraged in his service, if they should labour therein without bringing any thing to effect.

Let us encourage all men in the services which God Commands, wherein they are sure not to labour in vaine, but either to effect what they undertake,

2. Or



2. Or to obtain something that shall be better for them.
3. And to have the reward of their endeavours from God, *Gen. 49.5.* so they undertake things,
  1. In obedience to Gods Command.
  2. To a right end, for his glory, and the good of others.
  3. And depend upon Gods blessing, and not on their own labours for success.

After the injunction of painful labour, follows the duration of it, for terme of his life, containing withal the sentence of God, concerning mans dissolution by death, with the equity thereof. In this sentence, take notice

1. Of the moderation thereof, in respect of the curle threatened.
2. Of the mitigation thereof.
3. In the time, *Adam* shall die, though not that day.
4. In the kinde of death, it shall be temporal, but not eternal, though both were included in the Sanction. Whence

4. OBSERVE,

4. Observe

Gods Sanctions are certain, as well of judgement as of mercy.

Not only unto the wicked, *Gen. 4.13. Eccl. 8.12, 13.* but unto the godly too, *25.12, 14, 18.* but with this difference.

1. That their judgments are only outward and temporary, whereas wicked mens judgements are spiritual and eternal.

2. And those judgements are laid on them, not as a part of their debt for sin, which Christ hath satisfied to the full.

3. And are sanctified to them, so that they work together to their good. Reason

1. Both the threats of judgement, as well as the Promises of mercy are founded on the same grounds of Gods Truth, and Immurability, and Power.

2. And have the same scope, the honouring of God in the manifestation, as well of his justice as of his mercy, giving to every man according to his deeds: see *Psal. 58.11. Isa. 59.18, 19.*

1. Learne to tremble at Gods judgements, *Pf. 119. 120.* as well as to hope in his mercy: yea, even the godly, who though they are freed from the everlasting curle, by the death of Christ, yet are flable to such chastisements, *Psal. 89. 31, 32.* as may make their hearts ake, *Psal. 143. 4.*

2. Let it appale the hearts of all wicked men, that notwithstanding all Gods threatenings, go on desperately in their sins, *Deut. 29. 19.* who as they dishonour God in the highest degree, either denying his Power, Holinesse and Providence, *Psal. 94. 7.* and his truth, or imagining him to be like unto themselves, *Psal. 50. 21.* so they bring upon themselves the wrath of God to the uttermost, to their everlasting destruction, *Deut. 29. 20. Psal. 50. 21.*

If we consider this sentence of Gods decreeing mans dissolution, and the turning of his body into dust, in particular we may

3 Observe

**1. OBSERVE** Though God hath freed his children from eternal death, yet he hath left them, as well as others under the sentence of temporal death.

**D**Death by sinne passed upon all men, *Rom. 5. 12.* *Heb. 9. 27.* from which though *Henoch* was exempted, *Heb. 11. 5.* and *Elijah*, *2 Kings 2. 11.* as shall be such as are found living, when Christ shall come to judgement, *1 Cor. 15. 51.* *1 Thes. 4. 17.* yet upon the rest, as well goodly as wicked, this sentence takes hold, as all experience shewes.

Reason

1. That by it they might be put in minde of sin that brought death upon them, *Rom. 5. 12.*

2. They have no harme by death, which is at present but a sleep, wherein they rest from their labours, *1sa. 57. 2.* and which severs them not from Christ, *1 Thes. 4. 14.* through whom it is sanctified to them, see *1 Cor. 15. 51.* and is made an entrance into life, *Rom. 14. 13.* and hurts not the body which shall be raised up in glory, *1 Corinth. 15. 42. 43.*

Prepare for it, as being 1. Most certain, *Ecl. 9. 5.*

2. And yet uncertain in the time and meanes of it, *Luke 12. 20.*

3. And whereof men are naturally regardlesse, being bewitched by the world, *Psal. 49. 1.*

4. And yet being of all other things that which most nearly concerns us. To this end,

1. Make sure of Christ, whom if we have, to die is gaine, *Philip. 1. 21.*

2. Be always doing good, see *Luke 12. 40. 42. 43.* knowing there is no work nor device in the grave, whither we go, *Ecl. 9. 10.*

3. Stand loose from the world, that it may not trouble us to go out of the world.

4. Let us have our conversation in heaven, *Phil. 3. 20.* and lay up our treasure there, *Mat. 6. 20.* whither by death we are translated.

The Lord contents not himselfe to minde *Adam*, that he was taken out of the dust, but tells him that he is dust, and shall be resolved into dust. Whence



OBSERVE,

OBSERVE.

*Mens bodies are base every way; both in their original, in their present condition, and in their dissolution.*

**I**N their Original, of the dust, *Eccl* 3. 20. earthly, of the earth, *1 Cor* 15. 47. in their present condition, no better then dust, *Psal* 103. 14. *Eccl* 12. 7. their food, out of the earth. *Psal* 104. 14. their clothing no better, and their dwelling houses of clay, *Job* 4. 19. In their dissolution, turned into dust, *Psal* 104. 29. *where one may say to corruption, thou art my father, to the worme, thou art my mother and my sister, Job* 17. 14. Reason,

1. To humble us, *Gen* 18. 27.

2. To magnifie Gods mercy, in abasing himself to look on such vile wretches, see *Psal* 113. 6, 7, 8. to give his Sonne for them, to advance dust and ashes to such a glorious condition, as the Apostle describes, *1 Cor* 15. 42, 43, 49.

3. To move us to long for heaven, see *2 Cor* 5. 1, 2.

First, It reproves all that glory in Beauty, or Ability, or bestow all their care and labour in making provisions for the body, by costly clothing, delicate feeding, sumptuous building, and in the mean time leave the soul empty and naked, discovering therein

1. Their earthly mindes, *Phil* 3. 19.

2. And grosse folly, *Psal* 49. 13.

3. Joyned with some impiety, in glorying in that wherein God especially labours to abase them.

Secondly, let it move us to cease from our cares, of providing for these earthly tabernacles, and to bestow our labours for the supplying and adorning of the soule. As

1. More immediately given by God,

2. Carrying the most lively character of his Image.

3. More capable in it self of true beauty.

4. Yet most deformed by sinne.

5. Consequently requiring most care and labour, to repaire and restore it unto that condition, in which it was created. To which purpose, endeavour to enrich that with knowledge, *Psal* 1. 9. adorne it with humility, *1 Pet* 3. 4. establish it in faith, *Heb* 13. 9.

Now in that God, who threatened death to our first Parents, in the day wherein they should eat of the forbidden fruit, yet suspends the execution thereof till a longer time, though the weaknesse and infirmities of nature, which before their fall they were not subject unto, seized on them at present: we may from thence

7. Observe

7. OBSERVE,

*The disposing of mans life is in Gods hand.*

**W**Hich God chalengeth to himself, *Deut 32.39.* David acknowledgeth, *Psal 31.15.* Daniel testifies to Belshazzar, *Dan 5.23.* and is clearly manifested by all experience, *Psal 104.29.* so that it is not in the power of men so cut it off at their pleasure, *1 Kings 19. Dan. 3.27.* and *6.22.* though God use them to that end sometimes, as his executioners, *Psal 17.13.14.* Reason,

1. He gives it, *Psal 104.30. Job 33.4.* no reason then that any creature should make his gift void.

2. And he can preserve it, see *Isa 54.16.*

3. To have power of life and death, belongs to the highest Authority, which is founded in God alone, see *John 19. 10. 11.* that all men might feare before him.

First, let it arme us against the threats and violence of wicked men, who

1. Cannot shorten our life, one day, see *Luke 13.32.*

2. Nor till we have served our time, *Acts 13.36.* and finished our course, *2 Tim 4.7.*

3. And then shall but make us the sooner possessours of our reward.

Secondly, depend upon God for our lives.

1. Seek them at Gods hand with *Hezekiah, Isa 38.3.* with *David, Psal 102.24.* and *Jonah*, and depend not on meanes with *Asa, 2 Chron. 16.1.12.*

2. Bless him for them, *Isa 38.20.*

3. And serve him with them, living to him, and not to our selves, *2 Cor. 5.15.*

The decree of God for mans dissolution is clearly expressed; the time when this shall be, God keeps in his own breast, that is not expressed at all. Whence

8 Observe

8. OBSERVE,

*Though death be certain to all men; yet the time of death is uncertain.*

**N**ot in respect of God, who numbers every mans days out unto us, *Luke 12.10.* as appears, not only by extraordinary judgements, that fell upon *Dathan, Uzzah, Ananias, Sapphira*, but in the ordinary course of Providence. Reason

1. That men might not be hardened in sin, as usually they are when judgement is deferred, *Ecc 8.11.* but walk in fear, as being not assured of life for one moment of an houre.

2. To be assured of the terme of life would not profit us any way, either



either to prevent death, which is certainly determined, or to further repentance, which that blasphemous thief upon the Crosse found no place for, though he saw death before him, *Luke 23. 39.* It is true, notwithstanding, that God extraordinarily may reveale unto men before-hand, the time of their death or removal from hence, as in *Aarons* and *Moses* case, *Numb. 20. 26.* *Deut. 32. 49.* and *Elijah*, *2 Kings. 2. 3. 5.* and *Hezekiah*, *2 Kings. 20. 6.* but that is not usual.

Let it move all to stand loose from the world, in which they have no assurance to continue one moment, to have our lamps alwayes burning with the five wise Virgins, *Mat. 25. 7.* to make sure of Christ and Heaven, to be alwayes well-doing, that our Master may finde us so, whensoever he comes, *Mat. 24. 45. 47.* for feare of the danger threatened, *ver. 50. 51.*

But it is worth our observing, that God together with the sentence, which he pronounceth against man withal, manifests the equity of it, that he doth man no wrong, since he leaves him in no worse condition then he was at first, resolving him into dust that was but dust. Whence

## 9 OBSERVE,

9 Observe.

*The judgements of God are just and equal, all of them in all things.*

**A**S *Moses* professeth, *Deut. 32. 4.* and *Job* acknowledgeth, *Job 1. 21.* and *2. 10.* and *David*, *Psal. 119. 75. 128.* though many times we see not how, see *Jer. 12. 1.* which notwithstanding, God reveales unto his servants, as he did to *Abraham* in the destruction of *Sodom*, *Gen. 18. 32.* Reason

1. He cannot wrong his own creatures, no more then the Potter can the clay, nay, much lesse.

2. His Nature will not suffer him to do otherwise; he that is God must necessarily do good, *Psal. 119. 68.* out of the Lords mouth proceeds not good and evil? *Lam. 3. 38.*

3. Nor the respect to his owne honour, magnified as well in his justice, *Psal. 64. 8. 9.* as in his mercy and truth.

4. It would otherwise discourage his own servants, see *Mat. 25. 24. 25.* as the opinion of Gods favouring of the wicked, and afflicting his own servants, had almost discouraged *David*, *Psal. 73. 13. 14.*

Let it cease our murmurings against Gods administrations, towards our selves or others, to which our corrupt nature easily inclines, *Psal. 73. 3.* against which the Psalmist gives a special Caveat, *Psal. 37. 1.* and justifies God in all his wayes in which he is righteous, *Psal. 145. 17.* To this purpose

1. Let us lay that before us, as a principle unquestionable, with the Prophet, *Jer. 12. 1.*

2. That we may see, and so beare witnesse to that justice of God,

1. Consider, that God may charge the best of his servants with folly, see *Psal.* 130. 3. and 143. 2.

2. To satisfie us concerning the seeming prosperity of the wicked: Consider

1. What they enjoy, 1. Only outward things, neither grace nor glory, which are the godlies portion, *Psal.* 84. 11.

2. And those unto their own hurt, *Eccel.* 5. 13. so that a little that a righteous man hath, is better then the riches of many wicked, *Psal.* 37. 16.

3. That also oftentimes to their destruction at the last, *Prov.* 1. 32. for which purpose God advanceth them, *Psal.* 73. 18. whereas good mens afflictions turne to their good, *Psal.* 119. 67, 71.

4. Judge nothing of mens condition, till we see the end, *Psal.* 37. 37.

#### VERSE 20.

**A**nd Adam called his wives name Eve] *Chavah* in the Original, that is, living. Imposing of names is a token of authority, as we have observed in Adams giving names to the creatures; but in this name given to his wife, he seemes besides to manifest his faith in the Promise of the Messiah, by which he was delivered from death, and in whom he and his posterity should live for ever. Thus God notwithstanding the heavy curse denounced against Adam for his rebellion, yet leaves him a promise to support him, and gives him an heart to embrace and stay himself upon it. Whence

#### I OBSERVE,

I observe.

*God leaves not his children without means to support them in their worst condition.*

**I**N dangers threatened and feared, as in *Jacobs* case, *Gen.* 32. 5, 11. 28. in afflictions felt, as, *Psal.* 119. 50, 52, 92. 93. *Job* 19. 25. in temptations, *2 Cor.* 12. 7, 8, 9. *Luke* 22. 31, 32. in spiritual agonies, as in our Saviours case, *Luke* 22. 43. and when men are upon the point of despaire, *Psal.* 73. 10, 11. Reason

First, all things are managed by God, who

1. Is in his nature full of compassion, *Psal.* 113. 8, 13.

2. Hath a peculiar interest in his children, *Isa.* 43. 1, 2. and 63. 16. compared with *Isa.* 9.

3. And is much honoured by his faithfulness, in remembering his Covenant made with them, *Psal.* 106. 45. and in perfecting his strength in their weaknesse, *2 Cor.* 12. 9.

4. And his aime is not to destroy his servants, *Hos.* 11. 8, 9. but to purge them, *Isa.* 27. 9. and to cause them to walk more warily in their way, see *Psal.* 119. 67.



A singular comfort to the godly, *Psal. 23. 4.* and *73. 23.* and that of which they stand in great need.

1. As being to encounter with many enemies, *Psal. 119. 157.* and potent, not only men, *Psal. 22. 13.* and *59. 13.* but Satan himself, *Eph. 6. 12.*

2. Being themselves weak, *Psal. 22. 6.* and *142. 6.* and apt to be discouraged, *Psal. 75. 13.* But let this support our hearts,

1. That God hath taken charge of us, and given Christ to be the Saviour of his body, *Eph. 5. 23.* out of whose hand no man can pluck us, *John 10. 28, 29.*

2. Is found by experience to be near unto us, though we see him not, as *David* found, and comforts himself therewith, *Psal. 119. 150, 151.* even a present help in time of trouble, *Psal. 46. 1.*

Let that consideration quiet our hearts, and encourage us to his service.

But it is farther worth our observation, that the first step that *Adam* makes towards God, is the embracing of his Promise by faith. Whence we may

## 2. OBSERVE.

*The grace which God especially works and preserves in his childrens hearts, is faith.*

2. Observe.

*John 6. 29.* that is it which Christ prays for in *Peter*, that his faith may not faile, *Luke 22. 32.* that is the scope of the Gospel, *Rom. 1. 16.* and *16. 26.* and in which we are exhorted to stand fast, *1 Cor. 16. 13.* *Acts 14. 22.* Reason

1. It is of all other graces most generally necessary and useful, as by which we are united unto God by Christ, see *Psal. 73. 25, 28.* and by which we live in Christ, *Gal. 2. 20.*

2. By which we are justified before God.

3. Made his children, *Gal. 3. 28.*

4. By which our hearts are purified, *Acts 15. 9.*

5. By which we quench the fiery darts of Satan, *Eph. 6. 16.*

Secondly, By it we must glorifie God, *Rom. 4. 20.* setting to our seal that he is true, *John 3. 33.*

Thirdly, it is the mother of all Graces, Love, Humility, &c. see *1 Pet. 3. 3.*

Fourthly, that which must season all our services, which are not accepted without it, *Heb. 11. 4. 6.* especially our prayers, *James 1. 6.* And

Fifthly, supplies us with all our comforts, *Rom. 5. 23.* *Psal. 119. 166.* and encourageth us to all our duties, *Psal. 119. 166.*

Labour above all things to get and preserve faith,

1. As most useful, as we have seen;

2. Hardest to be obtained, as apprehending things incredible, and which natural reason must needs oppose.

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3. And

3. And that against which Satan above all bends all his strength. The meanes both to obtain and preserve it are,

1. The gaining of the true knowledge of God our of his Word, *Psal. 9. 10. Rom. 10. 17.*

2. The laying up in our hearts, and frequent meditation on Gods Promises, with holy *David*, *Psal. 119. 11. 97. and 130. 5.*

3. The careful observation of acts of Providence, answerable to the Promises, *Psal. 77. 10. 11. 12.*

4. Earnest prayer, *Luke 17. 5.* for faith is only Gods gift.

We may yet further observe, in what manner *Adam* embraceth this Promise from God, and builds upon it, as upon a thing certain and real, in so much that he, as in remembrance of a mercy received, preserves the memorial of it in his wives name. So that we may thence

3 observe.

### 3 OBSERVE,

*Gods Promises must be embraced by faith, as real performances.*

Therefore we finde, that in the believers heart, they produce the same effect, as if they were already enjoyed: Joy, *John 8. 56.* *Psal. 16. 9. 10.* comfort, *Psal. 119. 49. 50.* insulting over enemies, and despising dangers, *Psal. 6. 8.* This indeed is the power of faith, that it is the substance of things hoped for, *Heb. 11. 1.* that it apprehends things that are to come, as if they were in being, which it doth without error; as without error God calls the things that are not, as if they were, *Rom. 4. 17.* Reason

1. It may well be, seeing in Gods Will, things have a Being, though they have not yet a Subsistence; for by him all things consist, *Col. 1. 17.* and not only By him, but In him, *1st. 17. 28.*

2. And it is fit it should be so, that faith might have a firme foundation, as being given us by God, both that thereby we may glorify him, *Rom. 4. 20.* letting to our seale that he is true, *John 3. 33.* and Almighty, *Rom. 4. 21.* and besides, may have in our selves strong consolation, *Heb. 6. 18.*

Let us then so ground our faith upon Gods Promises, as if we enjoyed that which we hope for, having our conversation in heaven, *Phil. 3. 20.* rejoicing with joy unspeakable and full of glory, *1 Pet. 1. 8.* enduring the crosses and shame of the world, *Heb. 12. 2.* and rejoicing in tribulations, *Rom. 5. 3.*

To testify his faith in Gods Promise, and to keep fresh in memory that great mercy; *Adam* points at it in the name that he gives his wife, when he calls her *Chenah*, that is, living. Whence we may



## 4 OBSERVE

## 4 Observe

*A godly man must be careful to preserve memorials of great mercies.*

**T**O this end God ordained the Sabbath, and divers other festivals, as likewise did the Church in imitation of him, *Heb. 9. 16, 21, 27, 28.* for the same end they gave names to the places where those mercies were performed, *1 Sam. 7. 12. 1 Chron. 16. 26.* upon the same ground God appoints a pot of Mannah to be kept in the Tabernacle, to remember posterity of that miraculous feeding of their fathers with bread from heaven, *Exod. 16. 33.* Reason

1. It is the manner which God uses at in his works, to have them remembered, *Psal. 111. 4.*

2. And is of great use to us, *Psal. 78. 7.*

3. Who are apt of our selves to forget them, *Psal. 106. 7. 13.*

Let it move us to revive the memory of special mercies to our selves, or the Church in general,

1. By recording them,

2. By meditating on them often,

3. By relating of them to posterity, *Psal. 78. 36.* as being of special use,

1. To strengthen our faith. 2. To increase and inflame our hearts with Gods love. 3. To quicken us to our duties. 4. To support us in temptations.

Again, the remembrance of this mercy Adam preserves in the name that he gives his wife, and thereby teacheth us what use to make of the names we give. So that we may

## 5 OBSERVE,

## 5 Observe

*It is fit in giving Names, to make choice of such as may give us spiritual something for our instruction.*

**O**F this God himself gives us a precedent, in changing *Abrahams* and *Sarabs* name, *Gen. 17. 5, 15.* and *Jacobs*, *Gen. 32. 28.* in giving *Solomon* his name, *1 Chron. 3. 1. 9.* and the name of *Jesus* to our Saviour, *Mat. 1. 21.* which holy persons have followed, *Gen. 27. 3. 6.* and *29. 32.* Reason

1. We need all helps, to minde us either of Gods mercies, and acts of his Providence, or of our own duties, which God himself implied, in causing his people to write the Commandments on the posts and gates of their houses, *Deut. 10. 24.* and to make fringes to their garments, to put them in minde of them, *Num. 15. 38, 39.*

2. And there is no readier means, to minde us of such things then our names, which we have daily in our mouths and memories.

## VERSE 21.

**U**nto Adam also and to his wife did the Lord make coats of skins, and clothed them. How he made them, or of what skins, whether of any beasts, or whether he made the skins as well as the garments, seeing the Spirit of God hath not revealed, it is presumption, and vaine curiosity to enquire. Only we may hence

**I observe.**

*The very cloaths that we wear are Gods provision.*

**T**herefore *Jacob* expects them from him, and acknowledgeth them to be his gift, *Gen. 28. 20.* and our Saviour assures us, that God takes care to provide them, *Mat. 6. 30.* It is true, that he brings in to us this, as well as other provisions, by means, as by the parents care, *1 Sam. 2. 19.* or liberality of charitable men, *Job 31. 19, 20.* or by the providence and industry of good husbands and housewives, *Prov. 31. 21, 22.* but they are but the hands that reach out unto that which they take out of Gods store. Reason,

1. Because the earth and fulness thereof are all his, *Psalme 24. 1.* The beasts whose wool and skins are the materials of our garments, and the earth, that of which we get our linen, as we do our bread.

2. It is his that should be so, that fetching all from him, we might returne all to him again: whose care for us exceeds that of our own parents, as *David* acknowledgeth, *Psal. 27. 10.*

1. Serve him faithfully, that feeds us, and cloaths us, and supplies us with all the comforts of our lives.

2. Honour him with that which himself bestowes. This we do, First, when we seek all at his hand, *Phil. 4. 6.* casting our care on him, who careth for us, *1 Pet. 5. 7.*

1. Who can, *Numb. 11. 23.*

2. And will supply us, *Mat. 6. 30.*

3. And that freely.

Secondly, when we use our cloaths for the ends, and within the bounds, limited by God that gives them. For necessity, not for pride, or for distinction of sexes, *Dent. 22. 5.* or degrees, *Luke 7. 25.* which whosoever exceed see their judgement, *1 Cor. 3. 18, 24.*

Thirdly, praise him for all, *Job 31. 20.* But we see that though God provide our first Parents cloaths, yet they are of the poorest and basest materials, serving rather for necessity, to cover their shame, and defend them from the injury of the weather, then for ornament and bravery. Whence



## 2. OBSERVE,

2 Observe

*Necessary provision is as much as we can look for at Gods hand.*

AS much as we are warranted to ask even bread for the day, *Mat.* 6. 11. food and cloathing, which is all that *Jacob* craves, *Gen.* 28. 20. or *Agur*, *Prov.* 30. 8. wherewith we ought to content our selves, *1 Tim.* 6. 8. and as much as is promised, *Psal.* 37. 3, or as God gave his children in the Wilderneffe; See *Dent.* 29. 5, 6. Reason,

1. That is as much as we can use, *Ecc.* 5. 11.

2. And is best for us.

1. For health of our bodies, *Ecc.* 5. 12.

2. To fit us for employments.

3. And to keep the minde in a right frame, See *Luke* 21. 34.

4. And for supporting of community, which must necessarily be much hindered by excesse in food and cloathing.

First, desire no more then necessaries, with *Agur* and *Jacob*, Seeing

1. More then that would but encomber us.

2. Might perhaps ensnare us.

3. And must encrease our account at last, and cannot be made use of for our selves. This indeed will be our peace, when our desires are moderate, and limited by the bounds of such estates as God hath allotted us.

Secondly, let no man be discontented at a mean condition,

1. Which is more then he brought with him into the world, or shall carry with him out of the world.

2. Or then he is worthy of by any desert of his own.

3. And as much as God in his wisdom thinks fittest for us, who knows, and loves us better then we do our selves.

These skins wherewith God clad our first Parents must needs be stripped from the bodies of some beast or other, unlesse we conceive that God created them extraordinarily for that purpose; at least those garments that ordinarily men use, we know are borrowed from them. So that we may thence

## 3. OBSERVE,

3 Observe.

*Our cloaths for the most part, are but borrowed from other Creatures.*

THE fleece, the material of the cloth we make, is shorne from the sheeps back, *Job* 31. 20. our linen we draw out of the bowels of the earth; cotten wools we borrow from the trees; silks and velvets are but the webs of poore wormes. Reason,

1. To humble and keep our hearts low, when we consider that we have nothing but what we borrow, and that of our basest vassals.

2. To move us to take care of the creature, without the help whereof

whereof we must needs starve for hunger and cold.

Who are they then that lift up their hearts in pride for the bravery of their cloathing, which

1. Is but the body of mens shame.
2. Adornes but the outward man, which is leaft set by; See 1 Pet. 3. 3, 4.
3. Wherein the meanest of the creatures excel us, Mat. 6. 29.
4. Whereby we walk contrary to God, glorying in that which he hath ordained to humble us.

#### VERSE 22.

**A**nd the Lord God said ] Not vocally, but mentally he considered.

*Behold the man is become as one of us ]* Ironically scoffing at Satans vaine promise, and mans as vaine credulity; the falshood and folly whereof were manifested by a quite contrary event.

*To know good and evil ]* Of good they knew lesse then they did before, and evil they knew experimentally to their own shame and sorrow.

*And now lest he put forth his hand and take also of the tree of life ]* An imperfect speech, intimating one special reason why God drove man out of Paradise, to prevent his further sin by profaning that holy Ordinance in eating of the Tree of Life, which he had now no right unto, having broken the Covenant whereof it was the seale; and which he was as likely by the policy of Satan to be drawn unto; as he had been before, to eat of the forbidden fruit.

*And live for ever ]* Which Satan might suggest, and man might as easily believe, as well knowing that this tree had that vertue, though it were now of no efficacy, by mans breach of the Covenant.

#### VERSE 23.

**T**herefore the Lord God sent him forth from the garden of Eden ] The place of pleasure; and store-house of plenty: how he sent him out; whether by expresse command, or otherwise, it is not material.

*To till the ground from whence he was taken ]* An hard task, considering what curse God had laid upon the earth, and how unprovided he was of all necessaries for that imployment: And yet no wrong to Adam, who was no heir to Paradise, being created out of it; as is evident by this expression, and is now put into no worse condition then that in which he was created.

God, we see then, considers Adams weaknesse, and therefore in mercy towards him, to prevent his falling into a second sin, shuts him out of that



that place where he might have allurements to draw him into it. Thus even his judgements are still tempered with mercy: but the Observation to be drawn out of the Consideration thereof in general, we have handled already more particularly; We may

1 OBSERVE,

1 observe.

*God oftentimes with-holds from us, or deprives us of many blessings for our good.*

Hence *Agur* desires that God would not heap wealth upon him, lest he should forget God, *Prov.* 30. 9. The *Psalmist* found that prosperity made him secure; but when God hid his face, it put him to his prayers, *Psal.* 30. 6, 7, 8. hence he professeth that God had afflicted him in faithfulness, *Psal.* 119. 75.

1. To keep him in a right way, *Pf.* 119. 67.
2. To quicken him unto prayer, *Pf.* 116. 4.
3. To take off his minde from the world, See *Pf.* 73. 25. that we might prize God and Christ, and heaven at an higher rate.
4. Sometimes he doth it to make our faith and sincerity more evident to the world, as he dealt with *Job*.
5. Perhaps to do us more good at the last, as he dealt with him.

Let this consideration quiet our hearts in wants and losses, remembering that all things are ordered by God, who

1. Is good, and doth good, *Psal.* 119. 68.
2. And turnes all things to good to those that love him, *Rom.* 8. 28.
3. And knowing the frame of our hearts better then we our selves, foresees that those things which he with-holds, or takes from us, would corrupt us, though we our selves discern it not at present.

The Lord knew and considered that our Parents had already fallen into one sowe sin, and therefore concludes upon good grounds, that they would be as ready to fall into a second, and gives unto us thence sufficient warrant to

2. OBSERVE.

2 observe

*When men have once broken out into one sinne, they are in danger to fall into any other.*

N<sup>O</sup>t only wicked men who work all uncleanness with greediness, *Eph.* 4. 19. and sell themselves to work wickedness, *1 King.* 21. 25. but even the godly, as appears in *Lars* falling from drunkenness into incest, *Gen.* 19. 32. and *David's* adding of murder to adultery, *1 Sam.* 11. 4, 15, 17. Reason,

1. Every man hath within him the root of every sin,
2. And having once broken the bond of obedience, hath nothing to hold him in.

Ggg

3. And

3. And hath his heart weakened by the very act of sinning, as any part of the body is by a stripe or wound, that it hath received.

4. And Satan having prevailed upon us in one assault, is thereby encouraged to attempt us with more violence afterwards, as we have seen in his tempting of Eve.

Beware of giving the water passage though never so little: he that standing on an high place hath lost his footing, knows not where to stay himself. *Blessed is the man that feareth alwayes*, Prov. 28. 14. Let it move us, having been overtaken by infirmity, to repent speedily and seriously, to stand carefully upon our guards, and to pray fervently: Lest if we wax bold and secure, God in his justice leave us to our selves, and we be overtaken, as St. Peter was, Luke 22. 33. 34.

Well, the Lord knowing Adams weaknesse, to prevent his falling into a second sin, shut him out of Paradise, and thereby took away the occasion that might have been a meanes to draw him thereunto. Whence

## 3 Observe.

## 3. OBSERVE,

*God, as he alwayes foresees, so oftentimes he prevents mens falling into sin.*

Surely, he that alwayes knows the thoughts of men afar off, Psal. 139. 2. and hath before him all the opportunities that may be presented unto them, to allure them unto sinne, and all the purposes and policies of Satan that labours to ensnare them, must needs know what sinnes they will fall into, and therefore may be able to prevent them, which he doth often in his own children, as he with-held David from spilling of Nabals blood, 1 Sam. 25. 32, 33. and from killing Saul, 1 Sam. 24. 5. And many times in wicked men, for preventing of mischief to his own children, as Jeroboam from seizing upon the Prophet, 1 King. 13. 4. the children of Israels violence from Moses and Aaron, Numb. 16. 42. Herod from destroying Christ, Mat. 2. 12, 13.

Let all the godly take special notice of this special act of Gods providence in preventing their falling into divers sinnes, whereof they may finde

1. The roots in their own hearts,
2. They feeble motions of divers inordinate lusts, the quenching whereof, that they break not out into open acts, must needs be acknowledged to be Gods act, sometimes awakning our own consciences to prevent the farther growth and breaking out of lusts, that have taken fire, into an open flame, as in Davids case, 1 Sam. 24. 5. sometimes causing his spirit within us to fight against these lusts of the flesh, Gal. 5. 17. otherwhiles giving us seasonable warnings out of his word, which kept in David from persisting in that discontented humour against the acts of Gods providence, Psal. 73. 17. which he acknowledgeth to be Gods holding of him by his right hand, verse 23. And lastly by removing occasions and taking away opportunities of producing sin into act.

Now



Now to prevent *Adams* further sinning by eating of the Tree of Life, God casts him out of the garden of *Eden*, where the Tree of Life stood, that he might not have that allurements before him to tempt him, and to give him opportunity to commit that sin, Whence we may

## 4 OBSERVE,

## 4 Observe

*The surest way to prevent mans falling into sin, is to be farre from the allurements that might entice him unto sin.*

**T**HUS *Job* makes a covenant with his eyes, not to look upon a maid, that he might not have occasion to think on her, *Job* 31.1. And *Solomon* adviseth us not to come neere the doore of a lewd womans house, if we would avoid adultery, *Prov.* 5.8. not to look upon the wine in the cup, if we would avoid drunkenness, *Proverbs* 23.31. Reason,

1. The proneness of our corrupt nature to evil, which like gun-powder takes fire by every spark.

2. The aptness of outward objects to work upon sense, which quickly kindle affections, by which our judgement is corrupted, so that we are suddenly overtaken before we can arme our selves to resist the temptation.

Let us betimes remove from us all outward provocations to sin-alluring objects, wicked company, &c. as being conscious to our selves of the weakness of our own hearts, and having no assurance to be assisted by God, if we cast our selves upon needlesse dangers, as our Saviour answers Satan, *Mat.* 4.7. especially to be watchful over our selves in those sins, to which nature or custome most inclines us.

But it were needlesse to prevent a danger where, is no likelihood of falling into danger: wherefore we must needs acknowledge, that God in his wisdom foresaw a proneness in *Adam* to fall into that sin which he so carefully prevents: namely that *Adam* would be apt to take of that Tree of Life which now could not profit him at all. So that we hence upon good ground

## 5. OBSERVE.

## 5 Observe:

*Men are naturally apt to think themselves safe in the performance of outward acts of holy duties.*

**F**OR God discovers a proneness in *Adam*, not only to eat of that Tree of Life, but withal to perswade himself, that by eating of it he should live forever. Thus the *Jews* rest upon the outward act of fasting, *Isa.* 58.3,4. and think themselves wronged, because that was not accepted, and conceive, that the very standing in Gods house shall deliver them, *Jer.* 7.10. And the Pharisee pleads his fasting twice in the week, &c. for his justification, *Luke* 18.12. Reason,

Ggg 2

1. Carnal

1. Carnal men embrace this common principle, that God will accept and reward those that serve him.

2. And know no other service but the performance of the outward work, as being utterly unacquainted with the inward operations of the Spirit which they never felt in themselves.

3. And finde the outward act approved by men.

4. Lastly, have their eyes blinded by Satan, lest by drawing neere unto God in sincerity of heart, they should escape out of his snare.

1. It justly taketh all that blinde their own eyes to their destruction (without Gods infinite mercy) by resting upon outward performances, like the Jewes, *Isa. 1. 15* In praying, hearing, fasting, alms-giving, receiving the Sacrament, as is manifest;

First, when they undertake them without preparation, not stirring up themselves to take hold of God, *Isa. 64. 7*

Secondly, by remaining without life, both in and after such performances.

Thirdly, and think themselves wronged, if in such formes of godliness, they be not approved by God and men. Wherein

1. They wrong God in conceiving him to be like themselves, *Psal. 50. 20.* and in offering him the basest part only of his service, when their hearts are far from him, *Ezay 29. 13.* whereas God loveth truth in the inward parts, *Psalme 51. 6.* and being a Spirit will be worshipped in Spirit and truth, *John 4. 24.*

2. And beguile themselves, deadning their own hearts, and losing all their reward;

2. Let it be our care to performe all our services with life and affection, to hear with feare and trembling, *Ezay 66. 2.* to poure out our soules in prayer, *Psal. 62. 8.* to afflict them in fasting, *Levit. 23. 32.* and to performe acts of obedience with joy and cheerfulness, *Deut. 28. 47.* To which end let us have still before us,

1. The Majesty;

2. Holinesse,

3. Spiritual nature,

4. All piercing eye of that God to whom we addresse our selves, First, in our services.

Secondly, our great obligation to him to whom we owe more then our selves, and therefore our best abilities to serve him withal.

Thirdly, the weight of the duties themselves, which require our whole strength in the performance of them, that we may,

1. Wash our hands in innocency, when we compass Gods Altar, *Psal.*

26. 62

2. Draw in and unite all our thoughts, when we go about those duties.

3. Wait upon God for strength from above, *Psal. 51. 15. 81. 19. 18.*

We see how careful God is to prevent Adams eating of that Tree to which he had now no right at all, the Covenant being broken which it sealed. Whence



6 OBSERVE,

God cannot endure the defiling of his Ordinances by such as have no right to them. 6. Observe

**N**ot his word, *Psal.* 50. 16, 17. Lords Supper, *1 Cor.* 11. 27. Baptisme to other then Believers, *Act.* 8. 36, 37, *Mark* 16. 16. see what became of the guest that thrust in to the feast without a wedding garment, *Mat.* 23. 12, 13. and how sharply God reproves the Priests for bringing uncircumcised persons into his Sanctuary, *Exek.* 44. 7. Reason, It is an high dishonour to God, who by wicked mens drawing near unto him, may seeme to be their patron, *Ier.* 7. 11.

2. Holy things are thereby prophaned, *Mat.* 7. 6. and brought into contempt, *1 Sam.* 2. 17.

3. It is a great meanes to harden wicked mens hearts, who enjoying these priviledges which of right belong only unto the godly, flatter themselves with a vaine conceit, that they are accepted and approved of God as well as his own children, an evil to which mens hearts are very prone, as hath been shewed in the last point.

First, how dare men then so boldly thrust in themselves without warrant into the use of Gods Ordinances, in prayer, hearing, partaking of the Sacrament; being

1. Ignorant of the nature of those duties, and consequently unable to perform them as they ought,

2. Having no interest in the Covenant, as having never in their hearts consented to live unto God, & not unto themselves, to deny themselves and the world which Christ requires of all his followers, *Mat.* 16. 24.

3. And manifesting by walking after their lusts, that they take themselves to be their own Lords, *Psal.* 12. 4. Whereby they

1. Beguile themselves; accounting themselves amongst Gods children, interested in all their priviledges, to which they have no title.

2. And beguile others, who living as they do, are apt likewise to think well of themselves, as well as they.

3. Offend others, *1 Sam.* 2. 17.

4. And encrease their own judgement, *1 Cor.* 11. 29.

Secondly, let us examine our selves, not only in receiving the Sacrament (as we are directed, *1 Cor.* 11. 28.) but in prayer, and in other religious duties, what right we have to the use of them.

1. What faith and dependance upon God, such as Saint Paul expresseth, *2 Tim.* 1. 12. grounded upon experimental knowledge.

2. What conformity we finde in our hearts to the minde and will of God, upon which David grounds his petition in prayer, *Pf.* 143. 9, 10.

3. What abasement of our selves we finde in our own hearts, with *Job.* 42. 6.

3. What contempt of all things in comparison of Christ, with Paul, *Phil.* 3. 8.

No title in the world could be more firme then Adams was to the Garden of Eden, which God had planted of purpose for him, and into the possession wherof God had put him with his own hand. And yet we see for his rebellion, he is cast out of all that God had given him. Whence

## OBSERVE,

1. Observe.

There is no blessing so firmly assured unto us, whereof sinne may not deprive us.

**E**ven Canaan it self, though confirmed by Gods oath to Abraham and his seed, the unbelievers were deprived and kept out of by unbelief, Heb. 3. 18. as their posterity were cast out of it even after they possessed it, as God had threatened, Lev. 26. 39. Deut. 28. 67. Thus was Eli's posterity cast out of the Priesthood, 1 Sam. 29. 30. and Davids out of the Kingdome, though both assured by Gods firmest promises, Psal. 89. 35, 36. compared with vv. 39, 40. Reason, v. 10.

1. All promises are granted under the condition of obedience, sometimes expressed, as Psal. 89. 30, 31, 32. and always understood.

2. It were not for Gods honour to prosper men, and continue his blessings to them in a course of rebellion, 1 Sam. 1. 30. Psal. 106. 11, 12.

3. Nor for mans good, who would abuse the blessings to his own destruction; See Ps. 73. 6, 7. and harden the hearts of others by continuing in wayes of rebellion, if they should prosper in them; See Ps. 73. 10. Mat. 3. 15.

First, it reproves all that walk in rebellious courses, promising themselves impunity in their sinful wayes, Deut. 29. 19. and assurance of their estates at present, Psal. 49. 11. wherein they highly dishonour God, as either not feeling, or at least not regarding their wayes, Ps. 94. 7. as if he were like unto themselves, Ps. 50. 11.

Secondly, And beguile themselves like fools, Ps. 49. 13.

1. Wanting many good things which their sinnes (Ps. 59. 12.) keep from them, and forfeiting what they do enjoy, which God either deprives them of at present, or reserves unto them for their hurt, Eccl. 5. 13. and shut out themselves from all hope of enjoying any good for time to come, as remaining under the wrath of God, which they shall have hereafter poured out upon them to the uttermost, & that to all eternity.

2. Let us be wise and walk in fear alwayes, Prov. 28. 14. Considering how prone we are of our selves to carnal security, not only the wicked, Prov. 14. 15. but the godly also, Ps. 30. 6. whence we are called upon to be watchful, Mark 13. 37. Considering

1. That all Promises are made under the condition of obedience, Lev. 26. 3, 4. and Deut. 28. 1, 2. Prov. 2. 21.

2. That outward blessings may be a snare unto us, Prov. 30. 9. unless we use them warily.

3. That even inward spiritual blessings, though they cannot be lost, yet may be much impaired, and the comfort of them not felt for a time, if we grieve the Spirit by any sin, as David found by experience, Psal. 51. 8, 11.

Adam being cast out of Paradise is confined to labour in tilling the ground, whence he was taken, which in all probability was not far from, (perhaps) within the view of Paradise. A great change in his employment from keeping and dressing (which was rather a recreation then a



ny painful labour) to Tilling, a thosome toffe, especially to him who wanted tools, beasts, servants and all helps for that work; and had besides Tilling of the ground, to provide himself some shelter to harbour himself from the weather, together with many necessities for the support and comfort of his life. But it is observable, that when God sends *Adam* out of Paradise, he assigns him a place where to be; and an employment what to do. Whence

### 2. OBSERVE.

2 observe.

*Mens dwellings and employments are both assigned by God.*

**G**od divided the earth amongst the inhabitants thereof in the beginning, *Deut. 21, 22, and 32*, and not only gave it to them in general, *Psa. 115, 16*, or assigned a Country to his own people in particular, *Psa. 105, 44*, but allotted out every Tribe their portion in it, as appears by comparing, *Gen. 49, 13*, with *Josh. 19, 11*, which although he point not out now to us by lot, as he did then, yet he disposeth in the ordinary course of his providence, directing the subordinate means to act only what he had before determined. And for mens employments, the Apostle termes them Gods callings; *1 Cor. 7, 17*. Reason

1. The earth is Gods; *Psa. 24, 1*, to which by consequent no man can have any title but by assignation from him. And we are his; *Psa. 100, 3*, and in him live and have our being, *Act. 17, 28* and consequently may more justly be assigned our employments by him; then a servant may be appointed his work by his Master, and besides it is God; that must both furnish him with abilities for his employment, and prosper his labours therein.

2. It is fit it should be so, as in all other acts of providence, for avoiding confusion.

Let us first content our selves with our places and employments, as being assigned to us by God himself, who

1. Hath power to dispose of us.
2. And knows what is fittest for us.
3. And orders all things so as may be most for our good, and his own glory.

Secondly, and carry our selves in our places so as we may be able to give up with joy our account to him that employes us, from whom we in our places doing his will, and having our successe from his prospering hand, have ground to expect the reward of our faithfulness in discharge of our duty at the last day, See *Eph. 6, 6, 7, 8*. Now although we are assigned and trained up to our employments by our Parents, or other governors, we must look on them only as Gods instruments, executing only what he hath determined concerning us.

The observation to be raised out of the consideration of the place where God disposeth of *Adam* when he sent him out of Paradise, and of the employment that he assigns him, that he should Till the ground, and by his labour provide himself means to maintain his life, have been noted, in *ver. 19*. But that which is pointed at here, that it was the ground whence he was taken, may give occasion to

3 Observe.

3. OBSERVE,

God every where leaves remembrances, to mind us what and how base we are.

**T**He grasse and flower of the field, withering and cut down every day, *Isa. 40. 6, 7.* the eating of our garments by mothes, *James 5. 2.* *Isa. 50. 9.* the Winter and Summer, darknesse of the night, after the light of day, our eating, drinking and sleeping, &c. much more our infirmities and diseases, the messengers of death at hand. Reason. Nothing is more useful to us, then to number our dayes; that we may apply our hearts to wilddome, *Psal. 90. 12.* and take them off from the world, *Luke 12. 19, 20.* and yet nothing is lesse thought on, or laid to heart, see *Psal. 49. 11, 12.*

Let not us suffer our selves to be beguiled and lulled asleep by the deceits of the world, having such a cloud of monitors, both within and without, to shew us both how vile, and of how short continuance we are; but study both to walk humbly at present, and minde and prepare for our estate hereafter.

## VERSE 24.

**S**o he drove out the man] Out of Paradise, driving out implies removing, if not by force, yet at least in displeasure, which is mentioned the second time, that we might take the more notice of that judgement of God upon our first Parents, in casting them out of this pleasant Garden, which he had planted for them.

*And he placed at the East of the Garden of Eden*] Which in all likelihood was the only way of entering into it; otherwise it had been in vaine to stop up one passage, and to leave the rest open.

*Cherubims*] Angels the formes whereof, (resembling young men, having wings, to shew their incorruptible nature and agility in service,) were by Gods appointment *Exod. 25. 18.* placed over the Mercy-Seat, and being well known by that name unto the Jewes, *Moses* here, and other Authors of Holy Scripture, use to signifie Angels.

*And a flaming sword*] By this outward visible signe, deterring Adam and his posterity from attempting the entrance again into Paradise, which they saw they could not endeavour without running upon their own destruction.

*Turning every way*] In what manner is not here expressed, and therefore not to be curiously enquired into; the Holy Ghost being pleased, only to intimate, that God so cast our first Parents out of Paradise, that there should be no possibility for them to returne thither again for ever.

*To keep the way of the tree of life*] The Seale of the Covenant of works, the condition whereof, man being now corrupted and weakened by his fall, being utterly disabled to performe, was for ever to be taken away. But by the infinite mercy of God, the way unto the celestial Paradise, (whereof this earthly was but a figure,) was opened by Christ by the Covenant of grace.

The



The double expression of the driving of man out of Paradise seems to imply, that God would have special notice taken of that judgement of his upon him. So that we may thence

1 OBSERVE,

1 observe.

Gods judgements are not to be passed over slightly, but to be considered seriously, and observed and remembered carefully.

**P**sal. 64. 9. they made a deep impression on Davids heart; Psal. 119. 130. and wicked men are taxed, that they observe them not; Psal. 105. Isa. 26. 12. Reason

1. They are a great deep, Psal. 36. 6. and therefore not understood without careful observing and searching into them.

2. They are instructions to us, Isa. 26. 6.

1. Discovering Gods righteousness, as Psal. 58. 11. and 9. 16.

2. Appertaining unto us, Luke 13. 3, 5. 1 Cor. 10. 6, 7, 11.

3. Who are all of us warned by such precedents, as being subjects, not only to the same God, but besides, to the same Law of Righteousness, according to which God disposeth to all men, Mercy or Judgement, according to their ways or works, without respect of persons.

Let every one of us, 1. Search into Gods judgements, comparing them with the rule, according to which they are acted, with the Prophet, Dan. 9. 11, 13. and enquiring into the cause of them, Dan. 9. 24, 25. that we may justify God in them, Psal. 119. 134.

2. Let us be careful to lay them up in our memories, as being performed, as all the rest of his eminent works are, for that end, Psal. 111. 4.

3. Be as careful to apply them to our selves upon all occasions, Psal. 22. 16, 17. till our hearts tremble at them, Psal. 119. 126.

But why did not God destroy Paradise out of which he had now excluded man for ever so that it could not be of no farther use? Certainly, it could be for no other end, but that it might be a monument of Gods bounty, to make him the more sensible of what he had lost by his rebellion. So that we may thence

2 OBSERVE.

2 observe.

God loves to leave monuments, both of his Mercies and Judgements, for the justifying of himself, and the convincing of men, of their unworthy carriage towards him.

**T**he pot of Mannah, Exod. 16. 33. the brazen Serpent, till Hezekiah brake it in pieces, 2 King. 18. 4. the song made by Moses at Gods Command, containing the summe of Gods wonderful mercies to his people, and their manifold rebellions against him, Dan. 3. 19, 21. Reasons

1. The tender respect which He hath to his own glory.

2. And mans pronenesse to forget Gods administrations towards his people, Psal. 106. 21.

3. And

3. And the great use that might & ought to be made of both, Psal. 78. 7, 8.

Let us carefully keep by us records of both, as to justify God, and shame our selves, so to bring our hearts to an holy dependence on him, Psal. 78. 7. and a care to walk before him with reverence and feare all our dayes.

But withal, the particle *So*, in the beginning of this verse, may not be passed over, as pointing us back to all that went before; the sinne of *Adam*, the discovery of it, with the conviction of the offenders, the sentence pronounced against them, and the danger of their falling into a farther sin; circumstances all, manifesting the justice and equity of God, in casting man out of Paradise: Whence we may

### 3 Observe.

#### 3. OBSERVE,

*In searching into Gods judgements, our special care must be to observe the precedents and cause of them.*

**J**udg. 5. 8. Deut. 29. 24, 25. Thus God himself sets out the sins of *Sodom*, before he pronounces or executes his judgments on them; and that they may be the more clearly manifested, he oftentimes overtakes men in the very act of sin, as in the case of *Corah*, *Dathan* and *Abiram*, Numb. 16. 31, 35. and the peoples murmuring against *Moses* and *Aaron*, ver. 41. 46. 49. Sometimes in the very judgement he points at the cause of it, in the Kinde, Instrument, Time, Place, or some other circumstance, or more clearly by the mouth of his Ministers. Reason

1. This makes most for his honour, in clearing his justice, which he especially aims at: see Psal. 58. 11. Deut. 32. 4.

2. This is the only way to direct and instruct us, See *Neb.* 13. 18.

Now *Adam*, having so lately found by experience his own folly, in hearkning to *Satans* counsels, and having been called to account by God himselfe, and so sharply censured by him, and withal, having the Covenant of grace proposed unto him in *Christ*; one would conceive might be sufficiently served against any temptation of *Satan*, that might have drawn him on to a second sin. Yet we see God thinks fit to set before him this terrour of the flaming sword, to deter him from attempting to eate of the tree of life: So that we may

### 4 Observe.

#### 4 OBSERVE,

*The best of Gods servants have need of the terrours of his judgements to restraine them from sinne.*

**T**He Psalmist professeth, that he made special use of them, Psal. 119. 120. and *Josuah* thinks it needful, to lay the consideration of Gods jealousy and revenging hand before his people, even then when he findes their hearts most pliable, *Josh.* 24. 19, 20. Reason

1. Because the best, having some remainders of flesh in them, need that bridle to hold in the inordinate motions thereof, seeing though the spirit be willing, yet the flesh is weak, *Mat.* 26. 41. and rebellious. *Rom.* 7. 23.

2. It is Gods honour, as well to be feared for his judgements, as to be loved for his mercies.

3. Be-



3. Because the dearest of Gods servants, although they be delivered from the wrath to come, yet may smart by his rods, and by laying his judgements before their eyes, may be made more sensible of the benefit of Christs sufferings, when they take notice of the fearfulness of those judgements, from which they are delivered thereby.

Who are they that deny the use of that meanes, which God found so needful to our first Parents, annexed to his Law, as a bridle to restrain his people from rebellion, and which experience both taught godly men to be so useful to themselves? It is true, that love is a strong band to tie men to obedience, and might be sufficient if it were perfect, but seeing we know but in part, 1 Cor. 13. 9. and consequently, can believe but in part, it must needs follow, that there must be the same defect in our love that we finde in our faith and knowledge, upon which that is grounded, and consequently there needs some other help by the terror of judgement, to keep down the motions of the flesh, that the weakness of our love may not be hindred, in carrying us on with life and constancy, to the acting of those duties of service, that God requires at our hands.

It is further to be observed, that the Lord thinks it fit to represent the terror of his wrath by some visible object: for if it might be doubted, whether the Cherubims that were placed at the entrance of Paradise were discernable by the eye, it must needs be granted, that the flaming sword which they held was visible. So that we may

## 5 OBSERVE,

## 5 Observe

*It is a great help to be informed by sense, of those things that are to work effectually upon our hearts.*

Not only the Jewes, who lived as it were in the twilight, God was pleased to instruct by sense in sacrifices, washings, circumcision, &c. but even unto Christians he hath ordained Baptisme and the Lords Supper, for the affecting of our hearts the more feelingly, with the sense of that precious mercy, the redemption of our soules, and washing and strengthening of them by the vertue of Christs Death and Passion. Reason.

1. We are most easily, clearly and speedily moved by sensible objects, which have a strong influence upon the affections; and the Lord who knowes our frame, Psal. 103. 14. is pleased to condescend unto our weakness, to teach us by those means of which we are most capable, representing to earthly men heavenly things in an earthly manner, John 3. 12.

Let us make use of those meanes which the Lord hath left unto us for this end, not despising them, but abasing our selves, and admiring Gods infinite goodness and patience, who is pleased to stoop so low, in compassion of our weakness.

And long for heaven, wherein when our bodies are made spiritual, 1 Cor. 15. 44. we shall behold God with these eyes, Job 19. 27. and seeing him as he is, 1 John 3. 2. shall be satisfied with his likeness, Psal.

17. 15.

17.15. filled with his love, and transported with the sight of his glory  
The Cherubims that held out this flaming sword, must needs be acknowledged to be Angels, as we have seen already, to strike the deeper impression of terrors into *Adams* heart, if they were visible, seeing we finde their presence so terrible to the godly, *Dan. 8.17.* So that we may hence

6 Observe.

6. OBSERVE,

*The Angels themselves are ministering spirits for the good of the Saints.*

**G**ods Ministers, *Psal. 104.4.* sent at his Command, not only for Christs service, *Mat. 4.11. Luke 22.43.* but his childrens too, to keep them in their wayes, *Psal. 91.11.* to destroy their enemies, *2 Kings 19.35.* to instruct them, *Dan. 8.16,19.* to chastise them for their sins, *2 Sam. 24.16.* and to gather the Elect to judgement, and separate the wicked to be destroyed, *Mat. 24.31.* and *13.39,41,42.* Reason

1. They are Gods creatures, and therefore at his Command.  
2. And employed by him for the good of those that shall be companions with them in the same glory, to encrease love amongst all the Elect, as being fellow-members of one body.

1. See how deare Gods children are unto him, who is contented to employ his own guard to do them service.

2. Learne from them, nay, from Christ himself, *John 13.14,15.* to stoop to the service of our brethren at Gods Command, *Gal. 5.13.* even Kings themselves with *David*, who served his own generation, *Act. 13.36.*

The sword which those Cherubims held turned every way, that which way soever the man should attempt the entrance into Paradise, it might meet with them, so that there was no possibility of elcaping Gods hand, the man should attempt the returning into Paradise, from which God had excluded him. Whence we may

7 Observe.

7. OBSERVE,

*There is no means to escape the hand of Gods Justice, if men walk on in a course of rebellion against him.*

**T**Here is no flying from Gods Presence, *Psal. 139.7.* nor consequently from his revenging hand, *Job 20.25. 16.22,23.* so that there is no peace nor safety to the wicked, *Isa. 57.21.* Reason

1. Gods Presence is every where, and as many creatures as are in heaven and earth, so many instruments he hath to execute his judgements, for all are his servants, *Psal. 119.91.* to fulfil his Word and Will, *Psal. 148.6.*

2. Else God could not governe the world in righteousness, if men walking in rebellious courses, might find any means to escape his revenging hand.

Let it move us to forbear all rebellious practices, as being assured therein to run upon inevitable destruction, and to lay hold of Gods strength, that we may make peace with him, *Isa. 27.3.* whose vengeance we can neither avoid nor endure, *Jer. 4.*

F I N I S.



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ibid.

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ibid.

ibid.

ibid.

ibid.

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ibid.

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